

## Sûrat Al-Fâtihah (The Opening) I

- 1. In the Name of Allah, the Most Gracious, the Most Merciful.
- 2. All the praises and thanks be to Allâh, the Lord<sup>[1]</sup> of the 'Âlamîn (mankind, jinn and all that exists).<sup>[2]</sup>
  - 3. The Most Gracious, the Most Merciful.
- 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
- 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
  - 6. Guide us to the Straight Way. [3]
- 7. The Way of those on whom You have bestowed Your Grace<sup>[4]</sup>, not (the way) of those who earned Your Anger<sup>[5]</sup> (such as the



بِسْمِ اللهِ الرَّخْنِ الرَّحِيمِ

الْحَمْدُيلَةِ رَبِ ٱلْمَسْلَمِينَ

ٱلرَّحْمَٰنِٱلرَّحِيــهِ ۞ مَللِكِ يَوْمِ ٱلدِّينِ ۞

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيثُ ۞

أَهْدِنَا ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ ﴿ الْمُسْتَقِيمَ ﴿ اللَّهِمَ عَيْرِ صِرَطَ ٱلَّذِينَ أَنْمُسْتَ عَلَيْهِم عَيْرِ

- [1] (V.1:2) Lord: The actual word used in the Qur'an is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allah. We have used the word "Lord" as the nearest to Rabb. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean Rabb and should be understood as such.
- [2] (V.1:2). Narrated Abu Sa'îd bin Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say Answer Allâh (by obeying Him) and His Messenger when he صلى الله عليه وسلم calls you." (V. 8:24). He then said to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'ân?" He said, "Al-Hamdu lillahi Rabbil-'âlamîn [i.e. all the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)], Sûrat Al-Fâtihah which is As-Sab' Al-Mathâni (i.e. the seven repeatedly ited Verses) and the Grand Qur'ân which has been given to me." (Sahih Al-Bukh..., Vol.6, Hadîth No.1).
  - <sup>3]</sup> (V.1:6) Guidance is of two kinds:
- a) Guidance of Taufiq i.e. totally from Allah, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).
- b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.
- (V.1:7) i.e. the way of the Prophets, the Siddîqûn (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allāh عز رحل said: "And whoso obeys Allāh and the Messenger (Muhammad صلى الله عليه رسلم), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Siddîqûn, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].
- صلى الله عليه و سلم l asked Allâh's Messenger رضي الله عنه about the Statement of Allâh: 1." غير المغضوب عليهم "Gharil maghdubi 'alaihim (not the way of those who earned Your Anger)," he صلى الله عليه و سلم replied "They are the

Jews), nor of those who went astray (such as the Christians). [1],[2],[3]

ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلصَّالِينَ

Jews". And 2. ولاالضالين Walad dâlîn (nor of those who went astray)," he replied: "The Christians, and they are the ones who went astray" [This Hadith is quoted by At-Tirmidhi and Abu Dâwûd].
[1] (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم . A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub\* in the name of your idols etc. I eat only those (animals) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

\* Nusub: See the glossary.

Narrated Ibn 'Umar رضى الله عنهما' Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except Hanîf (Islâmic Monotheism)" Zaid enquired, "What is *Hanîf?"* He said, "*Hanîf* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allah (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He replied "*Hanîf* is the religion of (the Prophet) Abraham عليه السلام he was neither a Jew nor a Christian, (and he used to worship none but Allah (Alone) — Islamic Monotheism." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abî Bakr رضى الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (Sahih Al-Bukhâri, Vol.5, Hadîth No.169).

صلى الله (V. 1:7): Narrated 'Ubâdah bin As-Sâmit رضى الله عنه: Allâh's Messenger عليه وسلم said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." (*Sahih Al-Bukhâri*, Vol.1, *Hadîth* No.723).

على الله عليه وسلم : Allâh's Messenger رضى الله عنه . Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says: *Ghairil-maghdubi 'alaihim walad-dâllîn.* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn*, for if one's utterance of *Amîn* coincides with that of the angels, then his past sins will be forgiven." (Sahih Al-Bukhâri, Vol.6, Hadîth No.2).

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## In the Name of Allâh, the Most Gracious, the Most Merciful

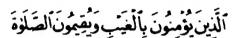
- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]
- 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
- 3. Who believe in the Ghaib<sup>[1]</sup> and perform As-Salât (Iqâmat-as-Salât),<sup>[2]</sup> and spend out of what we have provided for them [i.e. give Zakât<sup>[3]</sup>, spend on







ذَلِكَ ٱلْكِتَٰبُلَارَيْبُ فِيهِ هُدَى لِلْمُنَّقِينَ ﴿



<sup>(</sup>V.2:3): Al-Ghaib: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and Al-Qadar (Divine Pre-ordainments). It also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

<sup>[2] (</sup>V.2:3): Iqâmat-as-Salât (brayers). It means that:

a). Each and every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet صلى الله عليه رسلم has said: "Order your children for Salât (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

b). One must offer the Salât (prayers) as the Prophet صلى الله عليه رسلم used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he صلى الله عليه رسلم has said: "Offer your Salât (prayers) the way you see me offering them (see Sahih Al-Bukhâri, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the Salât (prayer) of the Prophet صلى الله عليه وسلم see Sahih Al-Bukhâri, Vol.1, H.No. 702, 703, 704, 723, 786, 787].

<sup>(</sup>V. 2:3) Zakât زكاة: A certain fixed proportion of the wealth and of each and every kind of property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhâri, Vol. 2, Book of Zakât, No. 24]

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themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause — Jihâd].

- 4. And who believe in (the Qur'ân and the Sunnah)<sup>[1]</sup> which has been sent down (revealed) to you (Muhammad صلى الله عليه) and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).
- 5. They are on (true) guidance from their Lord, and they are the successful.
- 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.
- 7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
- 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.
- 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!
- 10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their

وَمِمَّارَزَقَنَّهُمُ يُنفِقُونَ ﴿

وَٱلَّذِينَ يُوْمِئُونَ مِِمَاۤ أُنزِلَ إِلَيْكَ وَمَاۤ أُنزِلَ مِن فَبْلِكَ وَبِاۤ لٰآخِرَةِ هُمْ يُوقِئُونَ ۞

أُولَتِهِكَ عَلَىٰ هُدًى مِّن رَبِهِمُ وَأُولَتِكَ هُمُ الْمُفْلِحُونَ ﴿ هُمُ الْمُفْلِحُونَ ﴿ فَا اللَّهُ مُ الْمُفْلِحُونَ ﴿ وَالسَوَاءُ عَلَيْهِمْ ءَانذَ رْتَهُمْ أَمْ لَمُ لُنذِرْهُمُ لَا يُؤْمِنُونَ ﴿ وَاللَّهِ مَا اللَّهُ اللَّا الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَظِيعُ اللَّهُ الْبَصَرُهِمْ غِشَلُونَ اللَّهُمْ عَذَابٌ عَظِيعُ اللَّهُ

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْكَوْمِ الْكَوْمِ الْكَوْمِ الْكَوْمِ الْكَوْمِ الْكَوْمِ الْكَوْمِ الْكَوْمِ الْكَافِرُ وَمَا هُم بِمُؤْمِنِينَ ﴿ اللَّهِ اللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ الللَّا الللَّا

يُخَدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ اللَّهَ وَالَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُهُونَ إِلَّ

فِي قُلُوبِهِم مَرَضٌ فَزَادَهُمُ ٱللَّهُ مُرَضًا

<sup>[1] (</sup>V. 2:4) Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

<sup>1.</sup> To testify that "Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh" (none has the right to be worshipped but Allâh and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

<sup>2.</sup> Iqâmat-as-Salât: to perform the five (compulsory congregational) Salât (prayers).

<sup>3.</sup> To pay Zakât.

<sup>4.</sup> To perform Hajj (i.e. pilgrimage to Makkah).

<sup>5.</sup> To observe Saum (fasting) during the month of Ramadan. (Sahih Al-Bukhâri, Vol. 1, Hadith No. 7).

disease. A painful torment is theirs because they used to tell lies.

- 11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."
- 12. Verily! They are the ones who make mischief, but they perceive not.
- 13. And when it is said to them (hypocrites): "Believe as people the (followers of Muhammad صلى الله عليه وسلم, Al-Ansâr and Al-Muhajirûn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.
- 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatîn (devils polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."
- 15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly.
- 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.
- 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.
- 18. They are deaf, dumb, and blind, so they return not (to the Right Path).
- 19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).
- 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed,

رَ كُهُمْ عَذَابُ أَلِيكُ بِمَا كَانُواْ يَكُذِبُونَ ١

وَإِذَاقِيلَلَهُمْ لَانُفْسِدُواْ فِي ٱلْأَرْضِ قَالُوٓاْ إِنَّمَا غَنْ مُصْلِحُونَ ١

أَلاَّ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَكِن لَّا يَشْعُهُنَ ١

وَإِذَاقِيلَ لَهُمْ ءَامِنُواْ كُمَآءَامَنَ ٱلنَّاسُ قَالُوٓ أَنْوُمِنُ كَمَآءَامَنَ السُّفَهَآ ۗ أَلآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَكِن لَا يَعْلَمُونَ ﴿ اللَّهُ عَلَمُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓ أَءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَطِينِهِمْ قَالُواْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُستَهْزِءُونَ ١

> اللهُ يَسْتُهْزِئُ بِهِمْ وَيَعُدُّهُمْ فَي طُغْيَنِهِمْ يَعْمَهُونَ ١

أُوْلِيَهِكَ ٱلَّذِينَ ٱشْتَرَوا ٱلضَّلَالَةَ بَٱلْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُواْمُهْتَدِينَ ١ مَثَلُهُمْ كَمَثَلُ ٱلَّذِي ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَاءَتْ مَاحَولُهُ وَهَبُ ٱللَّهُ بِنُورِهِمْ وَتَرَكُّهُمْ فِي ظُلُمَنتِ لَا يُبْصِرُونَ اللَّا صُمُّ ابُكُمُّ عُمَّى فَهُم لَا يَرْجِعُونَ اللَّ

أَوْكُصَيِّبِ مِّنَ السَّمَاءِ فِيهِ ظُلُمَتُ وَرَعْدُ وَبَرْقُ يَجْعَلُونَ أَصَابِعَهُمْ فِي ءَاذَانِهِم مِّنَ الصَّوَعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطًا بِالْكَفرِينَ (أَلَّا

يَكَادُٱلْبَرَقُ يَغْطَفُ أَبْصَنْرَهُمْ كُلِّمَآ أَضَآءَ لَهُم مَّشُواْ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواْ وَلَوْشَآءَ ٱللَّهُ could have taken away their hearing and their sight. Certainly, Allâh has power over all things.

- 21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious — See V.2:2).
- 22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and therewith fruits brought forth provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). 111
- 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad صلَّى الله عليه وسلم), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.
- 24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
- 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun<sup>[2]</sup> (purified mates or wives) and they will abide therein forever.

لَذَهَبَ بِسَمْعِهِمُ وَأَبْصَدِهِمْ إِنَ ٱللَّهُ عَلَى كُلَّ شَيْءِ قَدِيرٌ ١

يَّنَأَيُّهَا ٱلنَّاسُ ٱعْبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ١

ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَشًا وَٱلسَّمَاءَ بِنَآهُ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِ عِنَ ٱلشَّمَرَتِ رِزْقًا لَكُمْ فَكَلا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمُ تَعْلَمُونَ شَ

وَإِنكُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَاعَلَى عَبْدِنَا فَأَتُواْ بِسُورَةٍ مِن مِثْلِهِ عَ أَدْعُوا شُهَدَآءَكُم مِن دُونِ ٱللَّهِ إِن كُنتُرْصَادِ قِينَ ١

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَأَتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ أُعِذَتْ لِلْكَنِفِرِينَ ﴿ إِنَّ الْحَالُ اللَّهُ اللَّهُ اللَّهُ وَيَثِرَالَّذِينَ ءَامَنُواْ وَعَكِمِلُواْ الصَّكِلِحَتِ أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَا ثُرُّ كُلَّمَا رُزِقُواْ مِنْهَا مِن ثُمَرَ قِرْزُقًا قَالُواْ هَنذَا ٱلَّذِي رُزِقْنَا مِن قَبْلُ وَأَتُواْ بِهِء مُتَشَبِهَا ۗ وَلَهُمْ فِيهَا آزُوَجُ مُطَهَارَةٌ وَهُمْ فِيهَا خَالِدُونَ ١

صلى الله عليه وسلم I asked the Prophet رضى الله عنه. I asked the Prophet صلى الله عليه وسلم "What is the greatest sin in consideration with Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (Sahih Al-Bukhâri, Vol.6, Hadîth

<sup>(</sup>V.2:25) having no menses, stools, urine. See Tafsir Ibn Kathir and also see the footnote of (V.29:64)

- 26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those Al-Fâşigûn (the rebellious. who are disobedient to Allâh 111.
- 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin<sup>[2]</sup>), and do mischief on earth, it is they who are the losers.
- 28. How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11)
- 29. He it is Who created for you all that is on earth. Then He rose over (Istawâ) towards the heaven and made them seven heavens and He is the All-Knower of everything.
- 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

 إِنَّ ٱللَّهَ لَا يَسْتَحَى ٤ أَن يَضْرِبَ مَشَكُ مَا بَعُوضَةً فَمَافَوْ قَهَأْ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن زَّيِّهِمْ وَأَمَّا ٱلَّذِينَ كَفَرُواْفَيَقُولُونَ مَاذَآأَرَادَاللَّهُ بِهَاذَا مَثَلًا يُضِلُ بِهِ عَكِيْدًا وَيَهْدِي بِهِ عَ كَثِيرًا وَمَا يُضِلُّ بِهِ ۚ إِلَّا ٱلْفَاسِقِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنْ بَعْدِ مِيتَ عَقِهِ -وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ عَلَى يُوصَلَ وَيُفْسِدُونَ فِي ٱلْأَرْضِ أُوْلَيْكَ هُمُ ٱلْخَسِرُونِ ٢

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَتًا فَأَخِيَكُمْ ثُمَّ يُعِينُكُمْ ثُمَّ يُحِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ١

هُوَ ٱلَّذِي خَلَقَ لَكُم مَّافِي ٱلْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَى إِلَى ٱلسَّكَمَاءِ فَسَوَّ لِهُنَّ سَبْعَ سَمَنُواتِ وَهُوَبِكُلِّ شَيْءٍ عَلِيمٌ ١ وَإِذْ قَالَ رَبُّكَ لِلْمَلَتِهِ كَةِ إِنِّي جَاعِلٌ فِي ٱلأَرْضِ خَلِيفَ لَهُ قَالُوٓ أَا تَجَعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِسُ لَكُ قَالَ إِنِّي أَعْلَمُ مَا لَانَعْلَمُونَ ﴿ اللَّهُ مَا لَانَعْلَمُونَ ﴿ اللَّهُ

<sup>[1] (</sup>V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

صلى الله that he heard the Prophet رضى الله عنه that he heard the Prophet صلى الله saying, "[ القاطع ] Al-Qâti' (the person who severs the bond of kinship) will not enter Paradise" (Sahih Al-Bukhâri, Vol.8, Hadîth No.13).

8

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them

وَعَلَمَ ءَادَمَ ٱلْأَسْمَآءَ كُلُّهَا ثُمَّ عَرَضُهُمْ عَلَى ٱلْمَلَنْ كَوْفَقَالَ أَنْبِئُونِي بِأَسْمَآءِ هَلَوُلاَءِ إِن كُنتُمْ صَدِقِينَ ﴿ ﴾ قَالُواْسُبْحَنَكَ لَاعِلْمَ لَنَآ إِلَّا مَاعَلَمْ تَنَأَّ إِنَّكَ أنت الْعَلِيمُ الْعَكِيمُ

قَالَ يَكَادَمُ أَنْبِتْهُم بِأَسْمَآيِهِمٌ فَلَمَّا أَنْبَأَهُم

[1] (V.2:31) The Statement of Allah تعسال: 'And He taught Adam all the names (of everything).'

Narrated Anas صلى الله عليه رسلم The Prophet صلى الله عليه عليه وسلم said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nuh (Noah), for he was the first Messenger Allah sent to the inhabitants of the earth.' They will go to him and Nûh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to Khalîl-ur-Rahmân\* [i.e. Ibrâhîm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsa (Moses), the slave to whom Allah spoke (directly) and gave him the Taurât (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Îsâ (Jesus), Allah's slave, His Messenger and Allah's Word and a spirit coming from Him.\*\* 'Îsa صلى الله عليه وسلمJesus) will say, 'I am not fit for this undertaking, go to Muhammad صلى الله عليه وسلم the slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allâh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.'" (The compiler) Abu 'Abdullâh said: 'But those whom the Qur'ân has imprisoned in Hell' refers to the Statement of Allâh عز و حل "To abide": "To abide therein....V.16:29" (Sahih Al-Bukhâri, Vol.6, Hadîth No.3).

\*The intimate friend of the Most Gracious (Allah).

\*\*This may wrongly be understood as the spirit or soul of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word Rûh-ullâh in the glossary for further details.

of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

- 34. And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).
- 35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrongdoers)."
- 36. Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."
- 37. Then Adam received from his Lord Words<sup>[1]</sup>. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.
- 38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.
- 39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire. They shall abide therein forever.
- 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you)

بِأَشَمَآبِهِمْ قَالَ أَلَمْ أَقُل لَكُمْ إِنِّ أَعْلَمُ غَيْبَ ٱلشَّهَٰوَتِ وَٱلْأَرْضِ وَأَعْلَمُ مَائْبُدُونَ وَمَاكُنتُمْ تَكُنْبُونَ ﴿

وَإِذْ قُلْنَا لِلْمَلَكِيِكَةِ أَسْجُدُواْ لِآدَمَ فَسَجَدُوٓا إِلَآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرُوَّكَانَ مِنَ ٱلْكَنفِرِينَ ﴿ إِنَّا

وَقُلْنَا يَنَادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَعْدُا الْجَنَّةَ وَكُلَا مِنْهَا رَع رَغَدًا حَيْثُ شِثْتُمَا وَلَا نَقْرَبَا هَاذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّالِمِينَ شَيْ

فَأَزَلَهُمَا ٱلشَّيْطَنُ عَنْهَا فَأَخْرَجَهُمَامِمَّا كَانَافِيةٍ وَقُلْنَا ٱهْبِطُواْ بَعْضُكُرْ لِبَعْضٍ عَدُوُّ وَلَكُرْ فِي ٱلْأَرْضِ مُسْنَقَرُّ وَمَتَثُعُ إِلَى جِينِ إِنَّ

فَنَلَقَّىٰءَادَمُ مِن زَيِهِ عَلِمَتٍ فَنَابَ عَلَيْدً إِنَّهُ هُوَ ٱلنَّوَّابُ لِرَّحِيمُ ﴿ ﴾

قُلْنَا ٱهْبِطُواْمِنْهَاجَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُم مِّنِي هُدَى فَمَن تَبِعَ هُدَاىَ فَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ۞

ۅۘٵڵٙۮؚڽڹؘػڣؘۯؙۅٲۅٙػؘڐؘؠؗۅٲۑؚۓؾٮؾڹۜٲٲؙۅٛڵٮٓؠٟڬٲڞ۬ۘۼٮٛ ٵڵٮؘۜٵڔؖؖۿؙؠٝ؋ؚؠؠؘٳڂؘڵؚؚۮؙۅڹؘ۞ۣ

يَنَبِيٓ إِسۡرَءِ يِلَ اُذۡكُرُواْ نِعۡمَتِی ٱلَّتِیۤ اَنۡعَمۡتُ عَلَيْكُرۡ

<sup>[1] (</sup>V.2:37): These words are mentioned in the Qur'an; (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

- 41. And believe in what I have sent down (this Qur'an), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تاخذ اجرا)] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsîr At-Tabarî).
- 42. And mix not truth with falsehood, nor truth [i.e. Muhammad conceal the truth [i.e. Muhammad only is Allâh's Messenger and his conceal the qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)[1].
- 43. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and bow down (or submit yourselves with obedience to Allâh) along with Ar-Râki 'ûn[2].
- 44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, <sup>[3]</sup> while you recite the

وَأَوْفُواْ بِمَهْدِى أُوفِ بِعَهْدِكُمْ وَإِيِّنِي فَأَرْهَبُونِ ١ وَءَامِنُواْ بِمَآ أَنزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوٓ أَاوَلَكَافِرِبِهِ ۗ وَلَا تَشْتَرُواْ بِعَابَنِي ثَمَنَا قَلِيلًا وَإِتَّنِي فَأَتَّقُونِ ١

> وَلَا تَلْبِسُواْ ٱلْحَقِّ بِٱلْبَطِل وَتَكُنُّهُواْ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ إِنَّا

وَأَقِيمُواْ ٱلصَّلَوْةَ وَءَاتُواْ ٱلزَّكُوْةَ وَٱرْكَعُواْ مَعَ

ه أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمُ

<sup>[1] (</sup>V.2:42): Narrated 'Atâ bin Yasâr: I met 'Abdullâh bin 'Amr bin Al 'Aas and asked him, "Tell me about the description of Allah's Messenger صلى الله عليه وسلم which is mentioned in the Taurât (Torah)." He replied, "Yes. By Allâh, he is described in the Taurât (Torah) with some of the qualities attributed to him in the Qur'an as follows: 'O Prophet! We have sent you as a witness (for Allâh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger I have named you Al-Mutawakkil (who depends upon Allah). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: 'Lâ ilâha illallâh,' (none has the right to be worshipped but Allâh), by which 'blind eyes, deaf ears and closed hearts' will be opened." (Sahih Al-Bukhâri, Vol.3, Hadîth No.335).

<sup>[2] (</sup>V.2:43) Ar-Râki'ûn: Those who bow down or submit themselves with obedience to Allah with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allah's Pleasure).

<sup>[3] (</sup>V.2:44) Narrated Abu Wâ'il رضى الله عنه: Someone said to Usâma, Will you not talk to this ('Uthmân)?" Usâma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allâh's Messenger صلى الله عليه وسلم saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and

Scripture [the Taurât (Torah)]! Have you then no sense?

- 45. And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi 'ûn [i.e. the true believers in Allâh those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].
- 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.
- 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time period, in the past)].
- 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.
- 49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.
- 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).
- 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and

وَأَنتُمْ نَتْلُونَ ٱلْكِئنَ أَفَلَا تَعْقِلُونَ ١

وَٱسْتَعِينُواْ بِالصَّهْرِوَ الصَّلَوْةِ وَإِنَّهَا لَكَبِيرَةُ الصَّلَوْةِ وَإِنَّهَا لَكَبِيرَةُ السَّاطَةِ وَالْتَهَا لَكَبِيرَةُ السَّاطَةُ الْمَالَا لَيَالِيَةً السَّاطَةُ السَّاطِينَ الشَّاطِينَ السَّاطِينَ السَّطِينَ السَّاطِينَ السَّاطِينَ السَّاطِينَ السَّطِينَ السَّطِينَ السَّطُونَ السَّطُ الْعَلَقُ الْعَلَقُ الْعَلَقِينَ السَّطُونَ الْعَلَقُ الْعَلْعُ الْعَلَقُ الْعَلْمُ الْعَلَقُ الْعَلْمُ الْعَلَقُ الْعَلَقُ الْعَلَقُ الْ

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَنَقُواْ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَجِعُونَ (اللَّ

يَنَبَنِيٓ إِسْرَءِ يلَ اَذْكُرُواْ نِعْمَتِيَ الَّتِيٓ أَنْعَمْتُ عَلَيْكُوْ وَأَنِي فَضَّلْتُكُمْ عَلَى لَعْمَدِينَ ﴿ اللِّي

وَٱتَقُواْ يَوْمًا لَا تَجْزِى نَفْشَعَن نَفْسِ شَيْءًا وَلَا يُقْبَلُ مِنْهَا عَدْلُ وَلَا هُمْ يُفْسَرُونَ إِنَّا اللَّهُ مَ يُنصَرُونَ إِنَّا اللَّهُ مَا عَدْلُ وَلَا هُمْ يُنصَرُونَ إِنِيًا

وَإِذْ نَجَنَيْنَكُم مِنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوّءَ ٱلْعَذَابِ يُذَبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَالِكُم بَلَآهٌ مِن زَيِكُمْ عَظِيمٌ (أَنَّ)

وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنِحَيْنَكُمُ الْبَحْرَ فَأَنِحَيْنَكُمْ وَالْمَحْرَ فَأَنْحُمْ نَنْظُرُونَ ﴿

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ

round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! Didn't you use to order others for Al-Ma'rûf (Islâmic Monotheism and all that is good) and forbid them from Al-Munkar (polytheism, disbelief, and all that is evil)?' That man will say, 'I used to order others to do Al-Mar'ûf (Islâmic Monotheism and all that good) but I myself never used to do it, and I used to forbid others from Al-Munkar (polytheism, disbelief, and all that is evil) while I myself used to do Al-Munkar (polytheism, disbelief and all that is evil)'". (Sahih Al-Bukhâri, Vol.9, Hadîth No.218).

you were Zâlimûn (polytheists and wrongdoers).

- 52. Then after that We forgave you so that you might be grateful.
- 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright."
- 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.
- 55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking.
- 56. Then We raised you up after your death, so that you might be grateful.
- 57. And We shaded you with clouds and sent down on you Al-Manna<sup>[1]</sup> and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.
- 58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

الْعِجْلَ مِنْ بَعْدِهِ وَأَنتُمْ ظَلِمُونَ اللهُ الْعَلَمُونَ اللهُ مُعَدِّذَ لِكَ لَعَلَكُمْ مُمْ عَفُونَا عَنكُم مِنْ بَعْدِ ذَالِكَ لَعَلَكُمْ تَشْكُرُونَ اللهُ تَشْكُرُونَ اللهُ وَالْعَرُفَانَ وَإِذْ ءَاتَيْنَا مُوسَى الْكِئْبَ وَالْفُرْقَانَ لَعَلَكُمْ نَهْ تَدُونَ اللهُ لَا اللهُ اللهُ

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ عَنِفَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِأَ تِخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوۤ إَإِلَىٰ بَارِبِكُمْ فَأَقْنُلُوۤ الْنفُسَكُمْ ذَلِكُمْ خَيرٌ لَكُمْ عِندَ بَارِبِكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ ٱلنَّوَابُ الرَّحِيمُ (اللَّهِ عَلَيْكُمْ إِنَّهُ هُوَ ٱلنَّوَابُ

وَإِذْ قُلْتُمْ يَنْمُوسَىٰ لَن نُّوْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً وَأَنتُمْ الصَّنعِقَةُ وَأَنتُمْ لَنظُرُونَ فَيْ

ثُمَّ بَعَثْنَكُم مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ وَثَكُمْ لَعَلَّكُمْ وَثَكُمْ لَعَلَّكُمُ الْمَنَّ وَظَلَلْنَاعَلَيْكُمُ الْمَنَّ وَظَلَلْنَاعَلَيْكُمُ الْمَنَّ وَظَلَلْنَاعَلَيْكُمُ الْمَنَّ وَالسَّلُوكَ كُمُّ الْمَنَّ مَا رَزَقْنَكُمُ الْمَنَّ وَالسَّلُوكَ كُمُّ الْمَنَّ الْمَنْسَلُمُ مَا رَزَقْنَكُمُ الْمَنَا وَلَكِن كَانُو الْمَنْسَلُهُمْ يَظْلِمُونَ اللَّهُ وَمَاظَلَمُونَ اللَّهُ الْمُونَ اللَّهُ اللَّلِي الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللْمُعْمِلِي اللَّهُ الْمُؤْمِنَ اللَّهُ اللْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْمِلَ اللْمُ اللَّهُ اللْمُؤْمُ اللَّهُ اللَّهُ اللْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللْمُؤْمُ الْمُؤْمُ الْمُو

وَإِذْ قُلْنَا ٱذْخُلُواْ هَاذِهِ ٱلْقَهْدَةَ فَكُلُواْ مِنْهَا حَيْثُ شِنْتُمْ رَغَدًا وَادْخُلُواْ ٱلْبَابِ سُجَكَدًا وَقُولُواْ حِظَةٌ نَعْفِرْ لَكُرْ خَطَائِكَكُمْ وَسَنَزِيدُ ٱلْمُحْسِنِينَ

<sup>(</sup>V.2: 57) Mujāhid said, "Al-Manna is a kind of sweet gum, and As-Salwā, a kind of bird (i.e. quails) "... Narrated Sa'îd bin Zaid رضى الله عنه: Allāh's Messenger صلى said, "The Kam'a (truffle i.e. a kind of edible fungus) is like the Manna (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble." (Sahih Al-Bukhāri, Vol. 6, Hadîth No. 5). (S.B.1714)

- سورة البقرة ٢ الجزء ١
- 59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijz (a punishment) from the heaven because of their rebelling against Allâh's obedience. (Tafsir At-Tabarî).
- 60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth."
- 61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).
- 62. Verily! Those who believe and those who are Jews and Christians, and Sabians, [2] whoever believes in Allâh and the Last Day and does righteous good deeds shall have

فَبَدَّلَ ٱلَّذِينَ طَلَمُواْ قَوْلًاغَيْرَ ٱلَّذِي قِيلَ لَهُمْ فَأَزَلْنَا عَلَى ٱلَّذِينَ ظَكَمُواْ رِجْزَامِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ يَفْسُقُونَ ١

الله وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ عَفَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرُّ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَاعَشْرَةَ عَيْـنَا قَدْعَـلِمَكُلُ أَنَاسٍ مَشْرَبَهُ مُ كُلُواْ وَٱشۡرَيُواْ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْتَوْاْ فِ ٱلأرْضِ مُفْسِدِينَ إِنَّ

وَإِذْ قُلْتُمْ يَهُوسَىٰ لَن نَصْبِرَ عَلَىٰ طَعَامِ وَحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُحُدْرِجُ لَنَا مِسَاتُنْبِتُ ٱلْأَرْضُ مِنْ بَقْلِهَ اوَقِثَا إِيهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسَتَبْدِلُوبِ ٱلَّذِى هُوَأَدْنَ بِٱلَّذِي هُوَخَيْرٌ أَهْبِطُواْ مِصْدًا فَإِنَّ لَكُم مَّاسَأَ لَتُمْ وَضُرَبَتْ عَلَيْهِ مُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبِ مِّنَ ٱللَّهِ ذَالِكَ بِأَنَّهُمْ كَانُواْ يَكُفُرُونَ بِنَايَنْتِٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّنَ بِغَيْرِٱلْحَقَّ ذَاكِ بَاعَصُواْ وَكَانُواْ يَعْتَدُونَ اللَّهُ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَدَىٰ وَٱلصَّنبِينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وعمل صللحا فكهم أجرهم عندريهم

صلى الله عليه رسلم Allāh's Messenger رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (Sahih Al-Bukhâri, Vol.4, Hadîth No.679).

<sup>[2] (</sup>V. 2:62) A past nation used to live in Mûsal (Iraq) and say Lâ ilâha illallâh (none has the right to be worshipped but Allah) and used to read Az-Zabur (the Psalms of the Sabians) and they were neither Jews nor Christians.

their reward with their Lord, on them shall be no fear, nor shall they grieve. [11]

- 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious — See V.2:2).
- **64.** Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.
- 65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."
- 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn (the pious — See V.2:2).
- 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorant or the foolish)."
- 68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the conditions', so do what you are commanded."
- 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders."

وَلَاخُوفُ عَلَيْهِمْ وَلَاهُمْ يَخْزَنُونَ ١

وَإِذْ أَخَذْنَا مِيتَنَقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُواْ مَاءَاتَيْنَكُم بِقُوَّةٍ وَٱذْكُرُواْ مَافِيهِ لَعَلَكُمْ تَنَقُونَ ١

ثُمَّ تَوَلَّيْتُ مِنْ بَعْدِ ذَالِكٌ فَلُولًا فَضَلَّ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَكُنتُم مِّنَ ٱلْخَلِيرِينَ الْ

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا مِنكُمْ فِي ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَسِيِينَ إِنَّا

فَحَلَنْهَانَكُلُا لِمَابَيْنَ يَدَيْهَا وَمَاخُلُفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ ١

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ عَإِنَّ ٱللَّهَ يَأْمُن كُمْ أَن تَذْبَحُو أَبِقَرَةً قَالُوٓ أَلَنَّ خِذُنَا هُزُوًّا قَالَ أَعُودُ بَاللَّهِ أَنْ أَكُونَ مِنَ الْجَنهلينَ اللَّهُ

قَالُواْ آدْعُ لَنَارَبِّكَ يُبَيِّن لِّنَامَاهِيَّ قَالَ إِنَّهُ, يَقُولُ إِنَّهَا بَقَرَهٌ لَّا فَارِضٌ وَلَا بِكُرُّ عَوَانًا بَايْنَ ذَالِكٌ ۗ فَأَفْعَـ لُواْ مَا تُؤْمِرُونَ ١

قَالُوا ٱدْعُ لَنَارَبِّكَ يُبَيِّن لِّنَامَا لَوْ نُهَا قَالَ إِنَّهُ رِيقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّونُهَا تَسُرُ ٱلنَّاظرينَ ١

<sup>[1] (</sup>V.2:62) This Verse (and Verse 5:69), mentioned in the Qur'an should not be misinterpreted by the reader as mentioned by Ibn Abbâs رضى الله عنهما (*Tafsîr At-Tabari*) that the provision of this Verse was abrogated by the Verse 3:85: "And whosoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (i.e. after the coming of Prophet on the earth, no other religion except Islâm, will be صلى الله عليه وسلم accepted from anyone).

70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

- 71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' "They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.
- 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.
- 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.
- 74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.
- 75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?
- 76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم,

قَالَ إِنَّهُ بِيَقُولُ إِنَّهَا بَقَرَةٌ لَاذَلُولٌ تُشِيرُ ٱلْأَرْضَ وَلَا تَسْفِى ٱلْحَرَثَ مُسَلَّمَةٌ لَا شِيهَ فِيهَ أَقَالُوا اَلْكَنَ جِئْتَ بِٱلْحَقِّ فَذَ بَحُوهَا وَمَا كَادُوا يَفْعَلُونَ إِنْ

وَإِذْقَنَلْتُمْ نَفْسًا فَأَدَّرَهُ تُمْ فِيهَ أَوَاللَّهُ مُخْرِجٌ مَا أَوَاللَّهُ مُخْرِجٌ مَا كُنتُمْ تَكُنْهُونَ (آ)

فَقُلْنَا ٱضْرِبُوهُ بِبَغْضِهَا كَذَلِكَ يُخِي ٱللَّهُ ٱلْمَوْتَى وَيُرِيكُمْ ءَايَتِهِ - لَعَلَّكُمْ تَغْقِلُونَ ﴿

مُمَّ قَسَتُ قُلُوبُكُم مِّنْ بَعَدِ ذَلِكَ فَهِي كَالْحِجَارَةِ أَوْأَشَدُ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَنْفَجُرُ مِنْهُ ٱلْأَنْهَ لُرُّ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخُرُجُ مِنْهُ ٱلْمَآةُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ وَمَا ٱللَّهُ بِغَنْفِلٍ عَمَّا تَعْمَلُونَ ﴿ ﴾

﴿ أَفَنَظَمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْكَانَ فَرِيقُ مِنْهُمْ يَسْمَعُونَ كَلَمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ، مِنْ بَعْدِ مَاعَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿ يَكُ

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوّاْ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضِ قَالُوٓ الْآَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَاجُوكُم بِدِء عِندَ رَبِّكُمْ أَفَلَا نَعْقِلُونَ شَيْ which are written in the Taurât (Torah)]<sup>[1]</sup>, that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

- 77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?
- 78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.
- 79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.
- 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"
- 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
- 82. And those who believe (in the Oneness of Allâh تعالی Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)
- 83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masâkîn*<sup>[2]</sup>

أَوَلَا يَعْلَمُونَ أَنَّ أَللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿

وَمِنْهُمْ أُمِنِيُونَ لَا يَعْلَمُونَ ٱلْكِنَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿

فَوَيْلُ لِلَّذِينَ يَكُنُبُونَ ٱلْكِنَابَ بِأَيْدِ بِمِ مَثُمَّ يَقُولُونَ هَاذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُواْ بِهِ ، ثَمَنَا قَلِي لِكَّ فَوَيْلُ لَهُم مِّمَّا كَنُبَتْ أَيْدِيهِمْ وَوَيْلُ لَهُم مِّمَّا يَكْسِبُونَ (اللَّهُ)

وَقَالُواْ لَن تَمَسَنَا النَّكَارُ إِلَّا أَسَكَامًا مَعَدُودَةً قُلْ اَتَحَامًا مَعَدُ اللَّهِ عَهْدًا فَلَن يَعْدُ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهِ عَهْدًا فَكُن يُخْلِفَ اللَّهِ عَلَى اللَّهِ مَا لَا تَعْدَلُمُ وَكَ ﴿ إِنَّ اللَّهُ عَلَى اللَّهِ مَا لَا تَعْدَلُمُ وَكَ ﴿ إِنَّ اللَّهُ عَلَى اللَّهِ مَا لَا تَعْدَلُمُ وَكَ ﴿ إِنَّ اللَّهُ عَلَى اللَّكُولُ اللَّهُ عَلَى اللَّهُ عَا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى الْعَلَى الْعَلَى

بكَلْمَن كَسَبُ سَيِنْكَةُ وَأَحَطَتْ بِهِ عَطِيتَ تُعُهُ فَأُولَتِهِ كَاشَحَابُ النَّارِّهُمْ خَطِيتَ تُعُهُ فَأُولَتِهِ كَأَضْحَابُ النَّارِّهُمْ فِيهَا خَلِدُونَ ﴿ اللَّهُ فَيهَا خَلِدُونَ أَنْ اللَّهُ الصَّلِحَاتِ أُولَتِهِ كَ وَاللَّهِ كَاللَّهُ وَاللَّهِ الْمَالِحَاتِ أُولَتِهِ كَاللَّهُ وَاللَّهُ الصَّلِحَاتِ أُولَتِهِ كَاللَّهُ وَاللَّهُ الصَّلِحَاتِ أُولَتِهِ كَاللَّهُ وَاللَّهُ الصَّلِحَاتِ أُولَتِهِ كَاللَّهُ الْمَالِحَاتِ أَوْلَتُهِ كَاللَّهُ وَلَهُ السَّلِحَاتِ أَوْلَتِهِ كَاللَّهُ الْمَالِحَاتِ أَوْلَتُهِ كَاللَّهُ وَلَهُ الْمُعَالِمُ وَلَى اللَّهُ الْمُعَالِدُونَ اللَّهُ الْمُعَالِدُونَ اللَّهُ الْمُعَالِدُونَ اللَّهُ الْمُعَالِدُونَ اللَّهُ الْمُعْلِقُولَ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ الْمُعَلِقُ اللَّهُ الْمُعَالِمُ الْمُعَالِمُ اللْمُعَلِقُ اللَّهُ الْمُعَالِمُ اللْمُعَلِقُ اللَّهُ الْمُعَلِقُ اللَّهُ الْمُعَالِمُ اللْمُعَلِقُ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُعَالِمُ اللْمُعَالِمُ اللْمُعِلَى اللْمُعَالِمُ اللْمُعَلِقُ اللَّهُ الْمُعَلِي اللْمُعَالِمُ اللَّهُ الْمُعَلِي الْمُعَالِمُ اللَّهُ اللَّهُ الْمُعَالِمُ الْمُعَالِمُ اللْمُعَالِمُ اللَّهُ الْمُعَلِيْمُ الْمُعَالِمُ الْمُعِلَّالِمُ اللَّهُ الْمُعَلِيْمُ الْمُعَلِمُ اللْمُعَالِمُ اللْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعِلَّ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعِلِمُ اللْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُ

وَإِذَ أَخَذُ نَامِيثَقَ بَنِي ٓ إِسْرَءِ بِلَ لَا تَعْبُدُونَ إِلَا ٱللَّهَ وَبِٱلْوَلِدَيْنِ إِحْسَانًا وَذِي ٱلْقُرْبَى وَٱلْيَـتَنَكَىٰ وَٱلْمَسَنْكِينِ وَقُولُواْ لِلنَّاسِ

<sup>[1] (</sup>V.2:76) See the footnote of (V.2:42)

صلى الله عليه وسلم : Allâh's Messenger رضى الله عنه Allâh's Messenger صلى الله عليه وسلم : Allâh's Messenger رضى الله said, "Al-Miskîn (the poor) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two, but Al-Miskîn (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known

(the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad إصلى الله عليه وسلم], and perform As-Salât (Iqâmat-as-Salât), and give Zakât. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Ourtubî).

- 84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.
- 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.
- 86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.
- 87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.
- 88. And they say, "Our hearts are wrapped do not hear or understand Allâh's

حُسْنَاوَأَقِهِ مُواْ ٱلصَّكَاوَةَ وَءَاتُواْ ٱلزَّكَاوَةَ ثُمَّ تَوَلَّنْ تُمْ إِلَا قِلِي لَا مِنكُمْ وَأَنتُ مِنْ عُرضُونَ ١

وَإِذْ أَخَذْنَا مِينَنَقَكُمْ لَاتَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِن دِيكرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ١

ثُمَّ أَنتُمْ هَنَوُلآء تَقْلُلُوك أَنفُكُمْ وَتُخْرِجُونَ فَرِيقًامِنكُم مِن دِيكرِهِمُ تَظَهَرُونَ عَلَيْهِم بِٱلْإِنْمُ وَٱلْعُذُونِ وَإِن يَا تُوكُمُ أُسَرَىٰ ثُفَلَدُوهُمْ وَهُوَ مُحَرَّمُ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُوْمِنُونَ بِبَغْضِ ٱلْكِئْبِ وَتَكُفُرُونَ بِبَغْضٍ فَمَاجَزَاءُ مَن يَفْعَلُ ذَالِكَ مِنكُمْ إِلَّاخِرْيُ فِي ٱلْحَيَوْةِ ٱلدُّنْيَأَ ۗ وَيَوْمَ ٱلْقِيَامَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّٱلْعَذَابُ وَمَا ٱللَّهُ بِغَنْفِلِ عَمَّا تَعْمَلُونَ ﴿

أُولِنَيكَ ٱلَّذِينَ ٱشْتَرَوُ ٱلْحَيَوْةَ ٱلدُّنْيَا بِٱلْآخِرَةِ فَلَا يُحَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَاهُمْ يُنْصَرُونَ ﴿

وَلَقَدْ ءَاتَيْنَامُوسَى ٱلْكِنْبَ وَقَفَّيْ نَامِنْ بَعْدِهِ - بِٱلرُّسُلِّ وَءَاتَيْنَا عِيسَى أَبْنَ مَرْيَمَ ٱلْبَيِّنَاتِ وَأَيَّدُنَكُ بُرُوحِ ٱلْقُدُسِّ أَفَكُلَّمَا جَآءَكُمُ رَسُولٌ بِمَا لَا نَهُوَى أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَريقًا نَقْنُكُونَ ﴿

وَقَالُواْ قُلُوبُنَا عُلْفُ مِلَ لَعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ

to other, that others may give him something in charity, and who does not beg of people." (Sahih Al-Bukhâri, Vol. 2, Hadith No. 557). [Please also see Tafsir At-Tabarî (Verse 9:60)]

Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

- 89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.
- 90. How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
- 91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"
- 92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zâlimûn (polytheists and wrong-doers).
- 93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."
- 94. Say to (them): "If the home of the Hereafter with Allah is indeed for you

فَقَلِيلًا مَّا يُؤْمِنُونَ ١

وَلَمَّاجَآءَهُمْ كِنَّبُ مِّنْ عِندِ اللَّهِ مُصَدِقُ لِمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَآءَهُم مَّاعَرَفُواْ كَفَرُواْ بِدِّء فَلَعْنَهُ اللَّهِ عَلَى الْكَنفِرِينَ (اللَّهِ)

بِنْسَكَمَا اَشْتَرَوْا بِهِ آنفُسَهُمْ أَن يَكُفُرُواْ بِمَا أَنزَلَ اللهُ بَغْيًا أَن يُنزِلَ اللهُ مِن فَضْلِهِ عَلَى مَن يَشَآهُ مِنْ عِبَادِهِ فَ فَبَآءُ و بِغَضَبٍ عَلَى مَن يَشَآهُ مِنْ عِبَادِهِ فَ فَبَآءُ و بِغَضَبٍ عَلَى عَضَبٍ وَلِلْكَنفِرِينَ عَذَا بُ مُهِي فَي فَنَ فَي عَلَى عَضَبٍ وَلِلْكَنفِرِينَ عَذَا بُ مُهِي فَي فَنَا اللهِ مَهْ فِي فَنَ اللهُ مُهِي فَي فَلَى عَنَا اللهُ مُهِي فَي اللهُ اللهُ

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَآ أَنزَلَ ٱللَّهُ قَالُوا نُوْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكُفُرُونَ بِمَا وَرَآءَهُ، وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِمَامَعَهُمُّ قُلُ فَلِمَ تَقْنُلُونَ أَنْبِيآ اَللَّهِ مِن قَبْلُ إِن كُنْتُم مُؤْمِنِينَ شَيْ

وَلَقَدْجُاءَكُم مُوسَى بِالْبَيْنَتِ
ثُمَّ النَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ عَلَى مَنْ بَعْدِهِ عَلَى مَنْ بَعْدِهِ عَلَى مَنْ بَعْدِهِ عَلَى مَنْ الْعِجْلَ مِنْ بَعْدِهِ عَلَى مَنْ الْعَرْفُ الْمَاعِثُ الْعَرْفُ الْمَاعَاتَ لَنْكُم وَرَفَعْنَا فَوْقَكُم الطُّورَ خُذُواْ مَا آءَاتَ لِمَنْكُم وَرَفَعْنَا فَوْقَكُم الطُّورَ خُذُواْ مَا آءَاتَ لِمَنْكُم بِعَقَوْقِ وَاسْمَعُواْ قَالُواْ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُواْ وَاسْمَعُواْ قَالُواْ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُواْ فَي قَلُوبِهِمُ الْعِجْلَ بِحَصُمْ يَعِيدَ فَي فَي قُلُوبِهِمُ الْعِجْلَ بِحَصُمْ بِهِ عَلَى اللّهِ عَلَى اللّهُ مَنْ اللّهُ عَلَى اللّهُ الدَّالُ الْآلِا خِرَةُ عِندَاللّهِ وَاللّهِ الْمَاكُمُ إِن كُنتُ مَنْ وَهُ مِنِينَ اللّهِ اللّهُ الدَّالُ الْآلِا خِرَةُ عِندَاللّهِ وَلَا المَاكُمُ الدَّالُ الْآلِوجُ وَاللّهِ عِنْدَاللّهِ وَلَا اللّهُ الدَّالُ الْآلِوجُ وَاللّهِ عِنْدَاللّهِ وَاللّهُ عَلَى اللّهُ الدَّالُ الْآلِوجُ وَاللّهِ عِنْدَاللّهِ وَاللّهُ الْمَاكُمُ الدَّالُ اللّهُ الْمَالَا لَلْهُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمُلْكُمُ الْمَاكُمُ الدَّالُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ اللّهُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ اللّهُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَالُولُ الْمَاكُمُ الْمُؤْمِدُ اللّهُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمِنْكُمُ الْمَاكُمُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمَاكُمُ الْمُؤْمِنِينَ الْمَاكُمُ الْمُلْكُمُ الْمَاكُمُ الْمُؤْمِنِينَ الْمَاكُمُ الْمَاكُمُ الْمُلْكُمُ الْمُلْمُ الْمُؤْمِنِينَ الْمَاكُمُ الْمُؤْمِنِينَ الْمَاكُمُ الْمُلْكُمُ الْمُلْكُمُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنُ الْمُؤْمِنِينِ الْمُؤْمِنِينَ الْمُؤْمِنِينَا الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنِينَ الْمُؤْمِنُ الْمُؤْمِلُومُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِ الْمُؤْمِلُ ا

specially and not for others, of mankind, then long for death if you are truthful."

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

- 97. Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
- 98. "Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers."
- 99. And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh's Command).
- **100.** Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not.
- 101. And when there came to them a صلى Messenger from Allâh (i.e. Muhammad confirming what was with them, الله عليه وسلم a party of those who were given the Scripture

خَالِصَكَةُ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُ ٱلْمَوْتَ إن كُنتُم صَدِقِينَ ١ وَلَن يَتَمَنَّوْهُ أَيْدَ أَبِمَا قَدَّمَتْ أَيْدِهِمُّ وَٱللَّهُ عَلِيمُ إِللَّظَالِمِينَ ١

وَلَنَجِدَنَّهُمْ أَخْرَكِ ٱلنَّاسِ عَلَىٰ حَيَوْةٍ وَمِنَ ٱلَّذِيكَ أَشْرَكُواْ يُودُ أَحَدُهُمْ لَوْيُعَمِّرُ ٱلْفَ سَنَةٍ وَمَا هُوَيِمُزَحْزِحِهِ عِنَ ٱلْعَذَابِ أَن يُعَمَّرُ وَٱللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ١

قُلْمَن كَاكَ عَدُوًّا لِيجِبْرِيلَ فَإِنَّهُ زَزَّلَهُ, عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُثْرَىٰ لِلْمُؤْمِنِينَ اللَّهُ

> مَن كَانَ عَدُوًّا يِلَهِ وَمَلَتِهِكِيهِ. وَرُسُلِهِ وَجِبْرِيلَ وَمِيكُنلَ فَإِنَ ٱللَّهَ عَدُوٌّ لِلْكَافِرِينَ اللَّهُ وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَنتِ بَيِننتِ وَمَا يَكُفُرُ بِهِا إِلَّا ٱلْفَسِقُونَ (أَنَّا

أَوَكُلُّمَا عَنْهَدُواْ عَهْدًا نَّبَذَهُ, فَرِيقٌ مِّنْهُمْ بَلُ أَكْثُرُهُمْ لَا يُؤْمِنُونَ ١

> وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِقٌ لِمَامَعَهُمْ سَدَوْرِيقٌ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِئْكَ كَتَكَ ٱللَّهُ وَرُآءَ

threw away the Book of Allâh behind their backs as if they did not know!

102. They followed what the Shayatîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayatîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger صلى الله عليه وسلم) Râ'ina<sup>[1]</sup> but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

ظُهُورهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ١

وَٱتَّبَعُواْ مَاتَنْلُواْ ٱلشَّيَاطِينُ عَلَى مُلْك سُلَمْكَنَّ وَمَاكَفُرَ سُلَيْمَنُ وَلَكِئَ ٱلشَّيَطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّخْرَوَمَآ أَنزِلَ عَلَى ٱلْمَلَكَ يَن بِبَابِلَ هَنرُوتَ وَمَنْرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدِ حَتَّىٰ يَقُولًا ٓ إِنَّمَا نَحْنُ فتَنَةٌ فَلَا تَكُفُر ۖ فَيَ تَعَلَّمُونَ مِنْهُمَا مَا يُفَرِقُونَ بِهِ عَبَيْنَ ٱلْمَرْ ، وَزُوْجِهِ } وَمَاهُم بضكآرِينَ بِهِ عِنْ أَحَدِ إِلَّا بِإِذْنِ ٱللَّهِ وَيَنَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدُعَ لِمُواْ لَمَن آشَرَينهُ مَالَهُ, فِي ٱلْآخِرَةِ مِنْ خَلَقَ وَلَبِنْسُ مَا شُكَرُواْ بِهِ عَ أَنفُسَهُمْ لَوْكَانُواْ يَعْلَمُونَ ١

> وَلَوْ أَنَّهُمْ ءَامَنُواْ وَٱتَّقَوْاْ لَمَثُوبَةٌ مِّنَ عِندِ ٱللَّهِ خَيْرٌ لَّوْ كَانُو أَيْعَ لَمُونَ ١

يَتَأْتُهُا ٱلَّذِينَ ءَامَنُواْ لَاتَغُولُواْ رَعِنَ وَقُولُواْ ٱنظُرْنَا وَٱسْمَعُواْ وَلِلْكَ فِرِينَ عَكذَابُ أَلِيدٌ ١

مَّايُوَدُّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِئَبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِن زَيِكُمْ وَاللَّهُ يَخْنَصُ برَحْمَتِهِ -مَن يَشَاءُ وَٱللَّهُ ذُو ٱلْفَضَل ألْعَظِيمِ ١

<sup>[1] (</sup>V.2:104) Râ'ina: In Arabic means "Be careful; Listen to us, and we listen to you", whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet صلى الله عليه رسلم with bad intentions. (See V.4:46)

- 106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten. We bring a better one or similar to it. Know you not that Allâh is able to do all things?
- 107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allah you have neither any Walî (protector or guardian) nor any helper.
- 108. Or do you want to ask your as (صلى الله عليه وسلم Messenger (Muhammad Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.
- 109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad is Allâh's Messenger) has become الله عليه وسلم manifest unto them. But forgive and overlook, till Allâh brings His Command.[1] Verily, Allâh is Able to do all things.
- 110. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.
- 111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."
- 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin<sup>2</sup> then his reward is with his Lord

انَنسَخْ مِنْ ءَايَةٍ أَوْنُنسِهَا نَأْتِ مِغَيْرِ مِنْهَا آوْمِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّشَىٰءٍ فَدِيرُ الْ

أَلَمْ تَعْلَمْ أَنَ ٱللَّهُ لَهُ مُلْكُ ٱلسَّكَنُوَتِ وَٱلْأَرْضِ ۗ وَمَالَكُم مِن دُوبِ اللهِ مِن وَلِيّ وَلَانْصِيرِ ١

أَمْ تُريدُونَ أَن تَسْتَلُواْ رَسُولَكُمْ كُمَاسُيِلَ مُوسَىٰ مِن قَبْلُ وَمَن يَـ تَبَدَّلِ ٱلْكُفْرَبَٱلْإِيمَٰنِ فَقَدْضَلَّ سَوَآءَ ٱلسَّبِيلِ ١

وَدَّكَثِيرٌ مِنْ أَهْلِ ٱلْكِنْبِ لَوْيَرُدُّ ونَكُم مِنْ بَعْدِإِيمَنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِأَنفُسِهِ مِينْ بَعْدِ مَانْبَيِّنَ لَهُمُ ٱلْحَقُّ فَأَعْفُواْ وَاصْفَحُواْ حَتَّىٰ يَأْتِيَ ٱللَّهُ بِأَمْرُةِ عَ إِنَّ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ اللَّهُ

وَأُقِيمُواْ ٱلصَّكَوٰةَ وَءَاتُواْ ٱلزَّكُوٰةَ ۗ وَمَانُقَدِّمُواْ لِأَنفُسِكُمْ مِّنْ خَيْرِ يَجِدُوهُ عِندَاللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ١

وَقَالُواْ لَن يَدْخُلُ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْنَصَنَرَىٰ تِلْكَ أَمَانِيُهُمْ مُّ قُلْهَا تُوا بُرْهَانَكُمْ إِن كُنتُرُصَادِقِينَ اللهُ

بَكَيْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ وَ أَجْرُهُ, عِندَرَيّهِ ، وَلَاخَوْفٌ عَلَيْهِمْ

<sup>[1] (</sup>V.2:109) The provision of this verse has been abrogated by the (V.9:29). (Tafsir At-Tabari)

<sup>(</sup>V.2:112) "Muhsin" a good-doer who performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with صلى الله عليه وسلم the Sunnah of Allah's Messenger Muhammad

(Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr*].

- 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.
- 114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.
- 115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.
- 116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring)<sup>[1]</sup>. Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.
- 117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" and it is.

وَلَاهُمْ يَحْزَنُونَ ١

وَقَالَتِ ٱلْبَهُودُ لَيْسَتِ ٱلنَّصَرَةَ عَلَى شَيْءٍ وَهُمْ وَقَالَتِ ٱلْبَهُودُ نَشَيْءٍ وَهُمْ وَقَالَتِ ٱلنَّصَرَى لَيْسَتِ ٱلْبَهُودُ نَشَيْءٍ وَهُمْ يَتْلُونَ ٱلْكِئَلَ أَكَذَ لِكَ قَالَ ٱلَّهِ فَهُمُ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيكَمَةِ مِثْلًا قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيكَمَةِ فِيمَاكَانُواْ فِيهِ يَخْتَلِفُونَ اللَّهُ اللْمُ اللَّهُ اللْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلْمُ اللَّهُ اللَّهُ اللْمُؤْلِقُ اللْمُؤْلِقُ اللْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤَالِقُلْمُ اللَّهُ اللْمُلْمُولُولُولَ الْمُؤْلِقُولُ اللْمُؤَالِمُ اللَّهُ اللْمُؤْلُولُولُولُولُولُ

وَمَنْ أَظْلَمُ مِمَّنَ مَّنَعَ مَسَحِدًا لِلَهِ أَن يُذَكَّرُ فِيهَا أَسْمُهُ، وَسَعَى فِي خَرَابِهَأْ أُوْلَتِهِكَ مَا كَانَ لَهُمْ أَن يَدْ خُلُوهَا إِلَّا خَآبِفِينَ لَهُمْ فِي الدُّنِيا خِزْيٌ وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابٌ عَظِيمٌ اللَّ

وَلِلَهِ ٱلْمُشْرِقُ وَٱلْعَرِّبُ فَأَيْنَمَا تُولُواْ فَتَمَّ وَجُهُ ٱللَّهِ اللَّهِ اللَّهَ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللللِّهُ اللللْمُ اللللْمُ الللللْمُ الللللِّهُ اللَّهُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ الللللِمُ الللْمُ ا

وَقَالُوا ٱتَّخَذَ اللَّهُ وَلَدَّا سُبْحَننَهُ مَلَلَهُ مَلَلَهُ مَا فَالْوَا الْخَذَ اللَّهُ مَا فَي اللَّهُ مَا فِي السَّمَنَ وَالْأَرْضَ كُلُّ لَهُ وَقَانِنُونَ اللَّهُ

بَدِيعُ ٱلسَّمَوَ تِ وَٱلْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ إِنَّا

<sup>[1] (</sup>V.2:116) "They (Jews, Christians and pagans) say: Allâh has begotten a son (children, offspring). Glory be to Him...Nay...."

Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه رسلم said, "Allâh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring) No! Glorified be Me! I am far from taking a wife or a son (or offspring).' " (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 9).

- 118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.
- 119. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.
- **120.** Never will the Jews nor the with be pleased Christians you till you follow (صلى الله عليه وسلم Muhammad their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad were to follow their (Jews صلى الله عليه وسلم and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.
- 121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's صلی companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (Tafsir Al-Qurtubî).
- 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time-period, in the past)].

وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْ لَا يُكَلِّمُنَا ٱللَّهُ أَوْتَأْتِينَا آءَايَةٌ كَذَلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِثْلَ قَوْلِهِمُ تَشْبَهَتْ قُلُوبُهُمُّ قَدْ بَيَّنَا ٱلْآينَ لِقَوْمِ يُوقِنُونَ شَا

إِنَّا أَرْسَلْنَكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا لَّ وَلَا تُسْتَلُعَنُ أَضْعَكِ ٱلْجَحِيمِ اللَّ

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَلَرَىٰ حَتَىٰ تَلَّبِعَ مِلَّتُهُمُّ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْمُدَىُّ وَلَمِنِ ٱتَّبَعْتَ آهْوَآءَ هُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ مَالَكَ مِنَ ٱللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿ إِنَّ

ٱلَّذِينَ ٤ اتَيْنَهُمُ ٱلْكِنَبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِ ٤ أُوْلَتِهِكَ يُؤْمِنُونَ بِهِ - وَمَن يَكُفُرُ بِهِ ٤ فَأُولَتِهِكَ هُمُ ٱلْخَسِرُونَ ﴿ ﴿ ﴾ ﴿ هُمُ ٱلْخَسِرُونَ ﴿ ﴾ ﴿

يَبَنِيٓ إِسْرَهِ يِلَ أَذَكُرُواْ نِعْمَتِيَ ٱلَّتِيٓ أَنْعَمْتُ عَلَيْكُوْ وَأَنِّي فَضَّلْتُكُوْ عَلَى ٱلْعَالَمِينَ اللَّ

<sup>&</sup>lt;sup>[1]</sup> (V.2:119) See the footnote of (V. 3:85).

123. And fear the Day (of Judgement) when shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrâhîm (Abraham) [i.e. Allâh] tried him (certain) Commands, [1] which he with fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind follow you)." (to (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes Zâlimûn not (polytheists and wrong-doers)."

125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which stood while he عليه السلام (Abraham) عليه السلام was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and We commanded Ibrâhîm (Abraham) and Isma'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), وَٱتَّقُواْ يَوْمًا لَا تَجْزِي نَفْشَ عَن نَفْسِ شَيْئًا وَلَا يُقْبَلُ مِنْهَاعَدْلُ وَلَا نَنفَعُهَ اشْفَعَةٌ وَلَاهُمْ

ا وَإِذِ ٱبْسَلَيْ إِبْرَهِ عِمْرَيُّهُ وَكَلَّمَاتٍ فَأَمَّمُ فَيْ قَالَ إِنِّي اللَّهِ فَأَمَّمُ فَأَ قَالَ إِنَّي جَاعِلُكَ لِلنَّاسِ إِمَامُّاقَالَ وَمِن ذُرِّيَّتِيٌّ قَالَ لَا يَنَالُ عَهْدِي ٱلظَّلِمِينَ ١

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنَا وَٱتَّخِذُواْ مِن مَقَامِ إِنرَهِ عَمَّمُ كُلُّ وَعَهِدْ نَآ إِلَىٓ إِنرَهِ عَمَ وَإِسْمَاعِيلَ أَن طَهِرًا بَيْتَي لِلطَّا بِفِينَ وَٱلْعَاكِفِينَ وَالرُّحَعِ السُّجُودِ ١

:saying صلى الله عليه وسلم I heard the Prophet : رضى الله عنه saying Five practices are characteristic of Al-Fitrah:

Narrated Ibn Umar رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said: "Cut the moustaches short and leave the beard (as it is)." (Sahih Al-Bukhari, Hadith No. 781, Vol.7)

<sup>[1] (</sup>V.2:124) It is said that those commands were many. Some of them are as follows:

<sup>(</sup>A) To invite mankind to the Tauhîd (Islamic Monotheism).

<sup>(</sup>B) To show mankind the Manâsik (See V.2:128).

<sup>(</sup>C) To practise the characteristics of Al-Fitrah:

<sup>(1)</sup> Circumcision.

<sup>(2)</sup> Shaving the pubic hair.

<sup>(3)</sup> Cutting the moustaches short.

<sup>(4)</sup> Clipping the nails.

<sup>(5)</sup> and depilating the hair of the armpits.

<sup>(</sup>Sahih Al-Bukhari, Hadith No. 779, Vol.7)

<sup>(</sup>D) It is also mentioned that Ibrâhîm عليه السلام was put to test: (1) When he عليه السلام was thrown in the Fire. (2) When he عُليه السلام was ordered to slaughter his son. (Tafsir Ibn Kathir)

or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." [1]

128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik<sup>[2]</sup> (all the ceremonies of pilgrimage — Hajj and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have

وَإِذْ قَالَ إِنْ هِ عُمُرَتِ اجْعَلْ هَذَا بَلَدًا ءَامِنَا وَاُزُوَّ فَ أَهْلَهُ مِنَ الشَّرَتِ مَنْ ءَامَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنَ كَفَرَ فَأُمَتِّعُهُ وَلِيلًا ثُمَّ أَضْطَرُهُ: إِلَى عَذَابِ النَّارِ وَبِنْسَ الْمَصِيرُ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ الل

> وَإِذ يَرْفَعُ إِبْرَهِ عُرُالْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَنِعِيلُ رَبَّنَا لَقَبَّلُ مِنَّا آَيِّا لَكَ أَنتَ السَّمِيعُ الْعَلِيمُ شَا

رَبَّنَاوَاْجُعَلْنَامُسُلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُسُلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَبُنْ عَلَيْنَآ أُمَّةً إِنَّكَ أَنتَ اُلتَّوَابُ الرَّحِيدُ ﴿ اللَّهِ النَّكَ أَنتَ التَّوَابُ الرَّحِيدُ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الرَّحِيدُ ﴿ اللَّهُ اللَّهُ الرَّحِيدُ اللَّهُ اللْمُنْ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ اللِمُلْمُ اللْمُلْمُ اللَّالِمُلْمُ الْمُلْمُ اللْمُلْمُ

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُواْ عَلَيْهِمْ عَايَنتِكَ وَيُعَلِّمُهُمُ الْكِئنَبَ وَالْحِكْمَةَ وَيُزَكِيهِمْ إِنَّكَ أَنتَ الْعَنِيزُ الْحَكِيمُ شَ

<sup>[1] (</sup>V.2:127) See the footnote of (V.14:37).

<sup>&</sup>lt;sup>[2]</sup> (V.2:128) Manāsik: i.e. Ihrām; Tawāf of the Ka'bah; Sāy of As-Safā and Al-Marwah, stay at 'Arafāt, Muzdalifah and Mîna; Ramy of Jamarāt; slaughtering of Hady (animal), etc. For details see "The Book of Hajj and 'Umrah", (Sahih Al-Bukhāri, Vol.2,3).

submitted myself (as a Muslim) to the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

Part 1

- 132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims Islâmic Monotheism)."
- 133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."
- 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.
- 135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîfa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh see V.2:105)."

وَوَصَّىٰ بِهَ آ إِبْرُهِ عَمُ بَنِيهِ وَيَعْقُوبُ يَنِبَنِيَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَٱنتُم مُسْلِمُونَ ﴿ اللَّهِ ﴾ مُسْلِمُونَ ﴿ اللَّهِ

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِى قَالُواْ نَعْبُدُ إِلَنهَكَ وَإِلَنهَ ءَابَآبِكَ إِبْرَهِ عَمَ وَإِسْمَعِيلَ وَإِسْحَقَ إِلَنهَ اوْحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿
وَإِسْحَقَ إِلَهُ الْوَحِدَا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿
قَالَهُ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم

وَقَالُواْ كُونُواْ هُودًا أَوْنَصَكَرَىٰ تَهْتَدُواً قُلْ الْمُواْ كُونُواْ هُودًا أَوْنَصَكَرَىٰ تَهْتَدُواً قُلْ اللهُ الل

مَّاكَسَبْتُم وَلا تُسْتَلُونَ عَمَّاكَانُواْ يَعْمَلُونَ شَ

[1] (V.2:135) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub\* in the name of your idols, etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar رضى الله عنهما: Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He

136. Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Îsâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr.]

صلى الله عليه وسلم 139. Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for قُولُوٓا ءَامَنَكَ إِلَيْهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰ إنراهِ عَمرو إِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن زَّبَهِمْ لَانْفَرْقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَعَنُ لَدُ مُسْلِمُونَ ﴿

فَإِنْ ءَامَنُواْ بِمِثْلِ مَآءَامَنتُم بِهِ عَفَدِاهُ مَدَوآ وَإِن نُوَلُّواْ فَإِنَّا هُمْ فِي شِقَاقٍ فَسَيَكُفِيكُمُ الله وهُوالسَّمِيعُ الْمَكْلِيمُ ١ صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَغَنْ لَهُ عَدِدُونَ ١

قُلْ أَتُحَاجُونَنَا فِي ٱللَّهِ وَهُوَرَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُغْلِصُونَ شَ

Narrated Asmâ bint Abu Bakr رضى الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Ibrahîm (Abraham) except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (Sahih Al-Bukhâri, Vol.5, Hadîth No.169).

said, "I do not know any other religion except Hanîf (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf?*" He said, "*Hanîf* is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السيلام, he was neither a Jew nor a Christian, and he used to worship none but Allah (Alone) — Islamic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanîf (Islâmic Monotheism)." Zaid enquired, "What is Hanîf?" He replied "Hanîf is the religion of (the Prophet) Ibrâhîm (Abraham), عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allah (Alone) - Islamic Monotheism." When Zaid heard their statement about (the religion of) Ibrahîm (Abraham), he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Ibrahîm (Abraham)".

<sup>\*</sup> Nusub: See the glossary.

our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

آمْ نَقُولُونَ إِنَّ إِبْرَهِ عَمَوَ إِسْمَعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْنَصَـُرَيُّ قُلْءَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَكَدَةً عِندَهُ ومِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿ إِنَّا اللَّهُ الْمَالِكَةُ الْعَلَمُ عَمَّا لَكُمْ عَمَا اللَّهُ الْمَالِكَةُ

> تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَمَا مَاكَسَبَتْ وَلَكُمُ مَّاكَسَبْتُمْ وَلَا تُسْتَلُونَ عَمَّاكَانُوا يَعْمَلُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V. 2:139):

a) "Narrated Al-Mughirah bin Shu'bah: The Prophet صلى الله عليه وسلم used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: "Shall I not be a thankful slave (to Allâh)?" (Sahih Al-Bukhâri, Vol. 8, Hadith No. 478).

b) Narrated 'Aishah رضى الله عنها: The Prophet صلى الله عليه وسلم said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allâh's Messenger?" He said, "Even I, unless and until Allâh protects or covers me with His pardon and His Mercy." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 474).

c) Narrated Abu Hurairah رضى الله عنيه وسلم Allâh's Messenger صلى الله عليه وسلم said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 452.

d) Narrated 'Abdullah رضى الله عنه The Prophet صلى الله عليه رسلم said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's Messenger! There is none among us but loves his own wealth more." The Prophet صلى الله عليه رسلم said, "So his wealth is whatever he spends (in Allah's Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 449)

e) Narrated Abu Hurairah رضى الله عنه عليه رسلم The Prophet صلى الله عليه وسلم said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allah forgave her because of that good deed." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 673).

142. The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say, (O To Allâh belong" (صلى الله عليه وسلم both, east and the west. He guides whom He wills to the Straight Way."

**143.** Thus We have made you strue Muslims real believers of Islâmic Monotheism, followers true of Prophet and his Sunnah صلى الله عليه وسلم (legal ways)], a just (and the best) nation, that you be witnesses over mankind<sup>[1]</sup> and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who ملي followed the Messenger (Muhammad الله عليه وسلم) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.

144. Verily! We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-

اللهُمْ عَن النَّاهُمُ عَن النَّاسِ مَا وَلَنهُمْ عَن النَّاسِ مَا وَلَّنهُمْ عَن قِبْلَنْهُمُ الِّيكَانُواْ عَلَيْهَا قُل يِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَى صِرَطِ مُسْتَقِيعِ اللَّهِ

وَكَذَالِكَ جَعَلْنَكُمْ أُمَّةً وَسَطًا لِنَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِ يِدَأُ وَمَاجَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِي كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْةً وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَنْكُمْ إِنَ ٱللَّهَ بِٱلنَّاسِ لرَءُوكُ رَّحِيمٌ ١

قَدْ زَىٰ تَقَلُّب وَجْهِكَ فِي ٱلسَّكَآءِ ۚ فَلَنُو لِيَنَّكَ فِبْلَةً تَرْضَىٰهَأْفُولِ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ

صلى الله Allâh's Messenger رضى الله عنه Allâh's Messenger عليه وسلم said "Nûh (Noah) will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allâh will say, 'Did you convey Our Message of Islâmic Monotheism?' Nûh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message of Islâmic Monotheism to you?'They will say, 'No warner came to us.' Then Allâh will say [to Nûh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad صنى الله عليه وسلم and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad عن و الله عليه وسلم ) will be a witness over you, and that is what is meant by the Statement of Allâh عز و المعالمة المعا عز و We made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah (legal ways)] a just (and the best) nation that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم ) will be a witness over you." (Sahih Al-Bukhâri, Vol.6, Hadîth No.14).

Masjid-Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

145. And even if you were to bring to the of the Scripture (Jews Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Oiblah (prayer direction). And they will not other's Qiblah (prayer follow each direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the Zâlimûn (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise or the صلى الله عليه وسلم or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities which are صلى الله عليه وسلم written in the Taurât (Torah) and the Injeel (Gospel)][1]

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the ٱلْحَرَامِ وَحَيْثُ مَاكُنتُمْ فَوَلُواْ وُجُوهَكُمْ شَطْرَةً وَإِنَّالَّذِينَأُونُواْ الْكِنْبَ لِيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن زَبِهِم مُ وَمَا اللَّهُ بِعَنِفِل عَمَّا يَعْمَلُونَ ١

وَلَينْ أَتَيْتَ ٱلَّذِينَ أُوتُواْ ٱلْكِئْبَ بِكُلِّءَايَةِ مَّا تَبِعُواْ قِبْلَتَكُ وَمَآأَنتَ بِتَابِعِ قِبْلَهُمْ وَمَا بَعْضُهُ مِيتَ إِبِعِ قِبْلَةَ بَعْضٍ وَكَبِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِنْ بَعْدِ مَاجَاءَكَ مِنَ ٱلْعِلْمِ إِنَّكَ إِذَا لَّهِنَ ٱلظَّلِمِينَ ١

ٱلَّذِينَ ءَاتَيْنَهُمُ ٱلْكِئَبَ يَعْرِفُونَهُ كُمَّا يَعْرِفُونَ أَبْنَآءَ هُمُّ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكُنُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ شَ

ٱلْحَقُّ مِن زَّيِكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١ وَلِكُلِّ وِجْهَةُ هُومُولِيمًا فَأَسْتَبِقُواْ ٱلْخَيْرَاتِ أَيْنَ مَاتَكُونُواْ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ اللهُ

وَمِنْ حَنْثُ خَرَجْتَ فَوَلَّ وَجَهَكَ شَطْرَ

<sup>[1] (</sup>V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad صلى الله عليه وسلم ).

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direction of Al-Masjid-Al-Harâm Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

Sûrah 2. Al-Bagarah

- 150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harâm Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.
- 151. Similarly (to complete My Blessings We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Islâmic laws and Fiah Sunnah, jurisprudence), and teaching you that which you used not to know.
- 152. Therefore remember Me (by praying, glorifying)<sup>[1]</sup>, I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.
- 153. O you who believe! Seek help in patience and As-Salât (the prayer). Truly! Allâh is with As-Sâbirûn (the patient).
- 154. And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.

ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُ وَلَلْحَقُّ مِن زَّبَكُّ وَمَا اللهُ بِغَافِل عَمَّا تَعْمَلُونَ ١

وَمنْ حَيْثُ خُرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَاكُنتُمْ فَوَلُواْ وُجُوهَكُمْ شَطْرَهُ، لِتَلَايَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ فَلَا تَخْشُوْهُمْ وَٱخْشُونِي وَلاَئِمَ نِعْمَتِي عَلَيْكُرُ وَلَعَلَّكُمْ نَهْ تَدُونَ الْ

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِنكُمْ يَتْلُواْ عَلَيْكُمْ ءَايَنْنِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِنَابَوَٱلْحِكَمَةَ وَيُعَلِّمُكُم مَّالَمْ تَكُونُواْ تَعْلَبُونَ إِنَّ اللَّهُ

> فَأَذَكُرُونِي ٓ أَذَكُرُكُمْ وَأَشْكُرُواْلِي وَلَا تَكْفُرُونِ ﴿

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوْةِ إِنَّ ٱللَّهَ مَعَ ٱلصَّابِرِينَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَا نَقُولُواْ لِمَن يُقْتَلُ فِي سَبِيلَ اللَّهِ أَمُواتُ أَبِّلَ أَخِيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V. 2:152)

a). See the footnote of (V.13:28).

عز و said, "Allah صلى الله عليه وسلم The Prophet رضى الله عنه says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." (Sahih Al-Bukhâri, Vol.9, Hadîth No.502).

- 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).
- 156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."
- 157. They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.
- 158. Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwa)<sup>[1]</sup>. And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.
- 159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.
- 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
- 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined.
- 162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

وَلْنَبْلُوَنَّكُم بِشَيءٍ مِنَ ٱلْخُوْفِ وَٱلْجُوعِ وَنَقْصِ مِّنَ ٱلْأَمْوَالِ وَٱلْأَنْفُسِ وَٱلثَّمَرَاتُّ وَبَشِّر العَنبرينَ (١١)

ٱلَّذِينَ إِذَآ أَصَابَتُهُم مُصِيبَةٌ قَالُوٓ أَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجِعُونَ ١

أُوْلَتِهِكَ عَلَيْهِمْ صَلَوَتٌ مِن زَبِهِمْ وَرَحْمَةً وأُولَتِكُ هُمُ ٱلْمُهَدُونَ ١

ا إِنَّ ٱلصَّفَاوَٱلْمَرُوَّةَ مِن شَعَآبِرِٱللَّهِ فَمَنْ حَجَّ ألبينت أواغتكر فلاجُناح عكيه أن يَطُوَك بِهِمَأُ وَمَن تَطَوَعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ اللَّهِ

إِنَّ ٱلَّذِينَ يَكُتُمُونَ مَا أَنزَلْنَا مِنَ ٱلْبَيِّنَاتِ وَٱلْمُدَىٰ مِنْ بَعْدِ مَا بَيِّنَكَ لُالنَّاسِ فِي ٱلْكِنْبُ أُوْلَتِهِكَ يَلْعَنَّهُمُ ٱللَّهُ وَيَلْعَنَّهُمُ ٱللَّعِنُوكَ

إِلَّا ٱلَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيِّنُواْ فَأُوْلَتِيكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَابُ الرَّحِيمُ ١

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَا تُواْ وَهُمْ كُفَّارُ أَوْلَتِيكَ عَلَيْهِمْ لَعَنَةُ ٱللَّهِ وَٱلْمَلَتِكَةِ وَٱلنَّاسِ ٱجْمَعِينَ شَ

خَلِدِينَ فِيهِ لَا يُحَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَاهُمْ يُظَرُونَ ١

<sup>[1] (</sup>V.2:158) See the footnote of (V.14:37).

- 163. And your Ilâh (God) is One Ilâh (God — Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.
- 164. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.
- 165. And of mankind are some who take (for worship) others besides Allâh as rivals<sup>[1]</sup> (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.
- those who were followed **166.** When disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.
- 167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.

## وَإِلَنْهُكُونِ إِلَنْهُ وَحِدٌّ لَآ إِلَنْهَ إِلَّاهُوا لَرَّحْمَانُ الرَّحِيدُ ١

إِنَّ فِي خَلْقِ ٱلسَّكَمَوَاتِ وَٱلْأَرْضِ وَٱخْتِلَفِ ٱلَّيْسِلِ وَٱلنَّهَادِ وَٱلْفُلْكِ ٱلَّتِي يَخْدِي فِي ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَاۤ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَخِيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَامِن كُلِّ دَآبَةٍ وَتَصْرِيفِ ٱلرِّيَحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِبَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَآيَـٰتِ لِقَوْمِ يَعْقِلُونَ ١

وَمِنَ ٱلنَّاسِ مَن يَنَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُونَهُمْ كَحُبّ ٱللَّهِ وَالَّذِينَ ءَامَنُوۤ الْسَدُّحُبَّا لِلَّهِ ۗ وَلَوْ مَرَى ٱلَّذِينَ ظَلَمُوٓ إِإِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَهِ جَمِيعًا وَأَنَّ أَللَّهَ شَدِيدُ ٱلْعَذَابِ (فَيْرًا)

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُا ٱلْعَكَذَابَوَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ شَ

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَتُ لَنَاكَّرَّةً فَنَتَبَرَّ أَمِنْهُمْ كَمَا تَبَرَّءُواْ مِنَّا كَذَاكِ يُرِيهِ مُ اللَّهُ أَعْمَالَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَاهُم بِخَرِجِينَ مِنَ ٱلنَّارِ ﴿ اللَّهُ

said one صلى الله عليه وسلم The Prophet رضى الله عنه said one درضى الله عليه وسلم said another. The Prophet صلى الله عليه وسلم said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Sahih Al-Bukhâri, Vol.6, Hadîth No.24).

- 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.
- 169. He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.
- 170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even their fathers did not understand anything nor were they guided?
- 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Tafsîr Al-Qurtubi).
- 172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you<sup>[1]</sup> with, and be grateful to Allah, if it is indeed He Whom you worship.
- 173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a scrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due

يَتَأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّافِي ٱلْأَرْضِ حَكَلًا طَيِّبًا وَلَاتَنَّبِعُواْخُطُوَتِٱلشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوًّ

إِنَّمَا يَأْمُرُكُمْ بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَانَعْلَمُونَ ١

وَإِذَا قِيلَ لَمْ مُ أَتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآ ءَنَٰٓ أَوَلَوْ كَاكَ ءَاكَ وُهُمْ لَايِعَهْ عِلُوكَ شَيْئًا وَلَا يَهْ تَدُونَ اللهُ

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلُ لَّذِي يَنْعِقُ بَمَا لَايسْمَعُ إِلَّا دُعَآءً وَنِدَآءً صُمَّ ابْكُمُ عُمَّى فَهُم لَابِعَقِلُونَ شَ

يَتَأَيُّهَا ٱلَّذِينَ وَامَنُواْكُلُواْ مِن طَيِّبَتِ مَا رَزَقْنَكُمْ وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ شَ

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْحِنزيرِ وَمَآ أُهِـلَ بِهِ - لِغَيْرِ ٱللَّهِ فَمَنِ ٱضْطُرَّ غَيْرَبَاغِ وَلَاعَادٍ فَلآ إِثْمَ عَلَيْهُ إِنَّ ٱللَّهَ

<sup>(</sup>V. 2:172) Narrated An-Nu'mân bin Bashîr رضى الله عنه: I heard Allâh's Messenger على الله عليه وسلم saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unicear things is like a shepherd who grazes (his animals) near the Himâ (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allâh عز و جل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (Sahih Al-Bukhâri, Vol.1, Hadîth No.49).

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limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets<sup>[1]</sup> and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious — See V.2:2).

178. O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed

غَفُورٌ رَّحِيمُ ١

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتْبِ وَيَشْتَرُونَ بِهِ عَمَّنَا قَلِيلًا أُولَئِكَ مَا يَأْكُونَ فِي بُطُونِهِ مَ إِلَّا النَّارَ وَلَا مَا يَأْكُونَ فِي بُطُونِهِ مَ إِلَّا النَّارَ وَلَا يُكُونَ فِي بُطُونِهِ مَ إِلَّا النَّارَ وَلَا يُكُونَ فِي بُطُونِهِ مَ الْقِينَ مَةِ وَلَا يُزَكِيمُ مُنَا اللَّهُ مُعَدَابُ أَلِيمُ اللَّهُ فَي وَلَيْ اللَّهُ مَعَدَابُ أَلِيمُ اللَّهُ الطَّكَلَةَ بِاللَّهُ مَعَدَابُ أَلِيمُ اللَّهُ الطَّكَلَةَ بِاللَّهُ مَعَدَابُ اللَّهُ مَا أَلْصَكَلَةً بِاللَّهُ مَعَدَابُ المَعْفِرَةِ فَمَا أَلْصَكَلَةً بِاللَّهُ مَى اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ مَا اللَّهُ اللللَّةُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّ

ذَلِكَ بِأَنَّ ٱللَّهَ نَـزَّلَ ٱلْكِنْبَ بِٱلْحَقِّ وَإِنَّ ٱلْذِينَ ٱخْتَلَفُواْ فِي ٱلْكِتَنِ لَنِي شِقَاقِ بَعِيدٍ اللَّ

يَّاَيُّهُا الَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَنْلِيِّ الْحُرُّ بِالْحُرُّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأَنْثَى فَمَنْ عُفِى لَهُ مِنْ أَخِيهِ شَى مُ قَالْبَاعُ لِالْمَعْرُوفِ

<sup>&</sup>lt;sup>[1]</sup> (V.2:177) See the footnote (b) of (V.3:85).

against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

179. And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqûn (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the pious — See V.2:2).

- 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.
- 182. But he who fears from a testator some unjust act or wrong-doing, thereupon he makes peace between the parties concerned, there shall be no sin on him. Allâh is Oft-Forgiving, Most Certainly, Merciful.
- 183. O you who believe! Observing As-Saum (the fasting)<sup>[1]</sup> is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious — See V.2:2).
- 184. [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a

وَأَدَاءُ إِلَيْهِ بِإِحْسَانُ ذَالِكَ تَخْفِيفُ مِن رَّبِّكُمُ وَرَحْمَةُ فَمَن ٱعْتَدَىٰ بَعْدَ ذَالِكَ فَلَهُ مَكَ الَّ أليرُ

وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوْةٌ يَتَأُولِي ٱلْأَلْبَب لَعَلَّكُمْ تَتَّقُونَ شَيَ

كُتِبَ عَلَيْكُمُ إِذَاحَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَالِدَيْنِ وَٱلْأَقْرَبِينَ بٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُنَّقِينَ إِنَّ اللَّهُ الْمُنَّقِينَ إِنَّ اللَّهُ

فَمَنْ بَدَّ لَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ وَعَلَى ٱلَّذِينَ يُبَدِّلُونَهُ ﴿ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ اللهُ

فَمَنْ خَافَ مِن مُّوصِ جَنَفًا أَوْ إِثْمَا فَأَصْلَحَ بَيْنَهُمْ فَلا ٓ إِنَّهُ عَلَيْهُ إِنَّ اللَّهَ عَفُورٌ رَّحِيدٌ إِنَّ اللَّهَ عَفُورٌ رَّحِيدٌ اللَّهِ

يَتَأْيُهُا ٱلَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمُ ٱلصِّيامُ كَمَا كُنِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَنَّقُونَ شَ

أَيْتَامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُمْ مِّريضًا أَوْعَلَى سَفَرِفَعِدَّةً ثُمِّنْ أَيْنَامٍ أُخَرَّوْعَلَى ٱلَّذِينَ يُطِيقُونَهُ وَذِيَّةٌ طَعَامُ مِسْكِينَّ

<sup>(</sup>V.2:183) As-Saum means fasting i.e. not to eat or drink or have sexual relations etc. from the Adhân of the Fajr (early morning) prayer till the sunset.

Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know. [1]

185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him. [2]

فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرًا لَهُ وَأَن تَصُومُوا خَيْرٌ لَكُمْ إِن كُنتُمْ تَعْلَمُونَ إِنَّ اللَّهُ

شَهُ وُ رَمَضَانَ ٱلَّذِيَّ أُنسِزِلَ فِيدِ ٱلْقُدْءَانُ هُدُى لِلنَّاسِ وَبَيِنَتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَاذِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهُ وَفَلْيَصُـمَةُ وَمَنكَانَ مَهِ يضَّا أَوْعَلَىٰ سَفَرِفَعِـدَّةٌ مِنْ أَسِيَامٍ أُخَرُّ يُرِيدُ اللَّهُ بِكُمُ ٱلْمُسْرَ وَلَايُرِيدُ بِكُمُ ٱلْمُسْرَ وَلِتُكْمِلُوا ٱلْعِدَّةَ وَلِتُكَبِّرُواْ اللَّهَ عَلَى مَاهَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ١

<sup>[1] (</sup>V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

<sup>(</sup>A) Narrated Talhah bin 'Ubaidullah: A bedouin with unkempt hair came to Allah's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Inform me what Allâh has made compulsory for me as regards the Salât (prayers)." He replied: "You have to offer perfectly the five compulsory Salât (prayers) in a day and night (24 hours), unless you want to pray Nawâfil." The bedouin further asked, "Inform me what Allâh has made compulsory for me as regards Saum (fasting)." He replied, "You have to fast during the whole month of Ramadân, unless you want to fast more as Nawâfil." The bedouin further asked, "Tell me how much Zakât Allâh has enjoined on me." The narrator added: Then, Allâh's Messenger صلى الله عليه وسلم informed him all about the Laws (i.e. fundamentals) of Islâm. The bedouin then said, "By Him Who has honoured you, I will neither perform any Nawâfil nor will I decrease what Allah has enjoined on me." Allah's Messenger صلى الله عليه وسلم said, "If he is saying the truth, he will succeed (or he will be granted Paradise)." (Sahih Al-Bukhâri, Hadîth No. 115, Vol. 3).

<sup>(</sup>B) Narrated Abû Hurairah صلى الله عليه وسلم : Allâh's Messenger رضى الله عنه said, "As-Siyâm (the fasting) is Junnah (protection or shield or a screen or a shelter from the Hell-fire\*). So, the person observing Saum (fasting) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.' " The Prophet صلى الله عليه وسلم added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allâh تعالى than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The Saum (fast) is for Me.\*\* So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' " (Sahih Al-Bukhâri, Hadîth No. 118, Vol. 3).

186. And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls (without any mediator Me intercessor). So let them obey Me and believe in Me, so that they may be led aright[1].

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) Tafsir At-Tabari, for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do

وَإِذَاسَأَلَكَ عِبَادِى عَنِى فَإِنِّي قَرِيبُ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِّ فَلْيَسْتَجِيبُواْ لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ اللهُ

أُجِلَ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَى نِسَآبِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَغْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَاعَنكُمْ فَأَلْثَنَ بَسِيْرُوهُنَّ وَأَيْتَغُواْ مَاكَتَبَ اللَّهُ لَكُمْ وَكُلُواْ وَأَشْرَبُواْ حَقَّ مَتَهُ مَن لَكُو ٱلْخَيْطُ ٱلْأَبْيِضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَكْجِرِيْعِ ٓ أَيْتُواْ ٱلصِّيامَ إِلَى ٱلَّيْلِ

<sup>\*</sup> See *Fath Al-Barî*, Vol. 5, Page 5.

<sup>\*\*</sup> Although all practices of worshipping are for Allâh, here Allâh تمال singles out Saum (fasting), because fasting cannot be practiced for the sake of showing-off, as nobody except Allah can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (Fath Al-Barî, Vol. 5. Page 10)

<sup>(</sup>C) Narrated Abû Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting")". (Sahih Al-Bukhari, Hadîth No. 127, Vol. 3).

<sup>\*</sup> See Fath Al-Barî, Vol. 5, Page 18.

صلى الله عليه وسلم Allah's Messenger رضى الله عنه Allah's Messenger صلى الله عليه وسلم said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (Sahih Al-Bukhâri, Vol.8, Hadîth No. 509).

not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does make clear His Avât (proofs, Allâh signs, revelations, evidences, lessons, verses, laws, legal and illegal things, Allâh's set limits, orders) to mankind that they may become Al-Muttaqûn (the pious — See V.2:2).

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give (judges before bribery to the rulers cases) that you may presenting your knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

190. And fight in the Way of Allâh<sup>[1]</sup> those who fight you, but transgress not the وَلَا تُبَنَّثِمُ وَهُرَكَ وَأَنتُمْ عَنكِفُونَ فِي ٱلْمَسَاجِدُّ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهِكُ ٱكَذَٰ لِكَ يُبَيِّنُ ٱللَّهُ ءَايَتِهِ - لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿

> وَلَاتَأَكُلُوٓ أَأَمُوَلَكُمْ بَيْنَكُمْ بِٱلْبَطِلِ وَتُذْلُوا بِهَ آ إِلَى ٱلْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَالِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿

اللهِ يَسْتَلُونَكَ عَن ٱلْأَهِلَةِ قُلُ هِي مَوَاقِيتُ لِلنَّاسِ وَٱلْحَجُّ وَلَيْسَ ٱلْبِرُ بِأَنِ تَأْتُواْ ٱلْبُيُوتَ مِن ظُهُورِهِكَا وَلَكِنَّ ٱلْبِرَّمَنِ ٱتَّقَكَّ وَأَتُواْ ٱلْبُيُوبِ مِنْ أَبْوَبِهِ أَوَاتَفُواْ ٱللَّهَ لَعُلَّكُمْ لُفُلِحُونَ ١

وَقَنْتِلُواْ فِي سَبِيلِ اللَّهِ ٱلَّذِينَ يُقَنِّلُونَكُ

<sup>[1] (</sup>V. 2:190) Al-Jihâd (holy fighting) in Allâh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By Jihâd Islâm is established, Allâh's Word is made superior, (His Word being Lå ilaha illallåh which means none has the right to be worshipped but Allåh), and His Religion (Islåm) is propagated. By abandoning Jihâd (may Allåh protect us from that) Islåm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

المنى الله عليه وسلم asked Allâh's Messenger. ارضى الله عنه الله عليه وسلم "O Allâh's Messenger! What is the best deed?" He replied, "To offer the Salât (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask

limits. Allâh likes Truly, not transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah<sup>[1]</sup> is worse than killing. And fight not with them at Al-Masjid-Al-Harâm (the sanctuary at Makkah)<sup>[2]</sup>, unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allâh (Alone)[3]. But if they وَلَاتَعْتَدُوٓأَ إِنَّ ٱللَّهَ لَا يُحِبُ المُعْتَدِينَ ١

ٱخْرَجُوكُمْ وَٱلْفِلْنَةُ أَشَدُّمِنَ ٱلْقَتْلُ وَلَالْقَنِلُوهُمْ عِندَ ٱلْمَسْجِدِٱلْحَرَامِحَتَىٰ يُقَامِلُوكُمْ فِيهِ فَان قَنَلُوكُمْ فَأَفْتُلُوهُمْ كَذَلِكَ جَزَآءُ ٱلْكَفِرِينَ ﴿ إِنَّا اللَّهُ عَلَا اللَّهُ

فَإِنِ ٱنْهُوۤاْ فَإِنَّ ٱللَّهَ عَفُورٌ رَّحِيمٌ ﴿ إِنَّ اللَّهُ عَفُورٌ رَّحِيمٌ ﴿ إِنَّهُا

وَقَىٰئِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِنْ نَدُّ وَيَكُونَ ٱلَّذِينُ لِلَّهِ

Allåh's Messenger صلى الله عليه وسلم anymore and if I had asked him more, he would have told me more. (Sahih Al-Bukhåri, Vol.4, Hadîth No.41).

[1] (V. 2:191) Al-Fitnah: polytheism, to disbelieve after one has believed in Allah, or a trial or a calamity or an affliction.

صلى الله عليه وسلم The Prophet :رضى الله عنه The Prophet عليه وسلم delievered to us a *Khutbah* (religious talk) on the day of *Nahr* (10th of *Dhul Hijjah*) (V. 2:191) He said, "Do you know what is the day today?" We said, "Allah and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah?*" We replied: "Yes, it is." He furthrer asked, "What town is this?" We replied, "Allah and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours. in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's Message to you? We said, "Yes." He said, "O Allah! Be witness. So it is in incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegate (as) disbelievers after me by striking the necks (cutting the throats) of one another." (Sahih Al-Bukhâri, Vol.2, Hadîth No.797).

صلى الله عليه وسلم Allâh's Messenger رضى الله عنهما (A) (V. 2:193) Narrated Ibn 'Umar صلى الله عليه وسلم I, "I have been ordered (by Allâh) to fight against the people till they testify that Lâ ilâha illallâh wa Anna Muhammmad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh عن و جل and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, so if they perform all that, then they save their lives, and properties from me except for Islâmic laws, and their reckoning (accounts) will be with (done by) Allâh." (Sahih

Al-Bukhâri, Vol.1, Hadîth No.24).

cease, let there be no transgression except against Az-Zâlimûn (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisâs). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with Al-Muttaqûn (the pious — See V.2:2).

195. And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah). And fear Allâh فَإِنِ ٱننَهَوْا فَلَاعُدُوَنَ إِلَّا عَلَىٰ لَظَٰ لِمِينَ ﴿ اللَّهِ مِنَ الرَّبُكُ

الشَّهُوالْخُرَامُ فِالشَّهْ وِالْحَرَامِ وَالْخُرُمَنَ فَصَاصٌ فَمَنِ الْخَرَامُ فِالشَّهْ وَالْحَرَامِ وَالْخُرُمَنَ فَصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُواْ اللَّهَ وَاعْلَمُوٓاْ أَنَّ اللَّهَ مَعَ الْمُنَّقِينَ الْإِلَىٰ عَلَيْكُمْ وَاتَّقُواْ اللَّهَ وَاعْلَمُوٓاْ أَنَّ اللَّهَ مَعَ الْمُنَّقِينَ اللَّهِ

وَأَنفِقُواْ فِي سَبِيلِ اللهِ وَلَا تُلْقُواْ بِأَيْدِيكُمْ إِلَا لَهَ لُكَةً وَالْفَالِهَ لَكَةً وَالْفَالِكُ اللهَ لَكُمْ اللهَ اللهُ اللهُ

وَأَتِمُوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَهِ فَإِنْ أُخْصِرْتُمْ فَا ٱسْتَيْسَرَ مِنَ ٱلْهُدِّيِّ وَلَا تَحْلِقُوا رُءُ وسَكُرْحَتَّى بَبُلُغَ ٱلْهَدَى تَحِلَّهُ وَ فَنَ كَانَ مِنكُمْ مَرِيضًا أَوْبِهِ عَأَذَى مِن رَّأْسِهِ عَفِذ يَهُ مِن صِياهٍ أَوْصَدَقَةٍ أَوْشُكِ فَإِذَ آأَمِنتُمْ فَنَ تَمَنَّعَ بِالْفُهُرَةِ إِلَى لُحُجَ فَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيُ فَنَ لَمْ يَجِذ فَصِيامُ ثَلَاثَةٍ أَيَامٍ فِي ٱلْحَجَ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَالِكَ لِمَن لَمْ يَكُنْ أَهْ لُهُ وَكَا صَرِى تَلْكَ عَشَرَةٌ كَامِلَةٌ ذَالِكَ لِمَن لَمْ يَكُنْ أَهْ لُهُ وَحَاضِرِى الْعِقَابِ (إِنَّهُ) الْعِقَابِ (إِنَّهُ)

<sup>(</sup>B) See (V.8:39) and its footnote. [1] (V.2:195) See (V. 2:112).

much and know that Allâh is Severe in punishment<sup>[1]</sup>.

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj<sup>[2]</sup> therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj.* And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me. O men of understanding!

198. There is no sin on you if you seek of your Lord (during pilgrimage by trading). Then when you leave 'Arafât<sup>[3]</sup>, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the Mash'ar-il-Harâm [4].

وَمَاتَفْ عَلُواْ مِنْ خَيْرِ يَعْسَلَمَهُ ٱللَّهُ وَتُكَزُّواْ وَأُواْ فَإِلْكَ خَيْرَ ٱلزَّادِ ٱلنَّفْوَيٰ وَاتَّقُونِ يَتَأُولِي ٱلْأَلْبَابِ

> لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلَا مِن زَبِّكُمْ فَإِذَاۤ أَفَضْتُم مِنْ عَرَفَاتِ فَأَذْ كُرُوا اللَّهَ عِندَ ٱلْمَشْعَر ٱلْحَرَامِ وَأَذْكُرُوهُكُمَا

<sup>[1] (</sup>V. 2:196) Islâm demolishes all the previous evil deeds and so does migration (for Allah's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu' wal Marjan, Vol. 1, Ch.52, P.205]. The obligation of performing 'Umrah and its superiority. Ibn 'Umar رضى الله عنهما said, "Hajj and 'Umrah are obligatory for everybody." And Ibn 'Abbâs رضى الله عنهما said, 'Umrah is mentioned in conjunction with Hajj in the Book of Allâh عز و جل "And perform properly Hajj and 'Umrah for Allâh." (2:196).

said, "(The صلى الله عليه وسلم Allâh's Messenger رضي الله عنيه وسلم performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrûr (the one accepted by Allâh) is nothing except Paradise." (Sahih Al-Bukhâri, Vol.3, Hadîth No.1).

<sup>[2] (</sup>V. 2:197) What is said regarding Hajj At-Tamattu', Hajj Al-Qirân, and Hajj Al-Ifrâd. And whoever has not brought a Hady with him, he should finish the Ihrâm of Hajj, and make it as 'Umrah, (and then assume another Ihrâm for Hajj from Makkah, etc.) There are three ways of performing Hajj — as follows:

a) Hajj At-Tamattu': It means that you have no Hady with you and you assume Ihrâm only for 'Umrah first and after 'Umrah you finish your Ihrâm and assume another Ihrâm for performing Hajj, from Makkah, but you have to slaughter a Hady.

b) Hajj Al-Qirân: It means that one should have a Hady with him and should perform 'Umrah and then Hajj with the same state of Ihrâm.

c) Hajj Al-Ifrâd: It means that one assumes Ihrâm with the intention of performing Hajj only and does not perform 'Umrah.

<sup>(</sup>V. 2:198) 'Arafât: a well known place near Makkah where pilgrims have to spend the 9th day of Dhul-Hijjah.

<sup>(</sup>V. 2:198) Al-Mash'ar Al-Harâm, i.e. Muzdalifah a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of Dhul-Hijjah, or a great part of it.

And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

- 199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.
- 200. So when you have accomplished your *Manâsik*<sup>[1]</sup>, remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.
- 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
- 202. For them there will be alloted a share for what they have earned. And Allâh is Swift at reckoning.
- 203. And remember Allâh during the appointed Days<sup>[2]</sup>. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.
- 204. And of mankind there is he whose ملى speech may please you (O Muhammad الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his

هَدَنكُمْ وَإِن كُنتُم مِن قَبْلِهِ ، لَمِنَ ٱلضَّالِينَ ١

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَ اضَ ٱلنَّاسُ وَٱسْتَغْفِرُواْ ٱللَّهُ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿

فَإِذَا فَضَيْتُم مَّنَسِكَكُمْ فَأَذْكُرُواْ ٱللَّهَ كَذِكْرُكُوْءَ اكِآءَ كُمْ أَوْ أَشَكَدَ ذِ كُرَّا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبِّنَآءَ النَّافِي ٱلدُّنيكاوَمَالَهُ فِي ٱلْآخِرَةِمِنْ خَلَاقِ ۞

وَمِنْهُ عِمَن يَعُولُ رَبِّنَا ءَانِنَا فِي ٱلدُّنيكا حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقِنَاعَذَابَ اَلْنَادِ اللهِ

> أُوْلَتِكَ لَهُمْ نَصِيتٌ مِّمَاكَسَبُواْ وَاللَّهُ سَرِيعُ الْحِسَابِ

﴿ وَأَذْكُرُواْ اللَّهَ فِي أَيْنَامِ مَعْدُودَاتُّ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَكَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلا إِثْمَ عَلَيْهُ لِمَن أَتَّقَى ۚ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُعْشَرُونَ ١

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلْبِهِ -

<sup>[1] (</sup>V.2:200) "Manâsik" i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwah, stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât, (stoning of the specified pillars in Mina) slaughtering of Hady (animal).

<sup>(</sup>V. 2:203) These are the three days of staying at Mîna during the Hajj; 11th, 12th and 13th days of the month of Dhul-Hijjah, by saying Allahu Akbar (Allah is the Most Great) much, and while slaughtering Hady (animals) and during the Ramy of Jamarât.

Part 2

heart, yet he is the most quarrelsome of the opponents.[1]

205. And when he turns away (from you "O Muhammad ملى الله عليه وسلم), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.

209. Then if you slide back after the clear and صلى الله عليه وسلم signs (Prophet Muhammad this Qur'an, and Islam) have come to you, then know that Allâh is All-Mighty, All-Wise.

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).

**211.** Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons, وَهُوَ أَلَدُ ٱلْخِصَامِ ٥

وَإِذَا تَوَلَّىٰ سَهَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلُ وَٱللَّهُ لَا يُحِبُ ٱلْفَسَادَ هَ

وَإِذَا قِيلَ لَهُ أَتَّقِ ٱللَّهَ أَخَذَتُهُ ٱلْمِرَّةُ بِٱلْإِشْرِ فَحَسْبُهُ جَهَنَّمُ وَلَيِنْسَ ٱلْمِهَادُ ١

وَمِنَ ٱلنَّاسِ مَن يَشْرِي نَفْسَهُ ٱبْيِعَاءَ مَهْ اللَّهِ وَاللَّهُ رَءُ وفُ إِلْفِهِ الْعِبَ الَّهِ اللَّهِ اللَّهُ وَهُ وَاللَّهُ مَهُ وَفُ إِلْفِهِ اللّ

يَتَأَيُّهَا ٱلَّذِينَ ءَاصَنُواْ ٱذْخُلُواْ فِي ٱلسِّلْمِ كَآفَةً وَلَاتَتَبِعُوا خُطُونِ ٱلشَّيْطَانُ إِنَّهُ،لَكُمْ عَدُقٌ مُّبِينٌ ١

فَإِن زَلَلْتُ مِنْ بَعَدِمَا جَآءَتُكُمُ ٱلْبِيِّنَاتُ فَأَعْلَمُوٓ أَلَنَّ ٱللَّهَ عَرْبِيزُ حَكِيمٌ ﴿

هَلْ يَنْظُرُونَ إِلَّا أَن يَأْتِيهُمُ ٱللَّهُ فِي ظُلُلِ مِنَ ٱلْعُكَمَامِ وَٱلْمَلَتِبِكَةُ وَقُضِيَ ٱلْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ١

سَلْ بَنِيٓ إِسْرَءِ بِلَكُمْ ءَاتَيْنَكُمْ مِنْ ءَايَةِ بِيَنَةُ

<sup>[1] (</sup>V.2:204)

<sup>(</sup>A) Narrated 'Aishah رضى الله عنها: The Prophet صلى الله عليه وسلم said, "The most hated person to Allah is the one who is most quarrelsome of the opponents." (Sahih Al-Bukhâri, Vol.3, Hadîth No.637).

<sup>(</sup>B) Narrated Abu Umamah صلى الله عليه وسلم : Allah's Messenger رضى الله عنه said: "(a) l guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of character."

<sup>(</sup>This Hadith is quoted by Abu Dâwûd, At-Tirmidhi, Nasâ'i and Ibn Majah).

signs, revelations, etc.) We gave them. And whoever changes Allah's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts Kufr (disbelief)] then surely, Allâh is Severe in punishment.

- 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.
- 213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.
- 214. Or think you that you will enter Paradise without such (trials) as came to those who away before you? They were passed afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allâh is near!
- 215. They ask you (O Muhammad الله عليه وسلم) what they should spend. Say: Whatever you spend of good must be for kindred and orphans and parents and Al-Masâkîn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.

وَمَن يُدَدِّل نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَاجَآءَ تُهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْمِقَابِ ١

زُيْنَ لِلَّذِينَ كَفَرُواْ ٱلْحَيَوْةُ ٱلدُّنْيَا وَيَسْخُرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا وَالَّذِينَ ٱتَّقَوْا فَوْقَهُمْ يَوْمَ ٱلْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِحِسَابِ اللَّهِ

كَانَ ٱلنَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِئنَبَ بِٱلْحَقِّ لِيَحْكُمُ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَقُواْ فِيهِ وَمَا أَخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَاجَآءَتُهُمُ ٱلْبَيِنَاتُ بَعْيَا بَيْنَهُمْ فَهُدَى ٱللَّهُ ٱلَّذِينَ عَامَنُوا لِمَا ٱخْتَلَفُواْفِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِ -وَاللَّهُ يَهْدِى مَن يَشَاءُ إِلَىٰ صِرَطٍ مُسْتَقِيم اللَّهُ

أَمْ حَسِبْتُمْ أَن مَدْخُلُواْ ٱلْجَنَّكَةَ وَلَمَّا يَأْتِكُمُ مَّثُلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم مِّسَتَهُمُ ٱلْبَأْسَاهُ وَالطَّمَّ آءُ وَزُلْزِلُواْ حَتَّى يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُ مَتَى نَصِرُ اللَّهِ أَلاَّ إِنَّ نَصْرُ اللَّهِ فَرَبِّ ١

يَسْتَلُونَكَ مَاذَا يُنفِقُونَ قُلْمَا أَنفَقَتُم مِّن خَيْرِ فَ لِلْوَالِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَكُمَى وَٱلْمَسَكِينِ وَٱبْنِ ٱلسَّكِبِيلُ وَمَا تَفْعَلُواْ مِنْ خَيْرِ فَإِنَّ ٱللَّهَ بِهِـ عَلِيهُ ١

216. Jihâd (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)<sup>[2]</sup> but a greater (transgression) with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid-Al-Harâm (at Makkah), and to drive out its inhabitants, and Al-Fitnah<sup>[3]</sup> is worse than killing. And they will never cease fighting you until they turn you from religion (Islâmic your Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad وسلم (الله عليه وسلم) concerning alcoholic drink and gambling<sup>[4]</sup>. Say: "In them is a great sin, and كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَكُرُهُ لَكُمُ وَعَسَىٓ أَن تَكُرُهُواْ شَيْئًا وَهُوَ خَيْرٌ لِكُمْ وَعَسَيّ أَن تُحِبُوا شَيْنًا وَهُوَشَرِّلُكُمْ وَاللَّهُ يَعَلَمُ وَأَنتُ مُ لَاتَعْ لَمُوكَ

يَسْتَلُونَكَ عَنِ ٱلشَّهُرِ ٱلْحَرَامِ قِتَالِ فِيهُ قُلُ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّعَنسَبِيلِ ٱللَّهِ وَكُفُواْ بِهِ ۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِ ۦ مِنْهُ أَكْبُرُ عِندَ اللَّهِ ۚ وَالْفِتْ نَهُ أَكْبُرُ مِنَ الْقَتْلُ وَلَا يَزَالُونَ يُقَانِلُونَكُمْ حَتَّى يَرُدُوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَاعُواْ وَمَن يَرْتَ بِدْ مِنكُمْ عَن دِينِهِ -فَيَمُتْ وَهُوَكَافِرٌ فَأُولَتِيكَ حَبِطَتُ أَعْمَالُهُمْ فِي الدُّنْيَ اوَ ٱلْآخِرَةِ وَأُولَيْهِكَ أَصْحَبُ النَّارِ ا هُمْ فِيهَاخَلِدُونَ ١

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَهَاجَرُواْ وَجَنِهَدُواْ فِي سَبِيلِ ٱللَّهِ أُوْلَتِهِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ وَٱللَّهُ عَفُورٌ رَّحِيهُ ﴿

﴿ يَسْتُلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِلُّ قُلْ فِيهِ مَا إِثْمُ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا

<sup>[1] (</sup>V. 2:216) See the footnote of (V.2:190).

<sup>&</sup>lt;sup>[2]</sup> (V. 2:217) The provison of this Verse has been abrogated by Verse 9:36. *Jihâd* cf., (V. 2:216).

<sup>(</sup>V.2:217) Fitnah: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allah, etc. [4] (V. 2:219):

a) Narrated Abu Hurairah رضي الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "Whoever takes an oath in which he (forgetfully), mentions *Lat* and '*Uzza* (i.e. two idols of Arab pagans) should say: "La ilaha illallâh" (none has the right to be worshipped but Allâh), and whoever says to his companion, 'Come along, let us must give alms (as an expiation)." (Sahih Al-Bukhâri, Vol.6, Hadîth gamble,' No.383).

(some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought[1]."

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

**221.** And do not marry *Al-Mushrikât* (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes better than a (free) is Mushrikah (idolatress), even though she pleases you. And give not (your daughters) أَكْبَرُمِن نَفْعِهمَّا وَيَسْتَكُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفُو ۗ كَذَالِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَاتِ لَمَلَّكُمْ تَنْفَكُرُونَ شَ

فِي الدُّنْيَا وَالْآخِرَةِّ وَيَسْتَلُونَكَ عَنِ ٱلْمِتَعَيِّ قُلُ إِصْلاحٌ لَهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَمِنَ ٱلْمُصْلِحَ وَلُوْشَاءَ ٱللَّهُ لَأَعْنَ تَكُمْ إِنَّ ٱللَّهَ عَزِيزُ حَكِيمٌ ﴿

وَلَانَنكِحُوا ٱلْمُشْرِكَتِ حَتَّى يُؤْمِنَّ وَلَأَمَةٌ مُّوْمِنَكُ خُيْرٌ مِن مُشْرِكَةٍ وَلَوْ أَعْجَبُتُكُمُّ وَلَا تُنكِحُوا ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُواْ وَلَعَبَدٌّ

b) Narrated Ibn 'Umar رضى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allah to forgive him before his death) will be deprived of it in the Hereafter." (Sahih Al-Bukhâri, Vol.7, Hadîth No.481).

c) Narrated Anas رضى الله عليه وسلم: I heard from Allâh's Messenger صلى الله عليه وسلم a narration which none other than I will narrate to you. The Prophet صلى الله عليه وسلم said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." (Sahih Al-Bukhâri, Vol. 7, Hadîth No. 483)

d) Narrated Abu Hurairah صلى الله عليـه وسـلم : The Prophet صلى الله عليـه وسـلم said, "An adulterer-fornicator, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihab said: 'Abdul Malik bin Abî-Bakr bin 'Abdur-Rahman bin Al-Harith bin Hishâm told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." (Sahih Al-Bukhâri, Vol.7, Hadîth No. 484).

<sup>(</sup>V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

in marriage to Al-Mushrikûn<sup>[1]</sup> till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

**222.** They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

223. Your wives are a tilth for you, so go to your tilth<sup>[2]</sup>, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم).

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you

مُّوْمِنُ حَيُرٌ مِّن مُُشْرِكِ وَلَوَا عَجَبَكُمُّ أَوْلَئِكَ يَدْعُونَ إِلَى النَّارِّ وَاللَّهُ يَدْعُوَ اإِلَى الْجَنَّةِ وَالْمَغْ فِرَةِ بِإِذْنِهِ - وَيُبَيِّنُ - ايكتِهِ - لِلنَّاسِ لَعَلَهُمْ يَتَذَكَّرُونَ شَ

وَيَسْعَلُونَكَ عَنِ ٱلْمَحِيضَّ قُلُهُو أَذَى فَاعْتَزِلُواْ ٱلنِّسَاءَ فِي ٱلْمَحِيضِّ وَلَا نَقْرَ بُوهُنَّ حَتَّى يَطْهُرُنَّ فَإِذَا تَطَهَّرْنَ فَأْتُوهُ كَ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ أَإِنَّ ٱللَّهَ يُحِبُ ٱلتَّوَّبِينَ وَيُحِبُّ ٱلْمُتَطَهِرِينَ شَ

نِسَآؤُكُمْ حَرْثُ لَكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّ شِئْتُمُّ وَقَدِمُواْ لِأَنفُسِكُمْ وَاتَّقُواْ اللهَ وَاعْلَمُوَا أَنَّكُم مُّلَاقُوهُ وَبَشِرِ الْمُؤْمِنِينَ

وَلَا تَجْعَلُوا اللَّهَ عُرُضَةً لِأَيْمَنِكُمْ أَن تَبَرُّوا وَتَتَقُوا وَتُصْلِحُوا بَيْنَ النَّاسِّ

(V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.

<sup>[1] (</sup>V.2:221) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

have sworn against doing something good then give an expiation for the oath and do good)<sup>[1]</sup>.

- 225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.
- 226. Those who take an oath<sup>[2]</sup> not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.
- 227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.
- 228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.
- 229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you

وَٱللَّهُ سَمِيعٌ عَلِيدٌ

لَّا يُوَاخِذُكُمُ اللَّهُ بِاللَّغُو فِيَ أَيْمَنِكُمُ وَلَكِن يُوَاخِذُكُم عِاكسَ بَتْ قُلُوبُكُمُ وَاللَّهُ غَفُورُ حَلِيمٌ ﴿ اللَّهُ عَنْوُرُ حَلِيمٌ ﴿ اللَّهُ عَنْوُرُ حَلِيمٌ ﴿ اللَّ

لِلَّذِينَ يُؤْلُونَ مِن نِسَآبِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَآءُو فَإِنَّ أَلَلَهَ غَفُورٌ رَّحِيهُ ﴿

وَإِنْ عَزَمُوا ٱلطَّلَقَ فَإِنَّ ٱللَّهَ سَمِيعُ عَلِيدٌ اللهُ

وَالْمُطَلَقَاتُ يَرَبُّصْ إِنْفُسِهِنَ ثَلَاثَةَ قُرُوَءُ وَلَا يَحِلُ لَمُنَ أَن يَكْتُمْنَ مَاخَلَقَ اللَّهُ فِي أَرْحَامِهِنَ إِن كُنَّ يُؤْمِنَ بِاللَّهِ وَٱلْيَوْمِ الْآخِرُ وَبُعُولَئُهُنَّ أَحَقُ رِدِهِنَ فِي ذَلِكَ إِنْ أَرَادُوَ أَإِصْلَحًا وَلَمُنَ مِثْلُ الَّذِي عَلَيْهِنَ بِاللَّهُ مُوفِ وَالرِّجَالِ عَلَيْهِنَ دَرَجَةً وَاللَّهُ عَنِيزُ حَكِيمُ اللَّ

ٱلطَّلَاقُ مَرَّ تَانَّ فَإِمْسَاكُ مِعَرُونٍ أَوْتَسْرِيحُ

[1] (V.2:224) See the footnote of (V.5:89).

<sup>(</sup>V. 2:226) Narrated Nāfi': Ibn 'Umar used to say about Al-'Îlâ' (الإيلاء)\* which Allâh defined (in the Holy Book), "If the period of Al-'Î lâ' (الإيلاء) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allâh [جل has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmân, 'Alî, Abu Ad-Dardâ', 'Aishah and twelve other Companions of the Prophet صلى الله عليه وسلم "(Sahih Al-Bukhâri, Vol.7, Hadîth No. 213).

<sup>\*</sup> Al-'Îlâ' (וּלְּגֵּלי): means the oath taken by a husband that he would not approach his wife for a certain period.

(men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce)[1]. These are the limits ordained by Allâh, so do transgress them. And whoever transgresses the limits ordained by Allâh, then such are the Zâlimûn (wrong-doers).

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on them free on reasonable basis or set reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest, but Allâh's Favours on you (i.e. remember Islâm), and that which He has sent down to

بِإِحْسَنَّ وَلَا يَحِلُ لَكُمْ أَن تَأْخُذُواْمِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَخَافَآ أَلَّا يُقيمَا حُدُودَ ٱللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَاجُنَاحَ عَلَيْهِ مَا فِهَا ٱفْنَدَتْ بِهِ عِنْ تِلْكَ حُدُودُ ٱللَّهِ فَا ` تَعْتَدُوهَا أَ وَمَن يَنْعَدَّ حُدُودَ اللَّهِ فَأُولَتِكَ هُمُ الظَّالِمُونَ ﴿ اللَّهُ الظَّالِمُونَ ﴿ اللَّهُ اللَّهُ

فَإِن طَلَقَهَا فَلَا تَحِلُ لَهُ مِنْ بَعْدُ حَتَّى تَنكِحَ زَوْجًا عَيْرَةُ فَإِن طَلَّقَهَا فَلَاجُنَاحَ عَلَيْهِمَاۤ أَن يَتَرَاجَعَاۤ إِن ظَنَّا أَن يُقِيمَا حُدُودَ ٱللَّهِ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمِ يَعْلَمُونَ ١

وَإِذَاطَلَّقْتُمُ ٱللِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بَعْرُوفٍ أَوْسَرِّحُوهُنَّ بَعْرُوفٍ وَلَا تُسِكُوهُنَّ ضِرَارًا لِنَعْنَدُواْ وَمَن يَفْعَلْ ذَالِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ وَلَانَنَّخِذُواْ ءَايَتِ ٱللَّهِ هُزُواْ وَاذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُم مِّنَ ٱلْكِئْب

<sup>[1] (</sup>V.2:229) Al-Khul'\* انخلع and how a divorce is given according to it.

Narrated Ibn 'Abbâs رضى الله عنهما: The wife of Thâbit bin Qais came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger صلى الله عليه المناط وسلم said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم said to Thâbit, "O Thabît! Accept your garden, and divorce her once." (Sahih Al-Bukhâri, Vol.7, Hadîth No.197).

<sup>\* &#</sup>x27;Al-Khul' الخلع means the parting of a wife from her husband by giving him a certain compensation.

you of the Book (i.e. the Qur'ân) and Al-Hikmah (the Prophet's Sunnah — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

- 232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.
- 233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.
- 234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.
- 235. And there is no sin on you if you make a hint of betrothal or conceal it in

وَٱلْحِكْمَةِ يَعِظُكُم بِدِّعَوَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُواْ أَنَّ ٱللَّهَ بِكُلِّشَيْءٍ عَلِيمٌ ﴿

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنَ لَمِنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةُ وَعَلَى لَوْلُودِلَهُ وِرَفَهُنَّ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةُ وَعَلَى لَوْلُودِلَهُ وِرَفَهُنَّ لَمِسْوَتُهُنَّ بِالْمُعْرُوفِ لَا لَا تُكَلَّفُ نَفْسُ إِلَّا وُسْعَهَا لَا تُصَلَّدَ وَلِدَة يُولِدِهَا وَلَا مَوْلُودُ لَهُ وَولَدِهِ وَلَا مَوْلُودُ لَهُ وَولَدِهِ وَعَلَى الْمُولُودُ لَهُ وَلِدِهَا وَلَا مَوْلُودُ لَهُ وَولَدِهِ وَعَلَى اللَّهُ وَلَدِهِ اللَّهُ وَاللَّهُ وَالْمُؤْمِنُ وَالْمُؤْمُ وَالْمُؤْمُونُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُ

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَجَا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشَّهُ رِوَعَشُرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِيَ أَنفُسِهِنَّ بِٱلْمَعُهُ وَفِي وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ الشَّا أَنفُسِهِنَّ بِٱلْمَعُهُ وَفِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ الشَّا

وَلَاجُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُم بِهِ عِنْ خِطْبَةِ

yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

238. Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr)<sup>[2]</sup>.

النِسَآءِ أَوْ أَحَنْ نَعُرُ فِي أَنفُسِكُمْ عَلِمَ اللَّهُ النَّكُمْ سَتَذكُرُونَهُ نَ وَلَكِن لَا تُوَاعِدُوهُ نَ النَّكُمْ سَتَذكُرُونَهُ نَ وَلَكِن لَا تُوَاعِدُوهُ نَ سِرًّا إِلَّا أَن تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا عُقَدَة النِحاح حَقَى يَبْلُغَ الْكِئنبُ أَجَلَهُ عُقَدَة النِحارَ اللَّهَ يَعْلَمُ مَا فِي آنفُسِكُمْ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورُ حَلِيهُ الْمَعْدُونُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورُ حَلِيهُ اللَّهُ الْمَعْدُونُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورُ حَلِيهُ اللَّهُ الْمُعْدُونُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورُ حَلِيهُ اللَّهُ الل

وَإِن طَلَقَتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُ مُ لَمُنَّ فَرِيضَةٌ فَنِصْفُ مَا فَرَضْتُمْ إِلَا أَن يَعْفُونَ أَوْيَعْفُواْ الَّذِي بِيدِهِ عَقْدَةُ النِّكَاحُ وَأَن تَعْفُواْ أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ اللَّا

حَنفِظُواْ عَلَى ٱلصَّكَوَتِ وَٱلصَّكَوْةِ ٱلْوُسْطَى

<sup>[1] (</sup>V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy". (V.2:238)

a) The sin of one who misses the 'Asr prayer (intentionally):\*

Narrated Ibn 'Umar رضى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "Whoever misses the 'Asr prayers (intentionally), then it is as if he lost his family and property." (Sahih Al-Bukhâri, Vol.1, Hadîth No.527).

<sup>(</sup>b) One who omits (does not offer) the 'Asr prayer (intentionally):\*

And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].

- 239. And if you fear (an enemy), perfrom Salât (pray) on foot or riding<sup>[1]</sup>. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).
- 240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise [1].
- 241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqûn (the pious See V.2:2).
- 242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.
- 243. Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die".

وَقُومُواْ لِلَّهِ قَائِيتِينَ ١

فَإِنْ خِفْتُ مْ فَرِجَالًا أَوْرُكُبَانًا فَإِذَا آمِنتُمُ فَاذْكُرُواْ اللهَ كَمَاعَلَمَكُم مَالَمَ تَكُونُواْ تَعْلَمُونَ

وَالَّذِينَ يُتُوَفَّوْتَ مِنكُمْ وَيَذَرُونَ أَزْوَجُا وَصِينَةً لِأَزْوَجِهِم مَتَنعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٌ فَإِنْ خَرَجْنَ فَلَاجُناحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِ مَ مِن مَعْرُوفٍ وَاللّهُ عَزِيزُ حَكِيمٌ ﴿

وَلِلْمُطَلِّقَاتِ مَتَنْعُ الْمَعْرُوفِ مَّحَقًّا عَلَى الْمُتَّقِينِ فَي الْمُتَّقِينِ اللهِ الْمُتَّقِينِ اللهِ اللهِ اللهُ المُتَّقِينِ اللهِ اللهِ اللهُ المُتَّقِينِ اللهِ اللهُ المُتَّقِينِ اللهُ ا

كَذَالِكَ يُبَيِّنُ اللهُ لَكُمْ ءَايَنتِهِ عَلَيْ لَكُمْ ءَايَنتِهِ عَلَيْ لَكُمْ مَعْ قِلُونَ اللهُ لَكُمْ مَعْ قِلُونَ اللهُ لَكُمْ مَعْ قِلُونَ اللهُ ال

أَلَمْ تَسَرَ إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِين رِهِمَ
 وَهُمْ ٱلُوفُ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوثُواْ

Narrated Abu Al-Malîh: We were with Buraidah in a battle on a cloudy day and he said, "Offer the 'Asr prayer early as the Prophet صلى الله عليه وسلم said, "Whoever omits the 'Asr prayer, all his (good) deeds will be lost." (Sahih Al-Bukhâri, Vol.1, Hadîth No.528).

\* i.e. The one who omits (does not offer) the 'Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

<sup>(</sup>V.2:239) Narrated Sâlih Khawwat or Sahl bin Abî Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhat-ur-Riqa* in the company of Allâh's Messenger صلى الله عليه وسلم: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'ah*, and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى) offered his remaining *Rak'ah* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with *Taslîm* along with them. [Sahih Al-Bukhâri, Vol. 5, Hadîth No. 451].

And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

- 244. And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.
- 245. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.
- 246. Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).
- said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."
- 248. And their Prophet (Samuel عليه السلام) said to them: Verily! The sign of His kingdom is that there shall come to you At-

ثُمَّ أَخْيَنَهُمْ إِنَّ ٱللَّهَ لَذُوفَضْلٍ عَلَى ٱلنَّاسِ وَلَكِنَّ أَخْيَنَهُمْ إِنَّ النَّاسِ لَا يَشْكُرُونَ ﴿ اللَّهُ النَّاسِ لَا يَشْكُرُونَ ﴿ اللَّهُ اللللْلِي اللللْمُ الللْمُولِي اللللْمُولِي الللْمُلِمُ اللللْمُولِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللِّهُ الللْمُلْمُ الللْمُلِمُ الللِّهُ اللللْمُلِمُ الللْمُلِمُ اللللْمُلِمُ الللِمُ الللِمُ اللَّهُ الللْمُلْمُ الللْمُلِمُ اللَّالِمُ اللْمُلْمُ الللْمُلِمُ الللْمُلِمُ الللْمُلِمُ اللللْمُلِمُ الللْمُلِمُ الللْمُلِمُ الل

وَقَنْ تِلُواْ فِي سَكِيدِلِ اللَّهِ وَاعْلَمُوَ الْنَّ اللَّهَ سَمِيعُ عَلِيبُ رُ اللَّهِ

مَّن ذَا ٱلَّذِي يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنَا فَيُضَاعِفُهُ. لَهُ وَآضَعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْضُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿ فَإِلَيْهُ يَقْبِضُ وَيَبْضُطُ

أَلَمْ تَرَإِلَى ٱلْمَلِا مِنْ بَنِيَ إِسْرَهِ بِلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُواْ لِنَبِي لَهُمُ ٱبْعَثْ لَنَا مَلِكَا نُقَتِلْ فِي سَيِيلِ ٱللَّهِ قَالَ هَلْ عَسَيْتُمْ إِن فَعَيْبَ عَلَيْكُمُ ٱلْقِتَالُ ٱلَّانُقَتِلُواْ قَالُواْ وَمَا لَنَا ٱلْانْقَتِلَ فِي سَيِيلِ ٱللّهِ وَقَدْ وَمَا لَنَا ٱلْانْقَتِلَ فِي سَيِيلِ ٱللّهِ وَقَدْ أُخْرِجْنَا مِن دِيكُونَا وَأَبْنَ آبِنَا فَلَمَا كُتِب عَلَيْهِمُ ٱلْقِتَ الْ تَوَلَّواْ إِلَّا قِلِيلًا مِنْهُمْ مُّ وَاللّهُ عَلِيمُ الْقِتَ الْ تَولَّواْ إِلَّا قِلِيلًا مِنْهُمْ مُنْ وَاللّهُ عَلِيمُ الْقِلَالِمِينَ فَي الْمَاكِينِ اللّهِ مَنْهُمْ مُنْهُمْ وَاللّهُ عَلِيمُ الْقَلْمِينَ الْقَالِمَا لَكُونِهِ اللّهِ اللّهِ اللّهِ اللّهُ عَلَيْهِ مُ الْقَلْمَا لَكُونِهِ اللّهِ اللّهِ اللّهُ عَلَيْهِ مُ الْقَلْمَالُوا اللّهُ اللّهِ اللّهُ اللّهُ الْمَالِمُ اللّهِ اللّهُ عَلِيمُ الْقَلْمُ الْمُؤْلِمِينَ الْعَلْمَا اللّهُ اللّهُ عَلِيمُ اللّهُ الْمُؤْلِمِينَ الْعَلَيْمِ اللّهُ اللّهُ اللّهُ اللّهُ عَلِيمُ الْمُؤْلِمُ الْمَالِمُ اللّهُ اللّهُ اللّهُ الْمُؤْلِمُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

وَقَالَ لَهُمْ نَبِيهُ هُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ لَهُ الْمُلْكُ طَالُوتَ مَلِكًا قَالُواْ أَنَّ يَكُونُ لَهُ الْمُلْكُ عَلَيْ نَاوَخَنُ أَحَقُ بِالْمُلْكِ مِنْهُ وَلَمْ يُوْتَ مَكَةً نَاوَخَنُ أَحَقُ بِالْمُلْكِ مِنْهُ وَلَمْ يُوْتَ مَعَكَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَنهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْمِلْمَ فِي الْمِلْمَة عَلَيْمِ عَلَيْحَمُ وَزَادَهُ بُوْتِي مُلْكَهُ مَن يَشَاءً وَاللّهُ يُوْتِي مُلْكَهُ مَن يَشَاءً وَاللّهُ وَلِيعٌ عَلَيْهُ الْآلَا وَاللّهُ وَلِيعٌ عَلَيْهُمُ اللّهَا وَاللّهُ وَلِيعٌ عَلَيْهُمُ اللّهَا وَاللّهُ وَلِيعٌ عَلَيْهُمُ اللّهُ وَاللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَاللّهُ وَلَا اللّهُ وَلَاللّهُ وَلَا اللّهُ وَلَاللّهُ وَلَا اللّهُ وَلَا لَهُ اللّهُ وَلَا اللّهُ وَلَا لَهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَهُ اللّهُ وَلَا لَهُ وَلَا لَهُ اللّهُ وَلَا لَا لَهُ اللّهُ وَلَا اللّهُ وَلَا لَهُ وَلَا اللّهُ وَلَا لَا اللّهُ وَلَا لَاللّهُ وَلَا لَهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَا لَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَا اللّهُ اللّهُ وَلَا لَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا لَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ ال

وَقَالَ لَهُ مُ نَبِيتُهُمْ إِنَّ ءَاكَةَ مُلْكِدِهَ أَن يَأْلِيكُمُ ٱلتَّابُوتُ فِيدِ سَكِينَةٌ

Tâbût (a wooden box), wherein is Sakînah<sup>[1]</sup> (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) lest behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

249. Then when Tâlût (Saul) set out with the army, he said: "Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allah, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."

251. So they routed them by Allâh's Leave and Dawûd (David) killed Jalût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Tâlût (Saul) and Samuel] and Al-Hikmah (Prophethood)<sup>[2]</sup>, and taught him of that which He willed. And if Allah did not one set of people by means of another, the earth would indeed be full of

مِّن زَّيِّكُمْ وَبَقِيَّةٌ مِّمَّاتَكَرَكَ ءَالُ مُوسَى وَءَالُ هَكُرُونَ تَخْمِلُهُ ٱلْمَلَكِيكُةُ إِنَّ فِي ذَالِكَ لَايَةً لَكُمْ إِن كُنتُم مُؤْمِنِيك شَ

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَ اللَّهَ مُبْتَلِيكُم بِنَهُ رِفَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنَّى وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةُ بِيَدِهِ ۚ فَشَرِبُواْ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمُّ فَلَمَّا جَاوَزَهُۥهُوَ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ قَ الْوَالْاطَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِ - قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُلَاقُوا اللهِ كم مِن فِئ قِ قَلِيكَ لَهِ غَلَبَتْ فِتَةً كَثِيرَةً ۚ بِإِذْ نِ ٱللَّهِ وَٱللَّهُ مَعَ ٱلصَّحَبِينَ ﴿

وَلَمَّابَرُرُواْ لِجَالُوتَ وَجُنُودِهِ عَالُواْ رَبِّنَ أَفْرِغْ عَلَيْنَا صَبْرًا وَثُكِيِّتُ أَقْدَامَنَ وَأَنصُ رَنَاعَكِي ٱلْقَوْمِ ٱلْكَنْفِرِينَ ٥

فَهَازَمُوهُم بِإِذْ نِ ٱللَّهِ وَقَتَلَ دَاوُهِ دُ جَالُوتَ وَءَاتَكُهُ ٱللَّهُ ٱلْمُلْكَ وٱلجِحْمَةُ وَعَلَّمَهُ مِمَّايَشَاءُ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضِ لَفَسَدَتِ ٱلْأَرْضِ وَلَكِنَّ ٱللَّهَ

<sup>[1] (</sup>V. 2:248) Narrated Al-Barå': A man was reciting Sûrah Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet صلى الله said, "That was صلى الله عليه وسلم said, "That was As-Sakînah (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'an." (Sahih Al-Bukhari, Vol.6, Hadîth No. 531). (V.2:251) See *Tafsir At-Tabarî*, Vol. 2, Page 632.

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mischief. But Allah is full of bounty to the 'Alamîn (mankind, jinn and all that exists).

252. These are the Verses of Allah. We ملى recite them to you (O Muhammad in truth, and surely, you are one of the Messengers (of Allâh)[1].

ذُو فَضَلِ عَلَى ٱلْعَكَلَمِينَ ﴿ اللَّهِ مَا لَكُ مَا لَكُ مِا لَكُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ الْمِنْ اللَّهُ مِنْ الْعُلِي الْمِنْ اللْعُلِّي مِنْ اللْعُلْمُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ الْعُلْمُ مِنْ الْعُلِ وَ إِنَّكَ لَمِنَ ٱلْمُ سَلِيرِ ﴾ ش

<sup>&</sup>lt;sup>[1]</sup> (V.2:252)

A. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "I have been given five (things) which were not given to any one else before me:

a) Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform Tayammum), therefore anyone of my followers can pray wherever he is, at the time of prayer.

c) The booty has been made Halâl (lawful) to me yet it was not lawful to anyone else before me.

d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." (Sahih Al-Bukhâri, Vol.1, Hadîth No.331).

B. Narrated Abu Hurairah رضى الله عنه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." (Sahih Al-Bukhari, Vol. 4, Hadîth No. 735).

talking about صلى الله عليه وسلم As if I saw the Prophet رضى الله عنـه talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 683).

D. Narrated 'Àishah رضى الله عنهما and Ibn 'Abbâs رضى الله عنهما: On his death-bed, Allâh's Messenger صلى الله عليه وسلم put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (Sahih Bukhâri, Vol. 4, Hadith No. 660).

E. Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "The Isrâelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the Bai'a - pledge first.\* Fulfil their (i.e., the caliphs') rights, for Allah will ask them about (any shortcomings in) ruling those whom Allah has put under their guardianship." (Sahih Al-Bukhari, Vol. 4, Hadith No. 661).

<sup>\*</sup> If the Bai'a (pledge) is given to a caliph and after a while another caliph is given the Bai'a (pledge) by some members of the society, the common Muslims should abide by the Bai'a (pledge) given to the first caliph, for the election of the second is invalid.

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some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Îsâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûhul-Qudus [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

254. O you who believe! Spend of that with which We have provided for you, before Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zâlimûn (wrong-doers).

255. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can Him except with His intercede with Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi<sup>[1]</sup> extends over the heavens and the

اللُّهُ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُم مَّن كُلُّمُ ٱللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَنتِ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْنِيمَ ٱلْبَيِّنَاتِ وَأَيَّدُنَكُ بُرُوحِ ٱلْقُدُسُّ وَلَوْشَاءَ ٱللَّهُ مَا ٱقْتَـتَلَ ٱلَّذِينَ مِنْ بَعْدِهِم مِنْ بَعْدِ مَاجَآءَ تَهُمُ ٱلْبَيِّنَاتُ وَلَكِنِ ٱخْتَلَفُواْ فَمِنْهُم مَّنْءَامَنَ وَمِنْهُم مَّن كَفَرَّ وَلَوْ شَاءَ اللَّهُ مَا اقْتَ تَلُو اوَلَكُنَّ اللَّهَ يَفْعَلُ مَا رُيدُ ﴿

يَنَأَيُّهَا ٱلَّذِينَءَامَنُوٓ أَنفِقُواْمِمَّارَزَقَنَكُمُ مِّن قَبْل أَن يَأْتِي يَوْمُ لَا بَيْعٌ فِيهِ وَلَا خُلَةً وَلَا شَفَعَةً وَٱلْكَيْفِرُونَ هُمُ ٱلظَّالِمُونَ شَ

ٱللَّهُ لَا إِلَهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيْوُمُ لَا تَأْخُذُهُ، سِنَةُ وَلَا نَوْمٌ لَّهُ مُمَا فِي ٱلسَّمَا وَتِ وَمَا فِي ٱلْأَرْضُ مَن ذَا ٱلَّذِي يَشْفَعُ عِندُهُ وَإِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَاخَلُفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ ٤ إِلَّا بِمَاشَاءَ وَسِعَ كُرْسِيُّهُ ٱلسَّمَوَتِ

<sup>(</sup>V. 2:255). Kursî: literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V. 7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad صلى الله عليه وسلم said: "The Kursi compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursi extends over the entire universe, then how much greater is the 'Arsh. Indeed Allah, the Creator of both the Kursi and the 'Arsh, is the Most Great. Ibn Taimiyah said:

a) To believe in the Kursî.

b) To believe in the 'Arsh (Throne). It is narrated from Muhammad bin 'Abdullah and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. [Fatawa Ibn Taimiyah, Vol.5, Pages 54,55]

Narrated Abu Hurairah صلى الله عليه وسلم: Allah's Messenger صلى الله عليه وسلم ordered me to guard the Zakât revenue of Ramadân. Then somebody came to me and started stealing of the

earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût<sup>[1]</sup> and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

257. Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily! Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And

وَٱلْأَرْضَ وَلَا يَتُودُهُ مِفْظُهُما وَهُو ٱلْعَلِي اللهُ الْعَلِي اللهُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلِيمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلِيمُ الْعَلَيْمُ الْعَلِيمُ الْعَلَيْمُ اللَّهُ اللّ

لآ إِكْرَاهَ فِ ٱلدِّينِّ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَيِّ فَكَن يَكُفُرُ بِٱلطَّغُوتِ وَيُؤْمِنُ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرُّوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَمَا تُواللَّهُ سَمِيعُ عَلِيمُ ﴿ ﴿ اللَّهِ اللَّهِ الْمُؤْمَةِ الْوُثْقَىٰ لَا ٱنفِصَامَ لَمَا أُواللَّهُ

اللهُ وَلِيُّ الَّذِينَ اَمَنُواْ يُخْرِجُهُ مِ مِّنَ الظَّلُمَنَةِ
إِلَى النُّوْرِ وَالَّذِينَ كَفَرُواْ اَوْلِينَا وُهُمُ مُ الطَّلِغُوتُ يُخْرِجُونَهُم مِنَ النُّورِ إِلَى الظَّلُمَنَ فِيهَا خَلِدُونَ النَّورِ النَّارِّهُمْ فِيهَا خَلِدُونَ ﴿

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَ إِنْ هِبَهَ فِي رَبِّهِ وَ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِنْ هِبُمُ رَبِّي ٱلَّذِى يُحْيء وَيُمِيتُ قَالَ أَنَا الْحِيء وَأُمِيتُ قَالَ إِنْ هِبُمُ فَإِنَ ٱللَّهَ يَأْتِي بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَامِنَ ٱلْمَغْرِبِ فَبُهُوتَ ٱلَّذِى

foodstuff. I caught him and said, "I will take you to Allâh's Messenger اصلى الله عليه وسلم "Then Abu Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allâh's Messenger صلى الله عليه وسلم and I will tell you a few words by which Allâh will benefit you). When you go to your bed, recite Ayat -ul-Kursî, (2:255) for then there will be a guard from Allâh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet صلى الله عليه وسلم heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan." (Sahih Al-Bukhâri, Vol.6, Hadîth No.530).

The word Tâghût covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), but the one who does not accept to be worshipped will not be considered as a Tâghût, i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as Tâghûts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed. Sometimes "Tâghût" means a false judge who gives a false judgement (see V.4:60). [See Tafsir Ibn Kathir, and (V.4:51)].

Allâh guides not the people, who are Zâlimûn (wrong-doers).

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

كَفَرُّ وَاللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّالِمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

أَوْكَالَّذِى مَرَّعَلَى قَرْيَةٍ وَهِى خَاوِيةٌ عَلَى عُرُوشِهَا قَالَ أَنَّ يُحِيء هَنذِهِ اللّهُ بَعْدَمُوتِهَا فَأَمَاتَهُ اللّهُ مِأْتَةَ عَامِرُتُمَّ بَعَثَةٌ وَالكَّمَ لِبِثْتُ قَالَ لَبِثْتُ مِأْتَةَ عَامِرِثُمَّ بَعَثَةٌ وَالكَّمَ لَبِثْتُ مَاثَةً عَامِ يَوْمًا أَوْبَعْضَ يَوْمِ قَالَ بَل لَبِثْتُ مِأْتَةً عَامِ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّةً فَانظُرْ إِلَى حِمَادِكَ وَلِنَجْعَلَكَ ءَاكَةً لَانَاسِ وَانظُرْ إِلَى الْعِظَامِكَ ءَاكَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ لَلْنَاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ لَلْنَاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ لَلْنَاسِ وَانظُرْ إِلَى حَمَادِكَ وَلِنَجْعَلَكَ ءَاكَةً لَلْنَاسِ وَانظُرْ إِلَى حَمَادِكَ وَلِنَجْعَلَكَ ءَاكَةً لَلْنَاسِ فَالمُمْ اللّهُ عَلَى كَلْمُ اللّهُ عَلَى الْمَعْمَا تَبَيَّنَ

وَإِذْ قَالَ إِبْرَاهِكُمُ رَبِّ أَرِنِ كَيْفَ تُحْيَ ٱلْمَوْتَى قَالَ أُولَمْ تُؤْمِنَ قَالَ بَلَى وَلَئكِن لِيَظْمَيِنَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرَّهُنَ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَى كُلِّ جَبَلِ مِنْهُنَ جُزْءَ ٱثُمَّ ٱذْعُهُنَ يَأْتِينَكَ سَعْيَا وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزُ حَكِيمٌ ﴿

ٱلَّذِينَ يُنفِقُونَ أَمُولَهُمْ فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتَبِعُونَ مَآ أَنفَقُواْ مَنَّا وَلَآ أَذَى لَهُمْ آجُرُهُمْ عِندَرَتِهِمْ وَلَا خَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿ 263. Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their ownselves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidences, verses) to you that you may give thought<sup>[1]</sup>.

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and

﴿ قَوْلٌ مَعْرُوفُ وَمَغْفِرَةً خَيْرٌ مِن صَدَقَةِ يَتْبَعُهَا آذَي وَاللّهُ غَنِي حَلِيثُمُ اللَّهِ

يَتَأَيُّهَا ٱلَّذِينَ اَمَنُواْ لَانُبْطِلُواْ صَدَقَاتِكُم بِٱلْمَنِ وَٱلْأَذَى كَالَّذِى يُنفِقُ مَالَهُ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ فَمَثَلُهُ كَمَثُلِ صَفْوَانٍ عَلَيْهِ تُرَابُ فَأَصَابَهُ وَالِلُّ فَتَرَكَهُ صَلَدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَا كَسَبُواً وَاللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَفِرِينَ شَيْ

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمُوالَهُمُ ٱبْتِغَاءَ مَرْضَاتِ ٱللَّهِ وَتَنْسِيتًا مِنْ أَنفُسِهِمْ كَمَثُلِ جَنَّةٍ إِرَبُوةٍ أَصَابَهَا وَابِلُّ فَتَالَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَمْ يُصِبْهَا وَابِلُّ فَطَلَّلٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ الْآَلِيَّ

أيود أُحدُكُمْ أَن تَكُون لَهُ, جَنَّةٌ مِن نَجِيلِ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَ ثُرِلَهُ, فِيهَا مِن كُلِ ٱلثَّمَرَتِ وَأَصَابَهُ ٱلْكِبَرُ فِيهَا مِن كُلِ ٱلثَّمَرَتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُ, ذُرِيَةٌ ضُعَفَآهُ فَأَصَابَهَ آ إِعْصَارُ فِيهِ نَارُ فَأَحْتَرَقَتُ كَذَلِك يُبَيِّنُ ٱللهُ لَكُمُ ٱلْآينَتِ لَمَ لَكُمْ تَتَفَكَّرُونَ شَيْ

يَتَأَيَّهَا ٱلَّذِينَ ءَامَنُوٓ أَأَنفِ قُواْ مِن طَيِّبَتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ وَلَاتَيَمَّمُواْ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم

<sup>[1] (</sup>V.2:266) 'Umar رضى الله عنه said, "This is an example for a rich man who does good deeds out of obedience to Allâh, and then Allâh sends him Satan whereupon he commits sins till all his good deeds are lost." (Sahih Al-Bukhâri, Vol.6, Hadîth No. 62).

tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

269. He grants *Hikmah*<sup>[1]</sup> to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

**270.** And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrong-doers) there are no helpers.

271. If you disclose your Sadaqât (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.

273. (Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark,

بِعَاخِذِيهِ إِلَّآ أَن تُغَمِضُواْ فِيهِ وَاعْلَمُوَ أَأَنَّ اللَّهَ عَنِيُ صَعِيدُ الْآَانَّ اللَّهَ عَنِی صَعِیدُ اللَّهَ عَنِی صَعِیدُ اللَّهَ عَنِی اَمْدُ کُم اَلْفَقْرَ وَیَاْ مُدُکُم مَغْفِرَةً مِّنْهُ بِاللَّهُ یَعِدُکُم مَغْفِرَةً مِّنْهُ وَاللَّهُ یَعِدُکُم مَغْفِرَةً مِّنْهُ وَاللَّهُ یَعِدُکُم مَغْفِرَةً مِّنْهُ وَاللَّهُ یَعِدُکُم مَغْفِرَةً مِّنْهُ وَاللَّهُ عَلِیمٌ اللَّ

يُؤْتِي ٱلْحِكَمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِي خَيْرًا كَثِيرًا وَمَا يَذَكَّرُ إِلَّا آُوْلُواْ ٱلْأَلْبَبِ ۞

وَمَآأَنَفَ قَتُم مِّن نَّفَ قَةٍ أَوْنَذَرْتُم مِّن نَكُذْرِ فَإِنَّ ٱللَّهَ يَعَلَمُهُ وَمَا لِلظَّن لِمِينَ مِنْ أَنصَادٍ ﴿ اللَّهُ عَلَى اللَّهُ الْعَلَامِينَ

إِن تُبُّدُواْ ٱلصَّدَقَاتِ فَنِعِمَاهِیُّ وَإِن تُخْفُوهَا وَتُوْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنصُم مِن سَيِّعَاتِكُمُّ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿ ﴿ ﴾ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿ ﴿ ﴾

<sup>[1] (</sup>V.2:269) *Hikmah*: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'an, and the *Sunnah* and one's ability to speak and act in the correct and right way.

they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well.

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. [2]

275. Those who eat  $Rib\hat{a}^{[3]}$  (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like  $Rib\hat{a}$  (usury)," whereas Allâh has permitted trading and forbidden  $Rib\hat{a}$  (usury). So whosoever receives an admonition from his Lord and stops eating  $Rib\hat{a}$  (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to  $Rib\hat{a}$  (usury)], such are the dwellers of the Fire — they will abide therein.

إِلْحَافَالُّومَاتُنفِقُواْ مِنْ خَكْيْرٍ فَإِنَّ ٱللَّهَ بِهِ - عَلِيمُ اللَّهُ اللَّهُ بِهِ - عَلِيمُ اللَّ

ٱلَّذِينَ يُنفِقُونَ أَمْوَلَهُم بِأَلَيْلِ وَٱلنَّهَادِ سِتَّا وَعَلَانِيكَةً فَلَهُمُ أَجْرُهُمْ عِندَرَيِّهِمْ وَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ

الذِينَ يَأْ كُونَ الرِّبَوْ الْا يَقُومُونَ إِلَّا كُمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُو ٓ الْإِنَّمَا الْبَيْعُ مِثْلُ الرِّبَوْ أَوَا حَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَوْ أَفْمَن جَآءَ هُ مُوْعِظَةً مِن زَيِهِ عَفَاننَهَى فَلَهُ مَاسَلَفَ وَأَمْرُهُ وَإِلَى اللَّهِ وَمَنْ عَادَ فَأُولَتِهِكَ أَصْحَبُ النَّارِهُمْ فِيها خَدِلدُونَ هُونَ اللَّهِ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ الللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ الْمُنْ الْمُؤْمِنَ الْمُنْ الْمُنْ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنُ اللْمُؤْمِنَ اللَّهُ اللْمُؤْمِنُ اللْمُؤْمُ الْمُؤْمِنَا اللْمُؤْمِنَ الْمُؤْمُ اللْمُؤْمِنَا الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِلُونَ الْمُؤْمُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنُونَ الْمُؤْمِنَا الْمُؤْمُ الْمُ

<sup>[1] (</sup>V.2:273) The Arabic word *Ilhâfa* literally means: "to beg with importunity," but Imâm Tabari in his *Tafsir* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

<sup>[2] (</sup>V.2:274) Narrated Abu Hurairah رضى الله عنه. The Prophet صلى الله عليه وسلم said, "Seven people will be shaded by Allâh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

a) a just ruler;

b) a young man who has been brought up in the worship of Allâh, [i.e.worships Allâh (Alone) sincerely from his childhood];

c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);

d) two persons who love each other only for Allâh's sake, and they meet and part in Allâh's Cause only:

e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;

f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).

g) a person who remembers Allâh in seclusion and his eyes become flooded with tears." (Sahih Al-Bukhâri, Vol.2, Hadîth No.504).

<sup>(</sup>V.2:275) Riba: Usury which is of two major kinds; (A) Riba An-Nasî'a i.e. interest on lent money; (B) Riba Al-Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

276. Allâh will destroy *Ribâ* (usury) and will give increase for Sadagât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform As-Salât (Igâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers<sup>11</sup>.

279. And if you do not do it, then take a notice of war from Allâh and His Messenger<sup>[2]</sup> but if you repent, you shall have يَمْحَقُ ٱللَّهُ ٱلرِّبُواْ وَيُرْبِي ٱلصَّكَدَقَاتُّ وَٱللَّهُ لَايُحِبُ كُلِّ كَفَارِ آثِيمِ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ وَأَقَامُواْ ٱلصَّكُوٰةَ وَءَاتُواْ ٱلزَّكُوٰةَ لَهُمْ أَجْرُهُمْ عِندَرَبِهِمْ وَلَاخُونُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ١

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّـَقُواْ ٱللَّهَ وَذَرُواْ مَابَقَى مِنَ ٱلرِيِّوَ إِن كُنتُ مِ مُؤْمِنِينَ ١

فَإِن لَمْ تَفْعَلُواْ فَأَذَنُواْ بِحَرْبِ مِّنَ ٱللَّهِ وَرَسُولِهِ ۗ

- a) Narrated 'Aun bin Abu Juhaifah رضى الله عنه: My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet صلى الله عليه وسلم forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving Ribâ (usury), and cursed the picture-makers." (Sahih Al-Bukhâri, Vol.3, Hadîth No.299).
- b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet صلى الله عليه وسلم forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribâ* (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (Sahih Al-Bukhâri, Vol.7, Hadîth No.845). <sup>[2]</sup> (2:279)
- a) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه. Once Bilâl brought *Barni* (a kind of) dates to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two Sâ' of it for one Sâ' of Barni dates, in order to give it to the Prophet صلى الله عليه وسلم to eat." Thereupon the Prophet صلى الله عليه وسلم said, "Beware! Beware! This is definitely *Ribâ* (usury)! This is definitely Riba (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then, buy the superior kind of dates with that money." (Sahih Al-Bukhari, Vol.3, Hadîth No.506).
- b) Narrated Samura bin Jundub صلى الله عليه وسلم : Allâh's Messenger رضي الله عنه very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be صلى الله عليه narrated to him by those whom Allah willed to relate. One morning the Prophet said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth

<sup>&</sup>lt;sup>[1]</sup> (V. 2:278)

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and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet صلى الله عليه وسلم said, "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we صلى الله proceeded and came across a river." I think he said, "— red like blood." The Prophet added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and l'ascended up." The Prophet صلى الله عليه وسلم added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they became in the best shape." The Prophet صلى الله عليه وسلم further added, "My two companions (angels) said to me: 'This place is the 'Adn Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place' I said to them: 'May Allâh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteressesfornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of Ribâ (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is Mâlik; the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrahîm (Abraham), and the children around him are those who die on Al-Fitrah (the Islamic Faith of Monotheism).' "The narrator added: Some Muslims asked the Prophet صلى الله عليه وسلم, "O Allah's Messenger! What about the children of Al-Mushrikûn?\*" The Prophet صلى الله عليه وسلم replied, "And also the children of Al-Mushrikûn." The Prophet صلى الله عليه وسلم added, "My two companions added, 'The men you your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.<sup>[1]</sup>

281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿ ﴿ اللَّهِ اللَّهِ اللَّهِ

وَإِن كَانَ ذُوعُسْرَةٍ فَنَظِرَةً إِلَىٰ مَيْسَرَةً وَأَن تَصَدَّقُواْ خَيْرٌ لَكُنتُمْ تَعْلَمُونَ ﴿

وَٱتَّقُواْ يَوْمَا تُرَجَعُونَ فِيدِإِلَى ٱللَّهِ ثُمَّ تُوَفَّ كُلُّ نَفْسٍ مَّاكَسَبَتْ وَهُمْ لَا يُظْلَمُونَ شَ

يَّاأَيُّهَا ٱلَّذِينَ الْمُوَّا إِذَا تَدَايَنَمُ بِدَيْنِ إِلَىٰ أَجَلِ مُسَحَى فَا حَتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبُ أَن يَكْنُب كَمْ كَاتِبُ أَن يَكْنُب كَمَا عَلَمَهُ اللَّهُ فَلْيَكُمْ كَاتِبُ أَن يَكْنُب كَما عَلَمَهُ اللَّهُ فَلْيَكُمْ اللَّهُ فَلْيَكُمْ وَلْيَمْ لِلِ الَّذِي عَلَيْهِ الْحَقُ وَلْيَمْ لِلِ الَّذِي عَلَيْهِ الْحَقُ وَلَا يَسْتَطِيعُ وَلْيَمْ لِلْ اللَّهِ عَلَيْهِ الْحَقُ الْمَادُ عَلَيْهِ الْمَادُ عَلَيْهِ الْمَادُ عَلَيْهِ الْمَادُ عَلَيْهِ الْمُعْلِقُ وَلَا يَسْتَطِيعُ اللَّهُ عَلَيْهِ الْمَادُ عَلَيْهِ الْمَادُ عَلَيْهِ الْمَادُ عَلَيْهِ اللَّهُ عَلَيْهِ الْمَادُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ الْمَادُ عَلَيْ الْمَادُ عَلَيْهِ اللَّهُ عَلَيْهِ الْمَادُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ الْمَادُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ الْمَادُ عَلَيْهُ الْمَادُ عَلَيْهُ الْمَادُ عَلَيْهُ الْمَلْمُ اللَّهُ عَلَيْهُ الْمَلْعُ عَلَيْهُ الْمَادُ عَلَيْهُ الْمُلْكُمُ اللَّهُ عَلَيْهُ الْمَادُ عَلَيْهُ الْمَلْمُ اللَّهُ عَلَيْهُ الْمَادُ عَلَيْهُ وَالْمَادُ عَلَيْهُ الْمَلْمُ اللَّهُ الْمَلْعُ عَلَيْهُ الْمُلْعُلِي الْمَلِي الْمَلْمُ اللَّهُ عَلَيْهُ الْمُلْعُلِي الْمَلْعُ عِنْدُ اللَّهُ عَلَيْهُ الْمُلْعُلِي الْمُعْلِي الْمُلْعُلِقُ الْمُلْعُلِي الْمُعْتَلِقُ الْمُلْعُلِقُ الْمُلِعُ عَلَيْهُ الْمُلْعُ عَلَيْهُ الْمُلْعُ عَلَيْهُ الْمُلْعُلِي الْمُلْعُلِقُ الْمُلْعُلِي الْمُلِقُ الْمُلْعُ عَلَيْهُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِمُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلِقُ الْمُلْعُلُمُ الْمُلِلْمُ الْمُلْعُلِي الْمُلْعُلِلْمُ الْمُلْعُلِمُ الْمُعَلِمُ ال

saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allah forgave them.' " (Sahih Al-Bukhari, Vol. 9, Hadîth No. 171).

<sup>\*</sup> Al-Mushrikûn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

<sup>[1] (</sup>V.2:280) Narrated Abu Hurairah رضى الله عنيه وسلم: Allâh's Messenger صنى الله عليه وسلم said; "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allâh may forgive us.' So when he met Allâh (after his death), Allâh forgave him." (Sahih Al-Bukhâri, Vol.4, Hadîth No.687).

prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)<sup>[1]</sup>; then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.

284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

عليه رسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" — and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for

أَلَّا تَرْنَا بُوَأَ إِلَّا أَن تَكُونَ تِجَدَرةً حَاضِرةً تُدِيرُونَهَا بَيْنَكُمُ فَلَيْسَ عَلَيْكُرُ جُنَاحُ أَلَّا تَكُنُبُوها وَأَشْهِدُوۤ إِذَا تَبَايَعْتُمُ وَلَا يُضَارَّ كَاتِبُ وَلَاشَهِدُ وَإِن تَفْعَلُواْ فَإِنَّهُ. فُسُوقًا بِكُمْ وَاتَّقُواْ اللَّهَ وَيُعَلِّمُ كُمُ اللَّهُ وَاللَّهُ بِكُمْ الشَّيْءِ عَلِيمٌ اللَّهِ

﴿ وَإِن كُنتُ مْ عَلَى سَفَرِ وَلَمْ تَجِدُواْ كَاتِبَا فَرِهِنُ مُ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضَا فَلْيُؤَدِّ الَّذِى الْقَبُونَ أَمَننَتُهُ وَلْيَتَقِ اللّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَ كَذَهُ وَلَا تَكْتُمُوا الشَّهَ كَذَهُ وَ مَن يَحْتُمُهَا فَإِنَّهُ وَكَا تَكْتُمُ قَلْبُهُ وَاللّهُ مِن يَحْتُمُهَا فَإِنَّهُ وَعَا يَتُم قَلْبُهُ وَاللّهُ مِن يَحْتُمُهَا فَإِنَّهُ وَعَا يَتُم قَلْبُهُ وَاللّهُ مِن يَحْتُمُهَا فَإِنَّهُ وَعَا يَتُم قَلْبُهُ وَاللّهُ مِن يَحْتُمُهَا فَإِنَّهُ وَمَن يَحْتُمُهُا فَإِنَّهُ وَاللّهُ مِن يَحْتُمُهُا فَإِنَّهُ وَمَن يَحْتُمُهُا فَإِنَّهُ وَاللّهُ مُن عَلِيهُ وَاللّهُ مُن عَلِيمٌ وَاللّهُ مُن عَلِيمٌ اللّهُ اللّهُ اللّهُ مُن عَلَيْهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ

لِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ ۗ وَإِن تُبَدُوا مَا فِيَ أَنفُسِكُمْ أَوْتُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۚ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءً ۗ وَٱللَّهُ عَلَى كُلِ شَيْءٍ قَدِيرٌ ﴿ اللَّهُ عَلَى كُلِ الشَّيْ

> ءَامَنَ ٱلرَّسُولُ بِمَا آأُنزِلَ إِلَيْهِ مِن رَّيِهِ عَ وَٱلْمُؤْمِنُونَ كُلُّ ءَامَنَ بِٱللَّهِ وَمَلَتَ كِيهِ وَكُنُهِ عَ وَرُسُلِهِ عَلَانُفَرِّقُ بَيْنَ أَحَدِمِّن رُسُلِهِ عَ وَقَى الْوَاْسَمِعْنَ اوَأَطَعْنَ أَعْفَرَا ذَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿

لَايُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَامَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَسِينَآ

<sup>[1] (</sup>V.2:283) Narrated Åishah رضى الله عنها: The Prophet صلى الله عليه وسلم bought some foodstuff on credit for a limited period and mortgaged his armour for it. (Sahih Al-Bukhâri, Vol.3, Hadîth No.686)

that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people. [1];

أَوْ أَخْطَ أَنَّا رَبَّنَا وَلَا تَحْمِلُ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَكِمُ لَنَا مَا لَاطَاقَةَ لَنَابِهِ ۚ وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا وَأَرْجَمُنَأَ أَنْتَ مَوْ لَكِنَا فَأَنْصُرْنَا عَلَى ٱلْفَوْمِ ٱلْكَافِرِينِ ﴿

## Sûrat Âl-'Imrûn (The Family of Imran) III

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].
- 2. Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists).
- 3. It is He Who has sent down the Book صلى الله عليه (Muhammad) the Qur'ân objective وسلم) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),
- 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
- 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.



مألقه ألتحذ التحك

الَّةِ 🗓

ٱللَّهُ لَا إِلَّهُ إِلَّا هُوَ الْحَيُّ ٱلْفَيْوَمُ ١

نَزَّلَ عَلَيْكَ ٱلْكِئْبَ بِٱلْحَقِّ مُصَدِّقًا لِمَابَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَانَةَ وَٱلْإِنجِيلَ

مِن قَبْلُ هُدَى لِلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَّ إِنَّ ٱلَّذِينَ كَفَرُواْ بِعَايَنتِ ٱللَّهِ لَهُمْ عَذَابُ شَدِيدٌ وَٱللَّهُ عَنِيزُ ذُواننِقَامِ ١

> إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىٰ يُوْفِ ٱلْأَرْضِ وَلَا فِي ٱلسَّدَمَآءِ ١

ملى الله عليه وسلم Allâh's Messenger رضى الله عنه Allâh's Messenger ملى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "Whosoever recited the last two Verses of Sûrat Al-Baqarah at night, that will be sufficient for him." (Sahih Al-Bukhari, Vol.5, Hadîth No.345).

- 6. He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- 7. It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden its hidden meanings, but none knows meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men understanding. (Tafsir At-Tabarî).
- 8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
- 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".
- 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.
- 11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.
- 12. Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: "You will be defeated

هُوَٱلَّذِى يُصَوِّرُكُمْ فِي ٱلْأَرْحَامِ كَيْفَ يَشَآهُ لَآ إِلَهُ إِلَّاهُوَٱلْعَرِيزُ ٱلْحَكِيمُ (أَنَّ

هُو ٱلَّذِى آَزَلَ عَلَيْكَ ٱلْكِئْبَ مِنْهُ ءَايَتُ تُحْكَمَتُ هُو ٱلَّذِينَ هُنَ أُمُ ٱلْكِئْبِ وَأُخُر مُتَشَيِهَ لَتُ فَأَمَا ٱلَّذِينَ فَي قُلُوبِهِمْ زَنِيعٌ فَيَ تَبِعُونَ مَا تَشَكِبَهُ مِنْهُ ٱبْتِعَآ ءَ ٱلْفِتْ نَقِ فِي قُلُوبِهِمْ زَنِيعٌ فَي تَبِعُونَ مَا تَشَكِبَهُ مِنْهُ ٱبْتِعَآ ءَ ٱلْفِتْ نَقِ وَالْبَعْ لَمُ تَأْوِيلَهُ وَإِلَّا ٱللَّهُ وَالْبَعْ فَي الْمُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

رَبِّنَا لَا تُرِغْ قُلُوبَنَا بَعَدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَامِن لَدُنكَ رَجَّنَا وَهَبْ لَنَامِن لَدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَابُ (﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللّ

رَبِّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمِ لَارَيْبَ فِيهِ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ (أَنَّ)

إِنَّ ٱلَّذِينَ كَفَرُواْ لَنَ تُغَنِي عَنْهُمْ أَمُواَلُهُمْ وَلَا اَوْلَكُ هُم مِنَ ٱللَّهِ شَيْئًا وَأُولَكَيْكَ هُمْ وَقُودُ ٱلنَّادِ ﴿ اللَّهِ اللَّهِ عَنْهُمْ وَقُودُ ٱلنَّادِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

ڪَدَأْبِءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِ مُ كَذَّبُواُ بِعَايَنتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمُّ وَاللَّهُ شَدِيدُ ٱلْمِقَابِ (إِنَّ

قُلُ لِلَّذِينَ كَفَرُواْ سَتُغَلِّبُونَ وَتُحْشَرُونَ

and gathered together to Hell, and worst indeed is that place of rest."

- 13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabarî)
- 14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.
- 15. Say: "Shall I inform you of things far better than those? For Al-Muttaqûn (the pious See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves".
- 16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."
- 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the Zakât and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.

إِلَى جَهَنَاءً وَبِثْسَ ٱلْمِهَادُ إِنَّ

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِتَ تَيْنِ ٱلْتَقَتَّا فِئَةٌ تُقَاتِلُ فِ سَنِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يُرَوْنَهُم مِثْلَيْهِمْ رَأْي ٱلْعَنْيْنَ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِ ع مَن يَشَكَآهُ إِنَ فِي ذَالِكَ لَمِنْهَ لِلْأُولِي الْأَبْصَدِرِ إِنَّيْ

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَ الْبَنِينَ وَ الْقَنَطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ
وَ الْبَنِينَ وَ الْقَنَطِيرِ الْمُقَنطَرةِ مِنَ الذَّهَبِ
وَ الْفِضَةِ وَ الْحَيْلِ الْمُسَوَّمَةِ وَ الْأَنْفَامِ
وَ الْحَكْرِثِ ذَلِكَ مَتَكُمُ الْحَيَوةِ الدُّنْ الْوَاللَّهُ
وَ الْحَكْرِثِ ذَلِكَ مَتَكُمُ الْحَيَوةِ الدُّنْ الْوَاللَّهُ
عِندَهُ, حُسْنُ الْمَعَابِ ﴿ اللَّهِ قَلْ الْوَنَاتُ كُربِخَيْرِ مِن ذَلِكُمُ لِللَّذِينَ التَّقَوَا عِندَرَبِهِ مِ جَنَّكُ تَجْرِي مِن تَعْتِهَا الْأَنْهَا لُو اللَّهُ عَلَى اللَّهُ الْمُسَاعِلُولُ اللَّهُ اللْمُ اللَّهُ اللْمُ اللَّهُ اللَّ

الَّذِينَ يَقُولُونَ رَبِّنَ إِنَّنَا ءَامَنَكَا فَأَغْفِرْلَنَا ذُنُو بَنَكَا وَقِنَاعَذَابَ النَّادِ اللَّهِ الْقَمَنْ يِرِينَ وَالْقَصَدِقِينَ وَالْقَصَدِقِينَ وَالْمُنْ فِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَادِ اللَّهِ وَالْمُنْ فِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَادِ اللَّهِ

<sup>(</sup>V.3:15) i.e. they will have no menses, urine, or stool, See *Tafsir Ibn Kathir* and also see footnote of (V.29:64).

- 18. Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- 19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.
- **20.** So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His ) slaves [1].
- 21. Verily! Those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.
- 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
- 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse.

شَهِدَ اللَّهُ أَنَّهُ لَآ إِلَهَ إِلَّاهُوَ وَٱلْمَلَتَ كُذُّ وَأُولُواْ ٱلْعِلْمِ قَابِمًا بِٱلْقِسْطِ لَآ إِلَهَ إِلَّا هُوَٱلْعَرِيرُ الْعَكِيمُ ١

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَنْمُ وَمَا ٱخْتَلَفَ ٱلَّذِيكَ أُوتُوا ٱلْكِتَبَ إِلَّامِنَ بَعَدِ مَاجَآءَهُمُ ٱلْعِلْمُ بَغْسَيًّا بَيْنَهُمُّ وَمَن يَكُفُرُ بِعَايَنتِ ٱللَّهِ فَإِتَ ٱللَّهُ سَرِيعُ ٱلْحِسَابِ إِنَّ اللَّهُ سَرِيعُ ٱلْحِسَابِ إِنَّ اللَّهُ

فَإِنْ حَآجُوكَ فَقُلْ أَسْلَمْتُ وَجِهِي لِلَّهِ وَمَنِ أَتَّبَعَنَّ وَقُل لِلَّذِينَ أُوتُوا ٱلْكِتَبَ وَٱلْأُمِّيِّينَ ءَاسَلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ ٱهْتَكَدُواْ قَ إِن تَوَلَّواْ فَإِنَّكُمَا عَلَيْكَ ٱلْبَلَغُ وَاللَّهُ بَصِيرًا بِٱلْعِبَادِ (أَنَّ

إِنَّ ٱلَّذِينَ يَكُفُرُونَ بَايَنتِٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيَّ نَ بِغَيْرِحَقِّ وَيَقْتُلُوكَ ٱلَّذِينَ يَأْمُـرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرُهُــم بِعَذَابٍ أَلِيمِ شَ أُوْلَتِيكُ ٱلَّذِينَ حَبِطَتَ أَعْمَالُهُمْ فِ ٱلدُّنْيَ وَٱلْآخِرَةِومَالَهُ مِن نَصِرِينَ اللهُ أَلَوْ تَرَ إِلَى ٱلَّذِيكَ أُوتُواْ نَصِيبًا مِّنَ ٱلْكِتَابِ يُدْعُونَ إِلَىٰ كِنْبِ ٱللَّهِ لِيَحْكُمُ بَيْنَهُمْ ثُمَّ يَتُولَّىٰ فَرِيقُ مِنْهُمْ وَهُم مُعْرِضُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.3:20): See footnote of (V.3:85).

- 24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
- 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
- 26. Say (O Muhammad صلى الله عليه وسلم): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand<sup>[1]</sup> is the good. Verily, You are Able to do all things.
- 27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).
- **28.** Let not the believers take the disbelievers as Aulivâ (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment)<sup>[2]</sup>, and to Allâh is the final return.

ذَاكِ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا ٱلنَّـارُ إِلَّا أَيَّامًا مَّعْدُودَ ﴿ يَهِمُ فِي دِينِهِ مِ مَا كَانُواْ فَكَيْفَ إِذَاجَمَعْنَاهُمْ لِيَوْمِ لَّارَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّاكسَبَتْ وَهُمْ لَايْظُلَمُونَ ١

قُلُ اللَّهُ مَّ مَالِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ مَن تَشَكَهُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَاءُ وَتُعِيزُ مَن تَشَاءُ وَتُنذِلُ مَن تَشَاء مُ بِيَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١

تُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلْيَسِلُّ وَتُخْرِجُ ٱلْحَيَّمِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِعَنْ يُرِحِسَابِ (اللهُ)

لَايَتَخِذِ ٱلْمُؤْمِنُونَ ٱلْكَنفِرِينَ أَوْلِيكَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَالِكَ فَلَيْسَ مِنَ ٱللَّهِ فِي شَيْءٍ إِلَّا أَن تَكَتَّقُواْ مِنْهُمْ تُقَدَّةً وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَتُهُ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ إِنَّ

<sup>[1] (</sup>V.3:26): See the footnote of (V.3:73)

<sup>[2] (</sup>V.3:28) The Statement of Allah عز وجسل "But Allah warns you against Himself (i.e. His Punishment)." (3:28).

Narrated 'Abdullâh رضى الله عنه said, "There is none who has a greater sense of *Ghairah*" than Allâh, and for that reason He has forbidden *Al-Fawâhish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allah does." (Sahih Al-Bukhari, Vol. 9, Hadîth No. 500).

- 29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."
- 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allah is full of kindness to (His) slaves.
- 31. Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."
- 32. Say (O Muhammad صلى الله عليه وسلم):
  "Obey Allâh and the Messenger (Muhammad الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers [1].
- 33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinn) (of their times).
- 34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.
- 35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing."
- 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I

قُلُ إِن تُخفُوا مَا فِي صُدُورِكُمْ أَوْبُنِدُوهُ يَعَلَمُهُ ٱللَّهُ وَيَعْلَمُ مَا فِي ٱلسَّمَاوَتِ وَمَا فِي ٱلْأَرْضِ اللَّهِ وَمِي اللَّهُ وَضَّ وَٱللَّهُ عَلَىٰ كُلِّ شَيءٍ قَدِيرٌ ﴿

نَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّاعَمِلَتْ مِنْ خَيْرٍ تُحْضَرًا وَمَاعَمِلَتْ مِن شُوَءٍ تُودُ لُوَّأَنَّ بِينَهَا وَبَيْنَهُ وَأَمَدًا بَعِيدًا ويحدِّركِم اللهُ نفسه ، وألله رَهُ وَفُ بِٱلْمِبَادِ ﴿

> قُلْ إِن كُنتُ رَبُحِبُونَ اللَّهَ فَأُتَّبِعُونِي يُحْبِبُكُمُ اللَّهُ وَمَغْفِرْ لَكُمْ دُنُوبِكُمْ وَاللَّهُ عَفُورٌ رَّحِيبُ ﴿ إِنَّا

قُلِّ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَكُ فَإِن تَوَلَّوْاْ فَإِنَّ ٱللَّهَ لَا يُحِبُ ٱلْكَنفِرِينَ (١٠)

انَّ أَللَهُ أَصْطَفَى ءَادَمَ وَنُوحًا وَءَالَ إِسْرَهِيمَ وَءَالَعِمْرَنَ عَلَى ٱلْعَلَمِينَ ﴿

دُرِيَّةُ بَعْضُهَا مِنْ بَعْضِ وَٱللَّهُ سَمِيعُ عَلِيمُ اللَّهُ اللَّهُ سَمِيعُ عَلِيمُ اللَّهُ

إِذْ قَالَتِ ٱمْرَأَتُ عِمْزَنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَافِي بَطْنِي مُحَرِّرًا فَتَقَبَّلُ مِنْ اللَّهِ اللَّهِ اللهُ اللَّهِ الْعَلِيمُ (أَنَّ السِّمِيعُ الْعَلِيمُ (أَنَّ)

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أَنْثَى وَاللَّهُ أَعْلَمُ

<sup>\*</sup> Ghairah: a feeling of great fury and anger when one's honour and prestige are injured or challenged.

<sup>&</sup>lt;sup>[1]</sup> (V.3:32) See the footnote of (V. 3:85).

have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam<sup>[1]</sup> (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."

- 37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb<sup>[2]</sup> to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.
- 38. At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
- 39. Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."
- 40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."
- 41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and

بِمَا وَضَعَتُ وَلَسَ ٱلذَّكِّهِ كَٱلْأُنْثَىٰ وَإِنَّى سَمَّيْتُهَا مَرْنَكُرُ وَإِنَّ أَعِيدُهَا بِكَ وَذُرِّيَّتُهَا مِنَ الشَّيْطَنِ الرَّجِيمِ ١

فَنْقَبَّلَهَا رَبُّهَا بِقَبُولِ حَسَن وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكُفَّلُهَا زَكِّرَيّاً كُلَّمَا دَخَلَ عَلَيْهِا زَكِّرِيّا ٱلْمِحْرَابَ وَجَدَعِندَهَارِزُقَا قَالَ يَمَرْيَمُ أَنَّى لَكِ هَندًا قَالَتَ هُوَ مِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ زَزُقُ مَن يَشَآءُ بِغَيْرِحِسَابِ (اللهُ)

هُنَالِكَ دَعَازَكَ رِبَّارَبُّهُ، قَالَ رَبِّ هَبْ لِي من لَدُنكَ ذُرِّيَّةً طَيْبَةً إِنَّكَ سَمِيعُ ٱلدُّعَاءِ ﴿

فَنَادَتْهُ ٱلْمَلَيْكَةُ وَهُوقَآ إِيمُ يُصَلِّي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهُ يَبَشِّرُكَ بِيَحْنَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَّ ٱللَّهِ وَسَيْدًا وَحَصُورًا وَنَبِيًّا مِنَ ٱلصَّلِحِينَ (أَيًّا

قَالَ رَبِّ أَنَّ يَكُونُ لِي غُلُكُم وَقَدْ بِلَغَنِيَ ٱلْكِبَرُ وَٱمْرَأَتِي عَاقِرٌ قَالَ كَذَالِكَ ٱللَّهُ يَفْعَلُ مَا يَشَاءُ ١ قَالَ رَبِّ ٱجْعَل لِيَّ ءَايَةٌ قَالَ ءَايَتُكَ أَلَّاتُكَلِّرَ ٱلنَّاسَ ثَلَاثَةَ أَيَامِ إِلَّارَمْزُّا وَٱذْكُرُ زَّيَكَ كَتْمَرًا

<sup>[1] (</sup>V.3:36) Maryam (مـريم) literally means: maidservant of Allâh.
[2] (V. 3:37) *Al-Mihrâb*: a praying place or a private room.

glorify (Him) in the afternoon and in the morning. [1],

- **42.** And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime)."
- 43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down) along with Ar-Râkî'ûn (those who bow down)."
- 44. This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسُلم). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.
- 45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah."
- 46, "He will speak to the people in the cradle<sup>[2]</sup> and in manhood, and he will be one of the righteous."

وَسَيِمْ بِٱلْعَشِيّ وَٱلْإِبْكُرِ اللَّهِ

وَإِذْ قَالَتِ ٱلْمَلَيَكَ أَنَ يَكُرْيَهُ إِنَّ ٱللَّهُ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَأَصْطَفَنكِ عَلَىٰ نِسَآءِ ٱلْعَكَمِينَ ﴿

> يَكُمَّرْيَكُمُ أُقْنُبِي لِرَبِّكِ وَأُسْجُدِى وَآرُكَعِي مَعَ ٱلرَّكِعِينَ شَ

ذَالِكَ مِنْ أَنْبَاءَ ٱلْعَيْبِ نُوحِيدِ إِلَيْكُ وَمَاكُنتَ لَدَيْهِ مَ إِذْ يُلْقُونَ أَقْلَكُمُهُمْ أَيُّهُمْ يَكُفُلُ مَرْيَمَ وَمَاكُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ شَيْ

إِذْ قَالَتِ ٱلْمَلَتِ كُذُ يَكُمْ رَبِيمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ أَسْمُهُ ٱلْمَسِيحُ عِيسَى أَنْ مُرْيَمَ وَجِيهَا فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ (١

> وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّدِلِحِينَ (اللَّهُ)

<sup>[1] (</sup>V. 3:41) See Tafsir Al-Qurtubi, Vol.4, Page.82.

<sup>(</sup>V.3:46) Narrated Abu Hurairah رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three:(The first was) Jesus, (the second child was): There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and

- 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is.
- 48. And He (Allâh) will teach him ['Îsâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).
- 49. And will make him ['Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.
- 50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.
- 51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدُّ وَلَمْ يَمْسَسِنِي بَشَرُّ وَلَا يَمْسَسُنِي بَشَرُّ وَلَا يَمْسَكُ فَيَ الْمَرَا قَالَ هَ وَلَدُّ وَلَمْ يَمْسَكُ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ وَكُن فَيَكُونُ (إِنَّ فَيَكُونُ (إِنَّ فَيَكُونُ الْإِنَّ وَيُعَلِّمُهُ الْكِنْبَ وَالْحِصْمَةَ وَيُعَلِّمُهُ الْكِنْبَ وَالْحِصْمَةَ وَالْإِنجِيلَ (إِنَّ فَيَالِمُونُ الْإِنْ فَيَكُونُ الْإِنْ وَالْعَرْدَن فَي وَالْإِنجِيلَ (إِنَّ فَي اللَّهُ وَالْإِنجِيلَ الْإِنْ الْمِي

وَمُصَدِّقًا لِمَا بَيْنَ يَدَى مِنَ التَّوْرَكَةِ
وَلِأُحِلَّ لَكُم بَعْضَ الَّذِى حُرِّمَ عَلَيْكُمْ
وَجِثْ تُكُرُبِ ايَةٍ مِن زَيِكُمْ
فَاتَّقُوا اللَّهَ وَالطِيعُونِ (اللَّهَ وَالطِيعُونِ (اللَّهَ وَإِلَيْكُمْ فَاعْبُدُوهُ اللَّهَ وَرَبُّكُمْ فَاعْبُدُوهُ اللَّهُ وَرَبِّكُمْ فَاعْبُدُوهُ اللَّهُ وَرَبِّكُمْ فَاعْبُدُوهُ اللَّهُ وَرَبِّكُمْ فَاعْبُدُوهُ اللَّهُ وَرَبِّكُمْ فَاعْبُدُوهُ اللَّهُ وَاللَّهُ وَرَبِّكُمْ فَاعْبُدُوهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْفَالِمُ اللَّهُ وَاللَّهُ وَالْحَالَ اللَّهُ وَالْمُؤْمِنُ اللَّهُ وَاللَّهُ وَالْمُثَمِّ وَالْمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلِي اللْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِ اللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُ اللَّهُ وَاللَّهُ وَالْمُؤْمِنُ وَلَهُ اللَّهُ وَالْمُؤْمِنُ اللَّهُ وَالْمُؤْمِنُ وَاللَّهُ وَالْمُؤْمِنُونُ اللَّهُ وَاللَّهُ وَالْمُؤْمِنُونُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنُونُ وَلَهُ وَاللَّهُ وَالْمُؤْمِنُونُ اللَّهُ وَاللَّهُ وَالْمُؤْمِنُ وَالْمُؤْمِنِ اللَّهُ وَالْمُؤْمُونُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُونُ وَالْمُؤْمِنُولُومُ وَالْمُؤْمِنُ وَاللَّهُ وَالْمُؤْمُونُ وَالْمُؤْمِنُ وَالْمُؤْمُونُ وَالْمُؤْمِنِ الْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُونُ وَالْمُؤْمُ وَالْمُومُ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمِ وَالْمُؤْمُ وَالْمُؤْ

- 52. Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawariyyûn (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."
- 53. Our Lord! We believe in what You sent down, and we follow the Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha illallâh — none has the right to be worshipped but Allâh).
- 54. And they (disbelievers) plotted [to kill 'Îsâ (Jesus) عليه السلام], and Allâh plotted too. And Allâh is the Best of those who plot.
- 55. And (remember) when Allâh said: "O 'Îsâ (Jesus)! I will take you and raise you to Myself and clear you lof the forged statement that 'Îsâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Îsâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection<sup>[1]</sup>. Then you will return to Me

اللُّهُ الْكُفْرَقَالَ اللَّهُ الْكُفْرَقَالَ اللَّهُ الْكُفْرَقَالَ اللَّهُ الْكُفْرَقَالَ مَنْ أَنصَادِي إِلَى ٱللَّهِ قَالَ ٱلْحَوَادِيُّونَ خَنْ أنصكار الله عامنا بالله وَاشْهِكَ دَبِأَنَّا مُسْلِمُونَ ١

> رَبِّنَا ءَامَنَا بِمَا أَزَلْتَ وَأَتَّبَعْنَا ٱلرَّسُولَ فُاكْتُبْنَامَعَ ٱلشَّهِدِينَ ﴿ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ ال

وَمَكُرُواْ وَمَكَرُ ٱللَّهُ وَٱللَّهُ خَرْرُ الْمَنكوينَ ١

إِذْ قَالَ ٱللَّهُ يُلِعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَى وَمُطَهَّرُكَ مِنَ ٱلَّذِينَ كَ فَرُوا وَجَاعِلُ ٱلَّذِينَ ٱتَّبِعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوۤا إِلَىٰ يَوْمِ ٱلْقِيكَ مَلَّةً ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمْ بَيْنَكُمْ فِيمَا كُنتُمُ فِيهِ تَخْلَلِفُونَ (١٩)

<sup>[1] (</sup>V.3:55) The advent (descent) of 'Îsâ (Jesus), [son of Maryam (Mary)] عليه السلام . a) Narrated Abu Hurairah رضى الله عنه said, "By Him in Whose Hand my soul is, surely ['Isâ (Jesus)], the son of Maryam (Mary) عليه السلام will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just ruler); he will break the cross and kill the pigs and there will be no Jîzyah\* (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'an): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. 'Îsâ (Jesus) عليه السلام as a Messenger of Allâh and a human being] before his [ˈl͡sâ (Jesus) عليه السلام or a Jew's or Christian's] death, and on the Day of Resurrection, he [ˈl͡sâ (Jesus) عليه السلام] will be a witness against them." (4:159).

and I will judge between you in the matters in which you used to dispute."

- 56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
- 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimun* (polytheists and wrong-doers).
- 58. This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân).
- 59. Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.
- 60. (This is) the truth from your Lord, so be not of those who doubt.
- 61. Then whoever disputes with you concerning him ['Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad ملى "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."

فَأَمَّا الَّذِينَ كَفَرُواْ فَأَعَذِبُهُمْ عَذَابًا شَكِيدًا فِي الدُّنْيَ الْأَنْيَ وَالْآخِرَةِ وَمَالَهُ مِقِن نَصِرِينَ اللهُ الدُّنْيَ اللهُ عَلَيْهِ اللهُ عَلَيْهِ ال

وَأَمَّا الَّذِينَ ءَامَنُواْ وَعَكِمِلُواْ الصَّلِحَتِ
فَيُوفِيهِ مِ أُجُورَهُمُّ وَاللَّهُ لَا يُحِبُّ الظَّلِمِينَ ﴿

ذَالِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْآيَنِ وَٱلذِّكْرِ ٱلْحَكِيمِ (﴿

إِنَّ مَثَلَعِيسَىٰعِندَٱللَّهِ كَمَثَلِ ءَادَمُّ خَلَقَ هُو اللَّهُ مَثَلَ عَلَقَ هُو مِن تُرَابِ ثُمَّ قَالَ لَهُ وَكُن فَيَكُونُ ﴿ اللهِ مَا لَهُ وَكُن فَيَكُونُ ﴿ اللهِ اللهِ مَا لَهُ وَكُن فَيَكُونُ ﴿ اللهِ اللهُ الله

ٱلْحَقُّ مِن رَّبِكَ فَلَاتَكُنْ مِنَ ٱلْمُمْتَرِينَ ١

فَمَنَّ عَاجَكَ فِيهِ مِنْ بَعَدِ مَاجَآءَكَ مِنَ ٱلْمِلْمِ فَقُلْ تَعَالَوْانَدُعُ أَبْنَآءَ نَا وَأَبْنَآءَكُمْ وَنِسَآءَ نَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّرَنَبْتَهِلُ فَنَجْعَل لَعَنْتَ اللّهِ عَلَى ٱلْكَندِبِينَ (اللّهُ)

<sup>(</sup>See Fath Al-Bari, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word Al-Jizyah instead of Al-Harb. (Sahih Al-Bukhâri, Vol.4, Hadîth No.657).

b) Narrated Abu Hurairah رضى الله عنه وسلم: Allâh's Messenger صلى الله عليه وسلم said: "How will you be when the son of Maryam (Mary) [i.e. 'Îsâ (Jesus) عليه السلام] descends amongst you, and he will judge people by the Law of the Qur'ân and not by the law of the Injeel (Gospel)." (Fath Al-Bari, Vol. 7, Pages 304 and 305) (Sahih Al-Bukhâri, Vol.4, Hadîth No. 658).

<sup>\*</sup> The Jîzyah: a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islâm) will not be accepted by 'Îsâ (Jesus) عليه السلام, but all people will be required to embrace Islâm and there will be no other alternative.

- 62. Verily! This is the true narrative [about the story of 'Îsâ (Jesus)], and Lâ ilâha illallâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.
- 63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.
- 64. Say (O Muhammad صلى الله عليه وسلم):
  "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh [1].

إِنَّ هَنذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ وَمَامِنْ إِلَهِ إِلَّا ٱللهُ وَإِتَ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۞

فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمُ إِلْمُفْسِدِينَ ١

قُلْ يَتَأَهْلُ ٱلْكِنْكِ تَعَالَوْا إِلَىٰ كَلِمَةِ سَوْلَعَ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ يِهِ عَشَيْتًا وَلَا يَتَّخِذَ بَعْضُ نَا بَعْضًا أَرْبَا بَا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَا دُوا إِلَّا

<sup>[1] (</sup>V.3:64) Narrated Ibn 'Abbâs رضى الله عنهما: Abu Sufyân narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allah's Messenger صلي الله عليه وسلم. While I was in Shâm, a letter sent by the Prophet صلى الله عليه وسلم was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyan) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No'. He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.' " Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allâh's Prophet) before him?' I said, 'No'. Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have

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Then, if they turn away, say: "Bear witness that we are Muslims."



said that he (i.e. Muhammad صلى الله عليه وسلم ) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.'

Abu Sufyân said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صلى الله عليه وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger صلى الله عليه وسلم and read it, wherein was written:

In the Name of Allah, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allâh's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah (Alone) ... bear witness that we are Muslims." (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abu Kabshah\* (i.e. Muhammad ملى الله عليه وسلم ) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger صلى الله عليه وسلم would be victorious, till Allâh made me embrace Islâm." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (Sahih Al-Bukhâri, Vol.6, Hadîth No.75).

\* Abu Kabshah was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abu Sufyân out of hostility against the Prophet صلى الله عليه وسلم.

- 65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?
- 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and vou know not.
- 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîfa (Islâmic Monotheism — to worship none but Allah Alone) and he was not of Al-Mushrikûn (See V.2:105)<sup>[1]</sup>.
- 68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسنام) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.
- party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.
- 70. "O people of the Scripture! (Jews and Christians): Why do you disbelieve in the Ayât of Allâh, [the Verses about present صلى الله عليه وسلم Prophet Muhammad in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."
- 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with

يَتَأَهْلَ ٱلْكِتَابِلِمَ تُحَاجُونَ فِي إِبْرَهِيمَ وَمَآ أَنْزِلَتِ ٱلتَّوْرَكَةُ وَٱلْإِنجِيلُ إِلَّامِنُ بَعَدِهِ \* أَفَلاَ تَعْقِلُوكَ ١

> هَتَأَنتُمْ هَنَوُّلَآءِ حَجَجْتُمْ فِيمَالَكُم بِهِ٠ عِلْمٌ فَلِمَ تُحَاجُونَ فِيمَا لَيْسَ لَكُم بِدِءعِلْمٌ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَاتَعْلَمُونَ ١

مَاكَانَ إِبْرَهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَاكِنَكَاكَ حَنِيفًا مُسْلِمًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ اللهُ

إِتُ أَوْلَى ٱلنَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَنذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْ وَٱللَّهُ وَلَيُّ ٱلْمُؤْمِنِينَ ﴿

وَدَّت ظَاآبِفَةٌ مِّنْ أَهُ لِ ٱلْكِتَابِ لَوْيُضِلُّونَكُو وَمَا يُضِلُّونَ إِلَّا آَنَهُ سَهُمْ وَمَا يَشْعُرُونَ اللَّ

> يَتَأَهُ لَ ٱلْكِنَبِ لِمَ تَكُفُرُونَ بِعَايَنتِ ٱللَّهِ وَأَنتُمُ تَشْهَدُونَ ١

> يَتَأَهْلَ ٱلْكِتَابِلِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَطِلِ وَتَكُنُّمُونَ ٱلْحَقَّ وَأَنتُمْ تَعَلُّمُونَ اللَّهِ

<sup>[1] (</sup>V.3:67) See the footnote of (V.2:135).

falsehood and conceal the truth while you know?"[1]

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion. Say (O Muhammad صلى الله عليه وسلم): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad صلى الله عليه): "All the bounty is in the Hand of

وَقَالَتَ طَلَآبِفَةٌ مِنْ أَهْلِ أَلْكِتَنْ اَمِنُواْ بِالَّذِي أَنْزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ ءَاخِرَهُ, لَعَلَّهُمْ يَرْجِعُونَ ﴿ إِنَّى وَلَا تُؤْمِنُواْ إِلَّا لِمَن تَجِعَ دِينَكُرَ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى اللَّهِ أَن يُؤْتَى أَحَدُ مِشْلَ مَا أُوتِيتُمْ اُوْبُحَاجُوكُمْ عِندَرَيِّكُمْ قُلُ إِنَّ ٱلْفَضْلَ مِلَا أُوتِيتُمْ يُؤْتِيهِ مَن يَشَاءً وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهِ

All that has been revealed in Allah's Book [the Qur'an] as regards the [Sifât] Qualities of Allah عزوجل, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (Istawa) rising over His Throne and others, or all that Allah's Messenger صلى الله وسلم qualified Him in the true authentic Prophet's Ahâdith (narrations) as regards His Qualities like [Nuzûl], His Descent or His laughing and others, the religious scholars of the Qur'an and the Sunnah believe in these Qualities of Allah and they confirm that these are really His Qualities, without Ta'wîl (interpreting their meanings into different things) or Tashbîh" (giving resemblance or similarity to any of the creatures) or [Ta'tîl] (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allah). These Qualities befit or suit only for Allah Alone, and He does not resemble any of (His) creatures. As Allah's Statement (in the Qur'an): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seer" (V.42:11) (2) There is none comparable unto Him (V.112:4)."

<sup>(</sup>V. 3:71) Narrated Anas رضى الله عنه : There was a christian who embraced Islâm and read Sûrat-Al-Baqara and Âl-'Imrân, and he used to write (the revelations) for the Prophet صلى الله . Later on he reverted to Christianity again, and he used to say: "Muhammad عليه وسلم knows nothing but what I have written for him." Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahih Al-Bukhâri, Vol.4, Hadîth No. 814).

Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allah is the Owner of Great Bounty.

75. Among the people of the Scripture and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are Al-Muttaqûn (the pious — See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allah has given the Book Al-Hukm (the knowledge understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the "Be (he would say): contrary Rabbâniyyûn (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْنَصُ بِرَحْ مَتِهِ عَمَن يَشَاءُ وَٱللَّهُ ذُو ٱلْفَضْ ل العظيم 🕲

 وَمِنْ أَهْلِ ٱلْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارِ يُؤَدِّهِ ٤ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارِ لَّا يُؤَدِّهِ ٤ إِلَيْكَ إِلَّا مَادُمْتَ عَلَيْهِ قَآبِمَا ۚ ذَالِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِي ٱلْأُمِّيِّينَ سَكِيكٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ١

> بَلَىٰ مَنْ أُوفَى بِعَهْدِهِ ء وَأُتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُ ٱلْمُتَّقِينَ شَ

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَنهُمْ ثَمَنًا قَلِيلًا أُوْلَيْهِكَ لَاخَلَقَ لَهُمْ فِي ٱلْآخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيكَمَةِ وَلَايُزَكِيهِمْ وَلَهُمْ عَذَابُ أَلِيمٌ ١

وَإِنَّ مِنْهُمْ لَفَريقًا يَلُونَ أَلْسِنَتَهُم بِٱلْكِئْب لِتَحْسَبُوهُ مِنَ ٱلْكِتَنبِ وَمَاهُومِنَ مَنَ الْكِتَنبِ وَمَاهُومِنَ مِنَ الْكِتَنبِ وَمَاهُومِنَ مِنْ اللهِ اللهِ وَيَقُولُونَ عَلَى اللهِ اللهِ وَيَقُولُونَ عَلَى اللهِ الْكَذِبَ وَمَاهُو مِنْ عِندِ اللهِ وَيَقُولُونَ عَلَى اللهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ١

مَاكَانَ لِبَشَرِأَن يُؤْتِيهُ اللَّهُ الْكِتَنبَ وَٱلْحُكْمَ وَٱلنُّهُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِي مِن دُونِ ٱللَّهِ وَلَكِن كُونُواْ رَبَّنِيْتِيَ بِمَاكُنتُمْ تُعَلِّمُونَ ٱلْكِئلْبَ وَبِمَاكُنتُ مِنَدُرُسُونَ الْكَا

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- 80. Nor would he order you to take angels and Prophets for lords (gods)[1]. Would he order you to disbelieve after you have submitted to Allâh's Will? (Tafsir At-Tabarî).
- 81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to ou a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."
- 82. Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).
- 83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the and the earth, willingly or heavens unwillingly. And to Him shall they all be returned.
- 84. Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."
- 85. And whoever seeks a religion other than Islâm, it will never be accepted of

وَلَا يَأْمُرَكُمُ أَن تَنَّخِذُوا الْلَكَيْكِكَةَ وَالنَّبِيتِينَ أَرْبَابًا أَيَا مُرْكُم بِأَلْكُفُرِ بَعْدَ إِذْ أَنتُم مُسْلِمُونَ ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِذْ أَخَذَ ٱللَّهُ مِيثَنَى ٱلنَّبِيِّينَ لَمَآءَ اتَّيْتُكُم مِن كِتَبِ وَحِكْمَةٍ ثُمَّ جَآءَ كُمْ رَسُولُ مُصَدِّقٌ لِمَامَعَكُمْ لَتُؤْمِنُنَّ بِهِ - وَلَتَنصُرُنَّهُ قَالَ ءَأَفُرُرَتُمْ وَأَخَذْتُمْ عَلَىٰ ذَالِكُمْ إِصْرِيْ قَالُواْ أَقْرَرْنَاْ قَالَ فَأَشْهَدُواْ وَأَنَاْمُعَكُم مِنَ ٱلشَّنهدِينَ اللهُ

فَمَن تَوَلَّى بِعُدَدَ ذَالِكَ فَأُولَكِمِكَ هُمُ ٱلْفَكْسِقُونَ اللهُ أَفَعَ يُرَدِينِ ٱللَّهِ يَبْغُونَ وَلَهُ وَأَسْلَمَ مَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهَا وَإِلَيْهِ يُرْجَعُونَ ١

قُلْ ءَامَنَكَا بِٱللَّهِ وَمَآ أُنـزِلَ عَلَيْــنَا وَمَآ أُنزِلَ عَلَىٰ إِبْرَهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَآأُوتِي مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِينُّونَ مِن زَّيِّهِمْ لَانْفَرِّقُ بَيْنَ أَحَدِ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ اللهُ

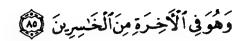
وَمَن يَبْتَغِ غَيْرً ٱلْإِسْلَيْمِ دِينًا فَلَن يُقْبَلَ مِنْهُ

<sup>[1] (</sup>V.3:80) Narrated 'Umar صلى الله عليه وسلم ا heard the Prophet ارضى الله عنه saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)\*, for I am only a slave. So call me the slave of Allah and His Messenger." (Sahih Al-Bukhari, Vol.4, Hadîth No. 654).

<sup>\*</sup> The Christians overpraised 'Îsâ (Jesus) عليه السلام till they took him as a god besides Allâh.

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him, and in the Hereafter he will be one of the losers<sup>[1]</sup>.



<sup>[1]</sup> (V.3:85).

- a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله الله على ال said: "By Him" صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said: "By Him" (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol.1, Hadith No. 240). [See also (V.3:116)]
- about Belief, صلى الله عليه وسلم b) The asking of (angel) Jibrael (Gabriel) from the Prophet Islâm, Ihsân (perfection) and the knowledge of the Hour (Doomsday), and their explanation said (to his صلى الله عليه وسلم Then the Prophet صلى الله عليه وسلم said (to his companions): "Jibrael (Gabriel) عليه السلام came to teach you your religion." So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of 'Abdûl-Qais was a part of faith. (See Sahih Al-Bukhâri, Vol. I, Hadîth No.50 and 87) And the Statement of Allah عزوجل: "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

was sitting in صلى الله عليه وسلم One day while the Prophet رضى الله عنه was sitting in the company of some people, (The angel) Jibrael (Gabriel) عليه السلام came and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."\* Then he further replied, "To worship Allah Alone صلى الله عليه وسلم replied, "To worship Allah Alone and none else, to perform As-Salât (Iqamât-as-Salât), to give the Zakât and to observe Saum (fasts) during the month of Ramadan,"\*\* then he further asked, "What is Ihsan as if you صلى الله عليه وسلم replied, "To worship Allah" (perfection)?" Allah's Messenger صلى الله عليه وسلم see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

- (1) When a slave (lady) gives birth to her master.
- (2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows

then recited: "Verily, the knowledge of the Hour is with Allah صلى الله عليه وسلم The Prophet asked صلى الله عليه وسلم left and the Prophet (عليه السلام 13:34). Then that man (Gabriel)." (31:34) صلى الله عليه his Companions to call him back, but they could not see him. Then the Prophet who came to teach the people their religion." عليه السلام said, "That was (angel) Gabriel وسلم

Abu 'Abdullâh رضى الله عنه ) considered all that as a part of faith. (Sahih Al-Bukhâri, Vol.1, Hadîth No.47).

\* In this Hadith, only 4 articles are mentioned, while in another Hadith, 6 articles are mentioned: (i) Allah, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'an and all the other Holy Books revealed by Allah), (iv) His Messengers, (v) Day of Resurrection and (vi) Al-Qadar (Divine Pre-ordainments), i.e. whatever Allah has ordained, must come to pass.

\*\*Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (Hajj) to Makkah for the one who can afford it once in a lifetime.

- 86. How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allah guides not the people who are Zâlimûn (polytheists and wrong-doers).
- 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.
- 88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
- 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.
- 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم)— never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
- 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom<sup>[1]</sup>. For them is a painful torment and they will have no helpers.

كَيْفَ يَهْدِى اللَّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَنهِمُ وَشَهِدُوَاْ أَنَّ الرَّسُولَ حَقُّ وَجَاءَهُمُ الْبَيِّنَتُ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّلِمِينَ (اللَّهِ)

أُوْلَتَهِكَ جَزَآ وُهُمُ أَنَّ عَلَيْهِمْ لَغَنَكَ اللَّهِ وَالْمَلَتَهِكَةِ وَالنَّاسِ أَجْمَعِينَ ۞ خَلِدِينَ فِيهَا لَا يُحَفَّفُ عَنْهُمُ الْمَذَابُ وَلَاهُمُ

يُنظَرُونَ 🚳

إِلَّا ٱلَّذِينَ تَابُواْ مِنْ بَعَدِ ذَالِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ عَفُورٌ رَجِيمُ اللَّهِ

إِنَّ ٱلَّذِينَ كَفَرُواْ بَعْدَ إِيمَنِهِمْ ثُمَّ ٱزْدَادُوا كُفْرًا لَنَ الْفَاكُفُرُ الْفَاكُفُرُ الْفَاكُونَ الْفُونَ الْفَاكُونَ الْفَاكُونَ الْفَاكُونَ الْفَاكُونَ الْفَاكُونَ الْفُونَ الْفَاكُونَ الْفُونَ الْفُلْوَالُونَ الْفُلْوَالُونُ الْفُلْوَالِيَهُمْ الْفُلْوَالُونَ الْفُلْوَالِيَهُمْ الْفُلْوَالُونُ الْفُلْوَالِيَهُمْ الْفُلْوَالُونُ اللَّهُ الْفُلْوَالِيَهُمْ الْفُلْوَالِيَهُمْ الْفُلُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْفُلْوَالِيَهُمْ الْفُلْوَالِيْفِي اللَّهُ اللَّالِيلَالِيلُونُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَنَ يُقْبَكَ مِنْ أَحَدِهِم مِّلْ مُ ٱلْأَرْضِ ذَهَبَا وَلَوِ ٱفْتَدَىٰ بِهِ مَ أَوْلَيْهِكَ لَهُمْ عَذَابُ أَلِيهُ وَمَا لَهُمْ مِّن نَصِرِينَ ﴿ ﴾

<sup>(</sup>V.3:91). Narrated Anas bin Mâlik رضى الله عنه (ضى الله عليه وسلم): Allâh's Prophet صلى الله عليه وسلم used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship) with Allâh (i.e. to accept Islâm, but you refused).' " (Sahih Al-Bukhâri, Vol. 8, Hadîth No. 546).

- 92. By no means shall you attain Al-Birr (piety, righteousness — here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.
- 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صنى الله عليه وسلم): "Bring here the Taurât (Torah) and recite it, if you are truthful."
- 94. Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the Zâlimûn (disbelievers).
- 95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the Ibrâhîm (Abraham) Hanîfa religion of (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn." (See V.2:105)
- 96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Âlamîn (mankind and jinn).
- 97. In are manifest signs example), the Magâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâhl, then Allah stands not in need of any of the 'Âlamîn (mankind, jinn and all that exists)<sup>[1]</sup>.

لَنَ لَنَا لُواْ ٱلْبِرَّحَتَّىٰ تُنفِقُواْ مِمَّا يُحِبُونِ وَمَانَنفِقُواْ مِن شَيْءِ فَإِنَّ ٱللَّهَ بِهِ - عَلِيدٌ ﴿

﴿ كُلُّ ٱلطَّعَامِ كَانَحِلَّا لِّبَنِيٓ إِسْرَءِ بِلَ إِلَّا مَاحَرَّمَ إِسْرَّتِهِ يِلُ عَلَىٰ نَفْسِهِ عِن قَبْل أَن تُنَزَّلَ ٱلتَّوْرَئَةُ قُلْ فَأْتُواْ بِٱلتَّوْرَئَةِ فَٱتْلُوهَآ إِن كُنتُمُ صَادِقِينَ ﴿

فَمَن ٱفْتَرَىٰعَلَى ٱللَّهِ ٱلْكَذِبَ مِنْ بَعْدِ ذَالِكَ فَأُوْلَتِهِكَ هُمُ ٱلظَّالِمُونَ ١

قُلْ صَدَقَ اللَّهُ فَأَتَّبِعُوا مِلَّةً إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ١

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارِّكًا وَهُدَى لِلْعَالَمِينَ شِنَ

فِيهِ ءَايَنَتُ ابِيِّنَتُ مَّقَامُ إِزَهِيمٌ وَمَن دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنكَفَرَ فَإِنَّ ٱللَّهَ غَنيُّ عَن ٱلْعَالَمِينَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.3:97).

a) The performance of Hajj is an enjoined duty and its superiority, and the Statement of Allah عزوجل: "Hajj (pilgrimage) to the House (Ka'bah), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e.denies Hajj (pilgrimage to Makkah), then he is a disbeliever of

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- 98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the Avât of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"
- 99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to as a Messenger of صلى الله عليه وسلم Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."
- 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!
- 101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صليى الله عليه وسلم)? And whoever holds firmly to Allah, (i.e. follows Islam — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path.
- 102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as should be feared. [Obey Him, be Him, and remember Him thankful to always], and die not except in a state of Muslims (with complete [as Islâm submission to Allâh)].
- 103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and

قُلْ يَتَأَهْلُ ٱلْكِئْبِ لِمَ تَكُفُرُونَ بِعَايَتِ ٱللَّهِ وَأُللَّهُ شَهِيدُ عَلَىٰ مَاتَعُ مَلُونَ اللَّهِ

قُلْ يَتَأَهْلَ ٱلْكِئْبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَاعِوَجَا وَأَنتُمْ شُهِكَ آءُ وَمَااللَّهُ بِغَافِل عَمَّا تَعْمَلُونَ إِنَّ اللَّهُ

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا إِن تُطِيعُوا فَرَبِقًا مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِنْكِ يَرُدُّوكُم بَعْدَ إِيمَنِكُمْ كَفرينَ (١٠)

وَكَيْفَ تَكُفُرُونَ وَأَنتُمْ تُتَلَىٰ عَلَيْكُمْ ءَايَثُ ٱللَّهِ وَفِيكُمْ رَسُولُهُ أُو مَن يَعْنَصِم بِٱللَّهِ فَقَدْ هُدِي إِلَى صِرَاطِ مُسْلَقِيم اللهُ

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ ثُقَالِهِ ـ وَلَا تُمُوثُنَّ إِلَّاوَأَنتُم مُّسْلِمُونَ ١

وَأَعْتَصِمُواْ بِحَبْلِٱللَّهِ جَمِيعًا وَلَاتَفَرَّقُوأُ

Allah], then Allah stands not in need of any of the 'Alamîn." (V.3:97) (Sahih Al-Bukhari, Vol.2, Chapter 1, The Book of Hajj, P. 344).

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lû'lû wal-Marjân] (Sahih Muslim).

be not divided among yourselves, [1] and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), Al-Ma'rûf (i.e. Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allâh: We recite them to you (O Muhammad in truth, and Allah wills no وَآذْ كُرُوا نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَاحُفُرَةٍ مِنَ ٱلنَّادِ فَأَنقَذَكُم مِّنْهَ أَكَذَ الِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ مَا يَنتِهِ عَلَمَكُمْ نَهْمَدُ ونَ ١

وَلْتَكُن مِنكُمْ أُمَّةً يُدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْعُرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرْ وَأُوْلَيْهِكَ هُمُ ٱلْمُفْلِحُونَ ١

وَلَاتَكُونُواْ كَأَلَّذِينَ تَفَرَّقُواْ وَأَخْتَلَفُواْ مِنْ بَعْدِ مَاجَآءَهُمُ ٱلْبِيِّنَتُ وَأُولَيِّكَ لَمُمْ عَذَابٌ عَظِيمٌ ٥

> يَوْمَ تَبْيَضُ وَجُوهُ وَتَسْوَدُ وَجُوهُ فَأَمَّا ٱلَّذِينَ ٱسْوَدَتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَنِيكُمْ فَذُوقُواْ ٱلْعَذَابَ بِمَاكُنتُمْ تَكُفُرُونَ ﴿ إِنَّا لَكُنا لَهُ اللَّهُ الْحَالُمُ الْحَالُمُ ال

وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ ٱللَّهِ هُمْ فَهَا خَلِدُونَ الْإِنَّا تِلْكَ ءَايِنْتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ

in the *Hadîth* Books (*At-Tirmidhi, Ibn Mâjah* and *Abu Dâwûd*) that the Prophet صلى الله عليه وسلم said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects - all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'an and the صلى الله Prophet's Sunnah (legal ways, orders, acts of worship, statements of the Prophet صلى الله ".[( عليه وسلم

injustice to the 'Alamîn (mankind, jinn and all that exists).

- 109. And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.
- 110. You [true believers in Islâmic Monotheism, and real followers of Prophet and his Sunnah] صلى الله عليه وسلم are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh and rebellious against Allâh's Command).
- 111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.
- 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress

وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ۞

وَيِلَّهِ مَا فِي ٱلسَّمَاوَاتِ وَمَا فِي ٱلْأَرْضُ وَ إِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ١

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِوَتَنْهَوْنَ عَنِٱلْمُنكَر وَتُوْمِنُونَ بِٱللَّهِ وَلَوْءَامَنَ أَهْلُ ٱلْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ ٱلْمُؤْمِنُونَ وَأَكَثَرُهُمُ ٱلْفَلْسِقُونَ ١

لَن يَضُرُّوكُمْ إِلَّا أَذَكَ وَإِن يُقَاتِلُوكُمُ يُولُوكُمُ ٱلأَدْ بَارَثُمَّ لَا يُنصَرُونَ

ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَاثُقِفُوۤ أَإِلَّا بِحَبْلِ مِّنَ ٱللَّهِ وَحَبْلِ مِّنَ ٱلنَّاسِ وَبَآءُ و بِغَضَبِ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ذَالِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِحَايَنتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنْبِيَآ ءَ بِغَيْرِحَقٌّ ذَالِكَ بِمَاعَصُواْ وَكَانُواْ يَعْتَدُونَ ﴿ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ

<sup>[1] (</sup>V.3:110) a) Narrated Abu Hurairah رضى الله عنه. The Verse:

صلى الله You [true believers in Islâmic Monotheism and real followers of Prophet Muhammad صلى الله and his Sunnah ], are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said," Allâh wonders at those people who will enter Paradise in chains." (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 254).\*

<sup>\*</sup> The people referred to here may be the prisoners of war who were captuered and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

beyond bounds (in Allâh's disobedience, crimes and sins).

- 113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.
- 114. They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.
- 115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* (the pious See V.2:2).
- 116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. [1] (Tafsir At-Tabarî).
- 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad مليه السلام). Allâh wronged them not, but they wronged themselves.
- 118. O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do

﴿ لَيْسُواْ سَوَآءٌ مِّنْ أَهْلِ ٱلْكِتَنِ أُمَّةٌ قَآبِمَةٌ يَتْلُونَ ءَايَنتِ ٱللَّهِ ءَانَآءَ ٱلْيَلِ وَهُمْ يَسْجُدُونَ ﴿ اللَّهِ

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكِرِ وَيُسَرِعُونَ فِي الْخَيْرَتِ وَأُوْلَتَيِكَ مِنَ الصَّلِحِينَ ﴿

وَمَا يَفْعَكُواْ مِنْ خَيْرٍ فِلَن يُكْفَرُوهُ اللهُ عَلَيْهُ المُتَقِيرَ فَيَ اللهُ عَلِيدُ اللهُ المُتَقِيرَ اللهُ عَلِيدُ اللهُ عَلِيدُ اللهُ عَلَيْهُ المُتَقِيرِ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلِيهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَاهُ عَلَاهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلِي عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَا عَلَاهُ عَلَاهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَا عَلَاهُ عَلَا عَلَاهُ عَلَاهُ عَلَاهُ عَلَا عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَا عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَا عَلَامُ عَلَاهُ عَلَا عَلَا عَلَا عَلَ

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغْنِى عَنْهُمْ أَمْوَ لُهُمْ وَلَاّ أَوْلَكُ هُم مِّنَ ٱللَّهِ شَيْئًا وَأُوْلَتِهِكَ أَصْعَكُبُ ٱلنَّارِّهُمْ فِهَا خَلِدُونَ ﴿ اللَّهِ الْمَالِمُونَ اللَّهِ اللَّهِ الْمَالِمُ اللَّهِ الْمَالِ

مَثَلُ مَا يُنفِقُونَ فِي هَلَاهِ الْحَيَوَةِ الدُّنْيَا كَمَثَلِ رِيجِ فِهَاصِرُّ أَصَابَتْ حَرْثَ قَوْمِ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ اللَّا

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَنَّخِذُ والْبِطَانَةُ مِّن دُونِكُمْ لَايَأْ لُونَكُمْ خَبَالًا وَدُّوا مَاعَنِتُمْ قَدْ بَدَتِ ٱلْبِغَضَآ يُمِنَ أَفْوَهِهِمْ وَمَا تُخْفِى

<sup>&</sup>lt;sup>[1]</sup> (V.3:116) — See footnote of (V.3:85), and also see V.4:47 and its footnote.

their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidences, verses) if you understand.

- 119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."
- 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious — See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.
- 121. And (remember) when (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.
- 122. When two parties from among you were about to lose heart, but Allâh was their Walî (Supporter and Protector). And in Allâh should the believers put their trust.
- 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much<sup>[1]</sup> that you may be grateful.

صُدُورُهُمُ أَكْبَرُ قَدْبَيَّنَّا لَكُمُ ٱلْآيَنَا إِن كُنتُمْ تَعْقِلُونَ الْمِنا الْمِنا

هَآ أَنتُمْ أَوُلآء يُحِبُونَهُمْ وَلَا يُحِبُونَكُمْ وَتُوْمِنُونَ بِٱلْكِئَنبِكُلِّهِ ، وَإِذَا لَقُوكُمْ قَالُوٓاْءَامَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ قُلْ مُوثُواْ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمُ إِذَاتِ ٱلصَّدُورِ (إِنَّ اللَّهِ أُورِ (إِنَّ اللَّهِ اللَّهِ أَو

إِن تَمْسَسُكُمْ حَسَنَةٌ تَسُؤُهُمْ وَإِن تُصِبْكُمْ سَيِّنَةٌ يُفْرَحُواْ بِهَا وَإِن تَصْدِيرُواْ وَتَتَّقُواْ لَايَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّاللَّهَ بِمَا يَعْمَلُونَ مُعِطَّ شَ

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ اللَّهُ

إِذْ هَمَّت ظَآبِفَتَانِ مِنكُمْ أَن تَفْشَلَاوَاللَّهُ وَلَيُّهُمَّ أُوعَلَى اللَّهِ فَلْيَنَوَكَّلُ ٱلْمُؤْمِنُونَ شَيًّا

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِهَدْرِوَ أَنتُمْ أَذِلَّهُ فَأَتَّقُوا ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ١

<sup>(</sup>V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained

- 124. (Remember) when you (Muhammad said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?"
- 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."
- 126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.
- 127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.
- ملى الله 128. Not for you (O Muhammad صلى الله مليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers).
- 129. And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
- 130. O you who believe! Eat not Ribâ (usury)<sup>[1]</sup> doubled and multiplied, but fear Allâh that you may be successful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُعِدَّكُمْ رَبُّكُم بِثَلَاثَةِ ءَالَافِ مِنَ ٱلْمَلَتِهِكَةِ مُنزَلِينَ (اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

بَكَيَّإِن تَصْبِرُواْ وَتَتَّقُواْ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدُكُمْ رَبُّكُم بِخَمْسَةِ ءَالَفِ مِنَ ٱلْمَلَتِيكَةِ مُسَوِّمِينَ ١

وَمَاجَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنَظْمَيِنَّ قُلُوبُكُم بِيِّءُ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَهِيزِ الحكيد ١

> لِيَقْطَعَ طَرَفَا مِنَ ٱلَّذِينَ كَفَرُوۤاْ أَوْيَكُمِتَهُمْ فَيَنقَلِبُواخَآيِينَ ١

> لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءُ أَوْيَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُوكَ إِنَّا

وَ لِلَّهِ مَا فِي ٱلسَّمَاوَاتِ وَمَا فِي ٱلْأَرْضُ يَغُ

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا لَا تَأْكُلُواْ ٱلرَّمَوْاْ أَضْعَىفًا مُضَعَفَةً وَاتَقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.3:130)

a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allah's Messenger! What are they?" He said, "(1) To join others in worship along with Allah, (2) to practise sorcery, (3) to kill a person which Allah has forbidden except for a just cause (according to Islamic law), (4) to eat up Ribå (usury), (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers". (Sahih Al-Bukhāri, Vol. 4. Hadith No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

- 131. And fear the Fire, which is prepared for the disbelievers.
- 132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.
- 133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttagûn (the pious — See V.2:2).
- 134. Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers).
- 135. And those who, when they have (illegal committed Fâhishah intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know. [5]
- 136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

وَاتَّقُوا ٱلنَّارَ ٱلَّتِي أُعِدَّتْ لِلْكَنفِرِينَ إِنَّ اللَّهُ

وَأَطِيعُواْ اللَّهُ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ١

 وَسَادِعُوۤ إِلَىٰ مَغْ فِرَةٍ مِّن دَّبِّكُمْ وَجَنَّةٍ عَرْضُهُ كَالسَّكَوَ أَنَّ وَالْأَرْضُ أُعِدَّتْ للمُتَّقِينَ ﴿

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَيْظِمِينَ ٱلْعَيْظُ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ٢ وَٱلَّذِيكِ إِذَا فَعَـٰ لُواْ فَنحِشَةٌ أَوْظَلَمُواْ أَنفُسَهُمْ ذَكَرُواْ ٱللَّهَ فَٱسْتَغْفَرُواْ لِذُنُّوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبِ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّواْ عَلَى مَافَعَ لُواْ وَهُمْ يَعْلَمُونَ ١

أُوْلَتَهِكَ جَزَآؤُهُمُ مَّغْفِرَةٌ مِّن رَّبِهِمْ وَجَنَّكُ تَخرِي مِن تَعْتِهَا ٱلْأَنْهُ رُخَلِدِينَ فها وَنِعْمَ أَجُرُ ٱلْعَامِلِينَ

<sup>[5]</sup> (V.3:135) See the footnote of (V.42:25).

<sup>[1] (</sup>V.3:132) See the footnote of (V.3:85).

<sup>(</sup>V.3:134) Narrated Abu Hurairah رضى الله عنه وسلم: The Prophet صلى الله عليه وسلم said, "Charity is obligatory everyday on every joint of a human being". If one helps a person in matters concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (Sahih Al-Bukhâri, Vol.4, Hadîth No.141).

<sup>\*</sup> To show gratitude to Allah for keeping your body safe and sound, you should give in charity or do charitable deeds.

<sup>(</sup>V.3:134) Narrated Abu Hurairah رضى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih Al-Bukhåri, Vol.8, Hadîth No.135).

<sup>(</sup>V.3:134) Al-Muhsinûn: Doers of good, those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame and they do them in accordance . صلى الله عليه وسلم with the Sunnah (legal ways) of Allah's Messenger, Muhammad .

- 137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).
- 138. This (the Qur'ân) a plain is statement for mankind, a guidance and instruction to those who are Al-Muttaqûn (the pious — See V.2:2).
- 139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.
- 140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Zâlimûn (polytheists and wrong-doers).
- 141. And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.
- 142. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)?
- 143. You did indeed wish for death (Ash-Shahâdah — martyrdom) before you met it. Now you have seen it openly with your own eyes.
- is no (صلى الله عليه وسلم) more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm

قَدْخَلَتْ مِن قَبْلِكُمْ شُنَنُّ فَسِيرُوا فِي ٱلْأَرْضِ فَأَنظُرُوا كَيْفَكَانَ عَيْقِبَةُ ٱلْمُكَذِّبِينَ ﴿

> هَنْدَابِيَانُ لِلنَّاسِ وَهُدِّي وَمُوْعِظَةٌ لِلْمُتَّقِينَ شَ

وَلَاتَهِنُواْ وَلَاتَحْزَنُواْ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنْتُم مُؤْمِنِينَ ١

إِن يَمْسَسُكُمْ فَرْحٌ فَقَدْمَسَ ٱلْقَوْمَ قَرْحٌ مِّشْلُهُۥ وَيِلْكَ ٱلْأَيَّامُ نُذَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا وَيَتَخِذَ مِنكُمْ شُهَدَآءً وَاللَّهُ لَا يُحِبُّ الظَّلِلِمِينَ ١

> وَلِيُمَحِّصَ أَللَّهُ أَلَّذِينَ ءَامَنُواْ وَيَمْحَقَ ٱلْكُنفِرِينَ شَ

أَمْ حَسِبْتُمْ أَن تَدْ خُلُواْ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَنهَ كُواْمِنكُمْ وَيَعْلَمُ ٱلصَّابِرِينَ ١

وَلَقَدُكُنْتُمْ تَمَنُّونَ ٱلْمَوْتَ مِن قَبْل أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمُ لَنظُرُونَ ١

وَمَا مُحَمَّدُ إِلَّا رَسُولُ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِين مَاتَ أَوْقُتِ لَ أَنقَلَتْتُمْ عَلَيْ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرُّ

will he do to Allâh; and Allâh will give reward to those who are grateful.

- 145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.
- 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).
- 147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."
- 148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves Al-Muhsinûn (the good-doers — See the footnote of V.3:134 and of V.9:120).
- 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. [1]
- 150. Nay, Allâh is your Maulâ (Patron, Lord, Helper, Protector), and He is the Best of helpers.

ٱللَّهَ شَيْئًا وَسَيَجْزِي ٱللَّهُ ٱلشَّكِرِينَ إِنَّا

وَمَاكَانَ لِنَفْسِ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِنَابًا مُؤَجَّلاً وَمَن يُرِدُ ثَوَابَ الدُّنيَا نُوْتِهِ مِنهَا وَمَن نُردُ ثَوَابَ ٱلْآخِرَةِ نُؤْتِهِ، مِنْهَا وَسَنَجْزِي ٱلشَّنَكُرِينَ (اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَكَأَيِن مِن نَبِي قَلْتَلَ مَعَهُ رِبِيتُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ ٱللَّهِ وَمَاضَعُفُواْ وَمَا ٱسْتَكَانُوا أُواللَّهُ يُحِبُ ٱلصَّنبِرِينَ ١

وَمَاكَانَ قَوْلَهُمْ إِلَّا أَن قَالُواْ رَبَّنَا ٱغْفِرْلَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَيِّتُ أَقْدَامَنَا وَأَنصُرُ نَاعَلَى ٱلْقَوْمِ ٱلْكَعْرِينَ ﴿

فَعَانَنَهُمُ ٱللَّهُ ثُوَابَ ٱلدُّنْيَا وَحُسْنَ ثُوَابِٱلْآخِرَةِ وَاللَّهُ يُحِيُّ لِلْحُسِنِينَ اللَّهِ

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوۤ أَإِن تُطِيعُواْ ٱلَّذِينَ كَفَرُواْيَرُدُّوكُمْ عَلَىٰ أَعْقَكِيكُمْ فَتَنقَلِمُواْ خَسِرِينَ ١ بَلِ ٱللَّهُ مَوْلَنَكُمُ وَهُوَخَيْرُ ٱلنَّاصِرِينَ ١

<sup>[1] (</sup>V.3:149) What is said about residence (staying) in the land of Ash-Shirk (polytheism i.e. the land where polytheism is practised). Narrated Samurah bin Jundub رضى الله عنه. Allâh's Messenger صلى الله عليه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allah, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (Mushrik) then he (that Muslim) is like him (Mushrik). (This Hadîth indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.)" [The Book of Jihâd, Abu Dâwûd].

- 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zâlimûn (polytheists and wrong-doers).
- 152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire and some that desire the this world Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.
- 153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.
- 154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh

سَنُلِقِي فِي قُلُوبِ ٱلَّذِينِ كَفَرُواْ ٱلرُّعْبَ بِمَا أَشْرَكُواْ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِ ، سُلْطَكَنَّا وَمَأْوَلِهُمُ ٱلنَّاذُ وَبِنْسَ مَثْوَى ٱلظَّالِمِينَ ﴿

وَلَقَدُ صَدَقَكُمُ اللَّهُ وَعَدَهُ وَ إِذْ تَحُسُّونَهُم بِإِذْنِهِ مُ حَتَّى إِذَا فَشِلْتُ مُ وَتَنْكَزَعْتُمْ فِي ٱلْأَمْدِ وَعَصَكِيْتُم مِّنْ بَعْدِ مَا أَرَكُمُ مَّا تُحِبُّونَ مِنكُم مَّا تُحِبُّونَ مِنكُم ٱلدُّنْكَاوَمِنكُم مَن يُرِيدُ ٱلْآخِرَةَ ثُمَّ مكرفكم عَنْهُمْ لِيَبْتَلِيكُمْ وَلَقَدْ عَفَا عَنڪُمُ وَاللَّهُ ذُو فَضَل عَلَى ٱلْمُؤْمِنِينَ ﴿

اذْ نُصْعِدُونَ وَلَاتَ لُورُنَ عَلَىٰ أَحَدِوَ الرَّسُولُ يَدْعُوكُمْ فِيَ أُخْرَىٰكُمْ فَأَتْبَكُمْ غَمَّا بِغَيْرِ لِكَيْلا تَحْزَنُواْ عَلَىٰ مَا فَاتَكُمْ وَلَامَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ١

ثُمَّ أَنزَلَ عَلَيْكُمْ مِنْ ابْعَدِ ٱلْعَيْرِ أَمَنَةً نَّعَ اسَا يَغْشَى طَآبِفَةً مِّنكُمْ وَطَآبِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّوكَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْحَهِلِيَّةِ يَقُولُوك هَل لَّنَامِنَ ٱلْأَمْرِ مِن شَيْءٍ قُلُ إِنَّ ٱلْأَمْرَكُكَّهُ. لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْكَانَ لَنَامِنَ ٱلْأَمْرِشَى مُ مَّاقَتِلْنَا هَلَهُنَّاقُلُ لَوْكُنْمُ فِي بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَى مَضَاجِعِهِم وَلِيَبْتَلِي أَللَّهُ مَافِي صُدُورِكُمْ وَلِيُمَحِّصَ مَافِي قُلُوبِكُمُّ وَٱللَّهُ عَلِيمُ إِذَاتِ ٱلصُّدُودِ ١

might test what is in your breasts; and to purify<sup>[1]</sup> that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

- 155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.
- 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.
- 157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealths).
- 158. And whether you die, or are killed, verily, unto Allâh you shall be gathered.
- 159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).
- helps you, none can **160.** If Allâh overcome you; and if He forsakes you, who

إِنَّ ٱلَّذِينَ تَوَلَّوْاْ مِنكُمْ مَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسۡتَزَلَّهُمُ ٱلشَّيْطَانُ بِبَغْضِ مَا كَسَبُوأْ وَلَقَدْعَفَا اللَّهُ عَنْهُمُّ إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ (١٩)

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَاتَكُونُواْ كَالَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخْوَانِهِمْ إِذَاضَرَبُواْفِي ٱلْأَرْضِ أَوْكَانُواْعُزَّى لَّوْكَانُواْعِندَنَا مَامَاتُواْ وَمَاقْتِلُواْ لِيَحْعَلَ ٱللَّهُ ذَاكَ ڝۜڔڔؙ ڂڛڔۘ؞ في قلوبهم والله يحي ويميت وَاللَّهُ بِمَا تَعْمَلُونَ بِصِيرٌ ١

> وَلَيِن قُتِلْتُمْ فِي سَبِيلِ ٱللَّهِ أَوْمُتُّمْ لَمَعْ فَرَةً مِنَ ٱللَّهِ وَرَحْمَةُ خَيْرُ مِنَّا يَجْمَعُونَ ﴿

وَلَيِن مُتُم أَوْقُتِلْتُمْ لِالْيَ ٱللَّهِ تَحْشُرُونَ ١

فَهَارَحْمَةٍ مِنَ ٱللَّهِ لِنتَ لَهُمَّ وَلَوْكُنتَ فَظًّا غَلِيظً ٱلْقَلْبِ لَا نَفَضُّوا مِنْ حَوْلِكُ فَاعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرُهُمْ فِي ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلُ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ (اللَّهُ)

إِن يَنْصُرُكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُ لَكُمْ فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنا بَعْدِهِ وَعَلَى ٱللَّهِ

<sup>[1] (</sup>V.3:154) The Arabic word *yumahhis* has three meanings: (1) To test, (2) To purify, (3) To get rid of (*Tafsir Al-Qurtubi*).

is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (Ghulul), [1] and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — Ghulul)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed Allâh conferred a great favour on the believers when He sent among صلى الله عليه them a Messenger (Muhammad رسلم) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah فَلْيَتَوَكِّلُ الْمُؤْمِنُونَ ١

وَمَا كَانَ لِنَبِيّ أَن يَغُلُّ وَمَن يَغْلُلْ يَأْتِ بِمَاغَلُ يَوْمَ ٱلْقِيكُمَةِ ثُمَّ تُوكَى كُلُنَفْسِ مَّاكْسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١

أَفَمَن ٱتَّبَعَ رِضُونَ ٱللَّهِ كُمَنُ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَنَهُ جَهَنَّمُ وَبِشْكَلْصِيرُ ١

هُمْ دَرَجَنْتُ عِندَاللَّهِ وَاللَّهُ بَصِيرُ بِمَا

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَاينتِهِ ، وَيُزَكِيمِمْ ويُعَلِّمُهُمُ الْكِنْبُ وَالْحِكْمَةُ

<sup>[1] (</sup>V.3:161) Al-Ghulul: (Stealing from the war booty before its distribution), and the Statement of Allah تمالي: "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulul*, emphasized its magnitude and declared that it was a great sin saving. "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Messenger! Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Messenger! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you'; or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you, or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 307).

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i.e. his legal) صلى الله عليسه وسلم ways, statements, acts of worship)], while before that they had been in manifest error. [1]

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come أَوَلَمَّا أَصَابَتَكُم مُصِيبَةٌ قَدْ أَصَبْتُم مِثْلَيْهَا قُلْهُمْ أَنَّى هَاذًا قُلْ هُوَمِنْ عِندِ أَنفُسِكُمْ إِنَّ ٱللَّهَ

- A) Narrated Hudhaifah: Allâh's Messenger صلى الله عليه وسلم said to us, "Certainly *Al-Amânah* (the trust or the moral responsibility or honesty, and all the duties which Allah has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt Al-Amanah from it) and also learnt it from the Sunnah. [Both the Qur'an and As-Sunnah. strengthened their (the faithful believer's) Amânah]." (Sahih Al-Bukhâri, Vol.9, Hadîth No.381).
- B) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahih Al-Bukhâri, Vol.9, Hadîth No.384).
- صلى Some angels came to Prophet Muhammad رضى الله عنهما Some angels came to Prophet Muhammad while he was sleeping. Some of them said, "He is sleeping." Others said, "His الله عليه وسلم eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." صلى And then they said, "The house stands for Paradise and the call-maker is Muhammad obeys Allâh; and whoever obeys Muhammad صلى الله عليه وسلم obeys Allâh; and whoever disobeys Muhammad ملى الله عليه وسلم separated صلى الله عليه وسلم separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." (Sahih Al-Bukhâri, Vol. 9, Hadîth No.385).
- D) Narrated Abu Mûsa صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'an and the Sunnah), and the example of the one who disobeys me and disbelieves the truth I have brought." (Sahih Al-Bukhari, Vol. 9, Hadîth No. 387).

<sup>[1] (</sup>V.3:164) Following the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم. And the Statement of Allâh صلى الله عليه وسلم. "And make us leaders for the righteous." (V.25:74).

Mujahid said, "(Make us) a community that follows the Muttagûn (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this Sunnah (the legal ways of the Prophet صلح الله عليه وسلم ) which they should learn and ask about; the Qur'an which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (Sahih Al-Bukhâri, Vol. 9, Chap. 2, P. 282).

to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

- 166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.
- 167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.
- 168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."
- 169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.
- 170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.
- 171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.
- 172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

عَلَىٰ كُلِّ شَيْءِ قَدِيرٌ ١

وَمَاۤ أَصَابَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمَّعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿

وَلِيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَمُمُ تَعَالَوْا قَنتِلُواْ فِ سَبِيلِ اللهِ أَوِادْ فَعُواْ قَالُوا لَوْ نَعْلَمُ قِتَ الَّا لَا تَبَعْنَكُمُ مُّهُمْ لِلْكُفْرِيَوْمَيِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْواهِهِم مَّالَيْسَ فِي قُلُوبِهِمْ وَاللّهُ أَعْلَمُ بِمَا يَكْتُمُونَ اللَّا

ٱلَّذِينَ قَالُواُ لِإِخْوَنِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُواً قُلُ فَادَرَءُ واعَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَكِدِقِينَ إِنْ

وَلَا تَحْسَبَنَ ٱلَّذِينَ قُتِلُواْفِ سَبِيلِ ٱللَّهِ آمْوَتَا بَلُ أَحْيَاآهُ عِندَ رَبِهِمْ يُرْزَفُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

فَرِحِينَ بِمَا ءَاتَىٰهُمُ اللَّهُ مِن فَضَٰلِهِ . وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمَّ يَلْحَقُواْ بِهِم مِّنْ خَلِفِهِمْ أَلَّاخَوْثُ عَلَيْهِمْ وَلَاهُمْ يَحْزَثُونَ ﴿ إِلَيْهِمْ وَلَاهُمْ يَحْزَثُونَ ﴿ إِلَيْهِ

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ ٱللّهِ وَفَضْلِ وَأَنَّ ٱللّهَ
 لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿

ٱلَّذِينَ ٱسْتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَٱتَّقَوْاْ أَجْرُ عَظِيمُ ﴿ ﴾ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَٱتَّقَوْاْ

173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). [1],

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

175. It is only *Shaitân* (Satan) that suggests to you the fear of his Auliva' friends (polytheists, and disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.

176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا لَكُمْ فَأَخْشُوهُمْ فَزَادَهُمْ إِيمَانَا وَقَالُواْ حَسْبُنَا ٱللَّهُ وَنِعْمُ ٱلْوَكِيلُ ١

فَأَنقَلَبُواْ بِنِعْمَةٍ مِنَ ٱللَّهِ وَفَضْلِ لَّمْ يَمْسَمْهُمْ سُوَّا \* وَأَتَّبَعُواْ رِضْوَنَ ٱللَّهِ وَٱللَّهُ ذُو فَضْلِ عَظِيمٍ ﴿ اللَّهِ مَا لَتُهُ وَاللَّهُ مُو فَضْلِ عَظِيمٍ

إِنَّمَا ذَلِكُمُ ٱلشَّيْطَانُ يُعَوِّفُ أَوِّلِيآ اَءَ هُ.فَلَا تَحَافُوهُمْ وَخَافُونِ إِن كُنهُم مُؤْمِنِينَ ١

وَلَا يَحْذُنِكَ ٱلَّذِينَ يُسَارِعُونَ فِي ٱلْكُفُرَّ إِنَّهُمْ لَن يَضُرُّوا اللهَ شَيْئَ أُيْرِيدُ اللهُ أَلَّا يَجْعَلَ لَهُمْ حَظَّا فِي ٱلْآخِرَةِ وَلَمْ عَذَابُ عَظِيمُ اللهُ

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا ٱلْكُفْرَ بِٱلْإِيمَنِ لَن يَضُــرُوا ٱللَّهَ شَيْنَا وَلَهُمْ عَذَابُ أَلِيدُ اللَّهِ

<sup>[1] (</sup>V.3:173) Allah's Statement:- "Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.' "

a) Narrated Ibn 'Abbâs رضى الله عنهما: (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 86).

b) Narrated Ibn 'Abbâs رضى الله عنهما The last statement of Ibrâhîm (Abraham) عليه السلام he was thrown into the fire, was: "Allah (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 87).

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

180. And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection<sup>[1]</sup>. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

181. Indeed. Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا أَنَّمَا نُمْلِي هَمْ خَيْرٌ لِأَنفُسِهِمْ إِنَّمَانُمْلِي لَهُمْ لِيَزْدَادُوٓ أَإِنْ مَا وَلَمْ عَذَابٌ مُهِينٌ ١

مَّاكَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَاۤ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ ٱلْخَبِيتَ مِنَ ٱلطَّيِّبُّ وَمَاكَانَ ٱللَّهُ لِيُطْلِعَكُمُ عَلَى ٱلْغَيْبِ وَلَكِنَّ ٱللَّهَ يَجْتَبِي مِن رُّسُلِهِ ـ مَن يَشَأَةُ فَنَامِنُواْ بِٱللَّهِ وَرُسُلِهِ ۚ وَإِن تُوْمِنُواْ وَتَسَّقُواْ فَلَكُمْ أَجْرُ عَظِيمٌ ١

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآءَاتَنَهُمُ ٱللَّهُ مِن فَضَلِهِ عَهُوَ خَيْرًا لَمُ مِلْ هُوَ شَرٌّ لَكُمْ سَيُطُوُّونَ مَا يَخِلُوا بِهِ - يَوْمَ ٱلْقِيكَ مَدُّ وَلِلَّهِ مِيرَاثُ ٱلسَّمَوَتِ وَٱلْأَرْضُ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿ إِنَّهُ السَّمَوَ خَبِيرٌ الْمِنْكُ

لَّقَدْ سَمِعَ اللّهُ قُوْلَ ٱلَّذِينَ قَالُوٓ أَإِنَّ ٱللّهَ فَقِيرٌ وَنَعُنُ أَغِنِيآ أُ سَنَكُتُ مُ مَاقَالُواْ وَقَتْلَهُمُ ٱلْأَنْبِيكَآءَ بِغَيْرِحَقِّ وَنَقُولُ ذُوقُوا عَذَابَ ٱلْحَرِيقِ ﴿

<sup>(</sup>V. 3:180) "Let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar."

Narrated Abu Hurairah رضى الله عنه said, "Anyone whom Allâh has given wealth but he does not pay its *Zakât*; then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands\* in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet صلى الله recited this Divine Verse: "And let not those who covetously withhold of that which Allấh has bestowed upon them of His Bounty." (V.3:180).

<sup>\*</sup>Fath Al-Bâri, Vol. 4, Pages No.11-13 (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 88).

- 182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.
- 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"
- 184. Then if they reject you Muhammad صلتی الله علیه وسلم), so were Messengers rejected before you, who came with Al-Bayyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.
- 185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of world is only the enjoyment of deception (a deceiving thing).
- 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).
- 187. (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet and the religious صلى الله عليمه وسلم knowledge) known and clear to mankind, and not to hide it, but they threw it away

ذَاكِ بِمَاقَدٌ مَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بظ لَامِ لِلْعَبِيدِ ١

ٱلَّذِينَ قَالُوٓا إِنَّ ٱللَّهَ عَهِ دَ إِلَيْنَآ ٱلَّانُوْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانِ تَأْكُلُهُ ٱلنَّارُّ قُلُ قَدْ جَآءَكُمْ رُسُلُ مِن قَبْلِي بِٱلْبِيَنَاتِ وَبِٱلَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَلِيقِينَ ﴿ اللَّهُ

فَإِن كَذَّبُوكَ فَقَدْكُذِّ بَرُسُلُ مِن قَبِلُكَ جَآءُو بِالْبَيِنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ الْ

> كُلُّ نَفْسِ ذَا بِقَةُ ٱلْمَوْتِ ۚ وَإِنَّمَا تُوَفَّوْكَ أُجُورَكُمْ يَوْمَ ٱلْقِيكُمَةِ فَمَن رُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازُّ وَمَا ٱلْحَيَوْةُ ٱلدُّنْيَآ إِلَّا مَتَكُمُ ٱلْفُرُورِ الْ

التُبَلُونِ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَسَّمَعُنَ مِنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوۤ ٱأَذَى كَثِيرًا وَإِن تَصْبِرُوا وَتَتَقُوا فَإِنَّ ذَالِكَ مِنْ عَنْ مِ ٱلْأُمُورِ ١

وَإِذْ أَخَذَ اللَّهُ مِينَاقَ الَّذِينَ أُوتُوا ٱلْكِتَابَ لَتُبَيِّ نُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَدُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرُواْ بِهِ عَمَّنَا قَلِيلًا فَبِيلًا فَيِيلًا فَيِهُسَ

behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

- 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.
- 189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.
- 190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
- 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
- 192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.
- 193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous).
- 194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of

مَايِسْتَرُونَ ١

لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَا آلَوَا وَيُحِبُونَ أَن يُحْمَدُوا عِالَمْ يَفْعَلُوا فَلَا تَحْسَبَنَهُم بِمَفَازَةٍ مِنَ ٱلْعَذَابِ وَلَهُمْ عَذَابُ آلِيدٌ هِ

وَلِلَّهِ مُلْكُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَى كُلِّ شَيْءٍ فَدِيرُ ﴿ اللَّهُ عَلَى كُلِّ

إِنَّ فِى خَلْقِ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَٱخْتِلَافِ ٱلَّيْلِ وَٱلنَّهَارِ لَآيِنَتِ لِأُوْلِي ٱلْأَلْبَنِ إِنَّ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيكَمَّا وَقُعُودًا وَعَلَى جُنُوبِهِمَ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَنْطِلًا شُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ (اللَّٰهِ)

رَبَّنَا ٓ إِنَّكَ مَن تُدِّخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِنَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَادٍ (اللَّ

رَّبَنَاۤ إِنَّنَاسَمِعْنَامُنَادِيَا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَعَامَنَا ۚ رَبِّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَكَيْفِرْعَنَاسَيِّعَاتِنَا وَتَوَفَّنَا مَعَ أَلاَّ بَرَادِ شَ

رَبَّنَا وَءَانِنَا مَا وَعَد تَّنَاعَلَىٰ رُسُلِكَ وَلَا تُحْزِنَا يَوْمَ

Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise): a reward from Allah, and with Allah is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are which under rivers flow (in Gardens Paradise); therein are they to dwell (for ever), an entertainment from Allah; and that which is with Allah is the Best for Al-Abrar (the believers of Islamic Monotheism, the pious and righteous).

199. And there are, certainly, among the the Scripture (Jews people Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the ٱلْقِيكُمَةُ إِنَّكَ لَا يُخْلِفُ ٱلْمِعَادَ ١

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَآ أُضِيعُ عَمَلَ عَمِلِ مِنكُم مِن ذَكِرِ أَوْأُنثَى بَعْضُكُم مِن بَعْضٌ فَٱلَّذِينَ هَاجَرُواْ وَأُخْرِجُواْمِن دِينرِهِمْ وَأُوذُواْ فِي سَكِيلِي وَقَنتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ عَنْهُمْ سَيَعَاتِهِمْ وَلَأَدُ خِلَنَّهُمْ جَنَّنتٍ بَحْرِي مِن تَحْيَهَا ٱلْأَنْهَارُ ثُوَابًا مِنْ عِندِ ٱللَّهِ وَاللَّهُ عِندَهُ حُسَّنُ ٱلثَّوَابِ (١)

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلْبِلَندِ ١

مَتَعُ قَلِيلٌ ثُمَّ مَأُونِهُمْ جَهَنَّمُ وَبِنْسَ ٱلْمِهَادُ ١

لَكِنِ ٱلَّذِينَ ٱتَّقَوْا رَبَّهُمْ لَكُمْ جَنَّتُ تَعْرِى مِن تَعْتِهَا ٱلْأَنْهَارُ خَالدينَ فِيهَا نُزُلًا مِّن عِندٍ ٱللَّهِ وَمَاعِندَ ٱللَّهِ خَيْرٌ لِّلاَّ بْرَارِ (١١)

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَلْشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَئتِ ٱللَّهِ ثَمَنَا قَلِي لَّا أُوْلَيْكَ لَهُمْ أَجْرُهُمْ عِندَرَبِهِمْ إِن الله سريع الحساب

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱصْبُرُواْ وَصَابِرُواْ

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enemy can attack you, and fear Allâh, so that you may be successful.

## Sarat An-Nisa' (The Women) IV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)<sup>[1]</sup>. Surely, Allâh is Ever an All-Watcher over you.
- 2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin. [2]
- 3. And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.
- 4. And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).
- 5. And give not unto the foolish your property which Allah has made a means of

وَرَابِطُواْ وَانَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُوك ٥



\_أللّه ألَّحْزَ الرِّجِيهِ

يَتَأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَاكُم مِن نَفْسِ وَحِدَةٍ وَخَلَقَ مِنْهَازَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَيِنسَاءُ وَأَتَّقُواْ اللَّهَ الَّذِي نَسَآءَ لُونَ بِهِۦوَٱلْأَرْحَامُ<sup>ع</sup>ُ إِنَّ ٱللَّهُ كَانَ عَلَيْكُمْ رَقِيبًا ﴿ إِنَّ اللَّهُ كَانَ عَلَيْكُمْ رَقِيبًا ﴿ إِنَّ اللَّهُ كَانَ عَلَيْكُمْ رَقِيبًا ﴿

وَءَاتُواْ ٱلْيِنَكِينَ أَمُوَالُهُمْ وَلَاتَنَبَدَ لُواْ ٱلْخِيبَ بِٱلطَّيَبِ وَلَاتَأْكُلُواْ أَمْوَالْكُمْ إِلَىٰٓ أَمْوَلِكُمْ إِنَّهُ كَانَحُوبًا كَبِرُاشَ

وَإِنْ خِفْتُمْ أَلَّا نُقْسِطُواْ فِي ٱلْمِنْهَىٰ فَأَنكِحُواْ مَاطَابَ لَكُمْ مِنَ ٱلنِّسَاءِ مَثْنَى وَثُلَثَ وَرُبِّعٌ فَإِنْ خِفْئُم أَلَّا نُعْدِلُواْ فَوَحِدَةً أَوْمَامَلَكَتْ أَيْمَنْكُمُّ ذَلِكَ أَدْنَىٰ ألَّاتَعُولُوا ﴿

وَءَاتُواْ ٱلنِّسَاءَ صَدُقَتِهِنَّ نِعَلَةً فَإِن طِبْنَ لَكُمْ عَن شَىء مِنْهُ نَفْسًا فَكُلُوهُ هَنِيتَ عَامَر يَّ الْإِلَى

وَلَا تُوْتُواْ السُّفَهَاءَ أَمُوالكُمُ الَّتِي جَعَلُ لللهُ لَكُرُ قِينَمَا

<sup>[1] (</sup>V.4:1) See the footnote of (V.2:27).

<sup>&</sup>lt;sup>[2]</sup> (V.4:2). See the footnote of (V.3:130).

support for you,<sup>[1]</sup> but feed and clothe them therewith, and speak to them words of kindness and justice.

- 6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.
- 7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large a legal share.
- 8. And when the relatives and the orphans and Al-Masâkîn (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.
- 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.
- 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

وَٱرْزُقُوهُمْ فِبِهَا وَٱكْسُوهُمْ وَقُولُواْ لَمُنْ قَوْلَامَعُ وَقَالِاَ مَعْ وَقَالِيُّ

وَٱبْنَكُواْ ٱلْمَنْكَى كَتَى إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنَّ اَنَسْتُم مِنْهُمُ رُشْدًا فَادْفَعُواْ إِلَيْهِمْ أَمُولَالُمُ وَلَا تَأْكُلُوهَا إِسْرَافَا وَبِدَارًا أَن يَكْبُرُواْ وَمَن كَانَ غَنِيًا فَلْيَسْتَعْفِفَ وَمَن كَانَ فَقِيرًا فَلْيَأْ كُلِّ بِٱلْمَعْمُ فِئ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَلَهُمْ فَأَشْهِدُواْ عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ( )

لِلرِّجَالِ نَصِيبُ مِّمَاتَرَكَ ٱلْوَلِدَانِ وَٱلْأَقْرِبُونَ وَلِلنِّسَآءِ نَصِيبُ مِّمَاتَرَكَ ٱلْوَلِدَانِ وَٱلْأَقْرِبُونَ مِمَّاقَلَ مِنْهُ أَوْكُثُرُ نَصِيبًا مَّفْرُوضَا ﴿ الْأَقْرَبُونَ الْفَكْمِ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أَوْلُوا ٱلْقُرْبِي وَٱلْيَئْمَى وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُ مُرَ

وَلْيَخْشَ ٱلَّذِينَ لَوْتَرَّكُواْ مِنْ خَلْفِهِمْ دُرِّيَّةً ضِعَنْ فَا خَافُواْ عَلَيْهِمْ فَلْيَتَّقُواْ ٱللَّهَ وَلْيَقُولُواْ قَوْلًا سَدِيدًا ﴿ إِنَّ

إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمُواَلَ ٱلْيَتَنَكَى ظُلْمًا إِنَّمَا يَأْ كُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْك سَعِيرًا ﴿

<sup>(</sup>V.4:5) Narrated Al-Mughîrah bin Shu'bah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. Zakât, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiting or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking). (Sahih Al-Bukhâri, Vol. 3, Hadîth No. 591).

- 11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.
- 12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.
- 13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه رسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

يُوصِيكُواللهُ فِي اَوْلَا حِكُمُّ اِللَّهُ كَرِ مِثْلُ حَظِ الْأُنشَينُ فَإِن كُنَ نِسَآءُ فَوْقَ اَثْنَتَيْنِ فَلَهُنَّ ثُلُثا مَا تَرَكُّ وَإِن كَانَتُ وَحِدَةً فَلَهَا النِّصْفُ ثُلُثا مَا تَرَكُّ وَإِن كَانَتُ وَحِدِةً فَلَهَا السِّمُ اللهُ السِّمَا اَلْكَ وَلِأَبُويَهِ لِكُلِّ وَحِدِينَهُ مَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدُّ فَإِن لَمْ يَكُن لَهُ وَلَدُّ وَوَرِثَهُ وَ إِن كَانَ لَهُ وَلَدُّ فَإِن لَمْ يَكُن لَهُ وَلَدُّ وَوَرِثَهُ وَ السَّدُسُ مِنْ بَعْدِ وَصِيتَةٍ يُوصِي بِهَ آفُودَيْ السُّدُسُ مِنْ بَعْدِ وَصِيتَةٍ يُوصِي بَهَ آفُودَيْ السُّدُسُ مِنْ بَعْدِ وَصِيتَةٍ يُوصِي بَهَ آفُودَيْ السَّدُسُ مَنْ بَعْدِ وَصِيتَةٍ مِن اللهِ إِنْ اللهَ كَانَ عَلِيمًا حَكِيمًا فَرِيضَكَةً مِن اللهِ إِنَّ اللهِ كَانَ اللهَ كَانَ عَلِيمًا حَكِيمًا اللهِ عَلَيْهِ الْهَا اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهُ اللهِ كَانَ اللهُ كَانَ اللهُ عَلَى اللهُ عَلَيْهًا حَكِيمًا اللهِ اللهُ اللهُ عَلَيْهِ الْهُ الْمَا عَلَيْهُمَا اللهُ الْمَا اللهُ الْمِنْ اللهُ الْمَا اللهُ الْمَا اللهُ الْمُن اللهُ الْمُهُ الْمَالَةُ الْمَا اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الْمَا اللهُ الْهَ الْمِن اللهُ ال

 وَلَكُمْ نِصْفُ مَاتَ رَكَ أَزُورَجُكُمْ إِن لَّمْ يَكُن لَهُرِكَ وَلَدُّ فَإِن كَانَ لَهُنَّ وَلَدُّ فَلَكُمُ ٱلرُّبُعُ مِمَّاتَرَكُنَّ مِنْ بَعْدِ وَصِيَةٍ يُوصِينَ بِهَآ أَوْدَيْنٍ وَلَهُنَ ٱلرُّبُعُ مِمَّاتَرَكْتُمْ إِن لَمْ يَكُن لَكُمْ وَلَدُّ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنَّ مِمَّاتَرَكَ مُنَّ مِنْ بَعَدِ وَصِيَّةٍ تُوصُوك بِهِكَ آوَدَيْنُ وَإِنكَاكَ رَجُلُ يُورَثُ كَلَنَةً أُوامْرَأَةٌ وَلَهُۥ أَخُ أَوْأُخُتُ فَلِكُلّ وَحِدِ مِنْهُ مَا ٱلسُّدُسُ فَإِن كَانُواْ أَكُثُرُ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي ٱلثُّلُثِ مِنْ بَعْدِ وَصِيلَةِ يُوصَىٰ بِهَاۤ أَوْدَيْنِ غَيْرَ مُضَارٍّ وَصِينَةُ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿ يِّلُكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ بُدُخِلَهُ جَنَّتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَكُرُ خَيْلِدِينَ فِيهِكَأْ وَذَالِكَ ٱلْفَوْزُٱلْعَظِيمُ ١

- 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
- 15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.[1]
- 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. [2] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allah is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.
- 17. Allâh accepts only the repentance of evil in ignorance and those who do foolishness and repent soon afterwards; it is they whom Allah will forgive and Allah is Ever All-Knower, All-Wise.
- 18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.
- 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of

وَمَنِ يَعْصِ ٱللَّهَ وَرُسُولُهُۥوَيُتَعَكَّ حُدُودَهُ أَيْدُخِلْهُ نَارًا حَكِلِدًا فِيهَا وَلَهُ عَذَابٌ مُهِيِّ شَ

وَٱلَّذِي يَأْتِينُ ٱلْفَاحِشَةَ مِن نِسَآبِكُمْ فَأَسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعَةً مِّنكُمٌّ فَإِن شَهدُواْ فَأَمْسِكُوهُكِ فِي ٱلْمُيُوتِ حَتَّى يَتُوفَنُّهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ كُمُنَّ سَبِيلًا ١

> وَٱلَّذَانِ يَأْتِيَنِهَا مِنكُمْ فَعَاذُوهُمَّا فإن تابا وأصلحا فأغرضوا عنهما إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ١

إِنَّمَا ٱلتَّوْبُهُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوَّةَ بِحَهَالَةِ ثُمَّ يَتُوبُوكَ مِن قَرِيبِ فَأَوْلَيْهِكَ يَتُوبُ اللهُ عَلَيْهِمُ وَكَانَ اللهُ عَلِيمًا حَكِيمًا ١١ وَلَيْسَتِ ٱلتَّوْبَ أُهُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّكِيِّئَاتِ حَتَّى إِذَاحَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّي تُبْتُ ٱلْتَنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارُ أُولَكِيكَ أَعْتَدْنَا لَهُمْ عَذَابًا أيما يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرَهَا ۗ وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَآءَاتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَحِشَةِ مُبَيِّنَةً

[2] See (V.24:2).

<sup>&</sup>lt;sup>[1]</sup> (V.4:15) The provision of this Verse has been abrogated by the Verse of *Sûrat An-Nûr* (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

the Mahr<sup>[1]</sup> you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

- 20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?
- 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?
- 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.
- 23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ فَإِنكِرِهْ تُمُوهُنَّ فَعَسَى آنتَكُرَهُواْ شَيْعًا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿ اللَّهُ عَيْرًا اللَّهُ اللَّهُ عَيْرًا اللَّهُ اللَّهُ عَيْرًا

وَإِنْ أَرَدَتُمُ أَسْتِبْدَالَ زَوْجِ مَّكَاكَ زَوْجِ وَهَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُواْمِنْهُ شَكِيًّاً أَتَأْخُذُونَهُ، بُهْتَنَا وَإِثْمًا مَّبِينَا ۞

وَكَيْفَ تَأْخُذُونَهُ، وَقَدْ أَفْضَىٰ بَعْضُ كُمُ إِلَىٰ بَعْضِ وَأَخَذْ ثَ مِنكُم مِّيثَنقًا غَلِيظًا ﴿ اللهِ عَلَيظًا ﴾

وَلَانَكِحُواْ مَانَكُعَ مَابَاۤ وُكُم مِّنَ النِسَآهِ إِلَّا مَاقَدْ سَلَفَ إِنَّهُ وَكَانَ الْهُ وَكَانَ الْهُ وَمَانَكُمْ فَوَمَتَ عَلَيْكُمْ وَعَمَّنَكُمْ وَكَانَتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ وَعَمَّنَكُمْ وَكَانَتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ وَعَمَّنَكُمْ وَكَانَتُكُمْ وَبَنَاتُكُمْ الْأَخِ وَبِنَاتُ الْأُخْتِ وَأُمّهَ يَتُكُمُ وَبَنَاتُكُمْ الْأَخِ وَبِنَاتُ الْأُخْتِ وَأُمّهَ يَتُكُمُ وَبَنَاتُكُمُ النِّي وَأُمّهَنَ يُسَايِكُمْ وَاخْوَتُكُمْ مِن لِسَايِكُمُ النّبِي وَأُمّهَنَ يُسَآيِكُمُ مِن لِسَايِكُمُ النّبِي فِي صُجُودِكُمْ مِن لِسَايَكُمُ النّبِي وَأُمّهَنَ يُسَايِكُمُ النّبِي فِي صُجُودِكُمْ مِن لِسَايَكُمُ وَكُنْ النّبِي فِي صُجُودِكُمْ مِن لِسَايَكُمُ النّبِي فِي صُجُودِكُمْ مِن لِسَايَكُمُ وَمُلَيْكِمُ النّبِي فِي صُجُودِكُمْ مِن لِسَايَكُمُ وَمُلْكِمُ اللّبِي وَأُمْ تَعْمَعُواْ بَيْنَ مِنْ أَصَلَيْكُمُ وَمُلْكِمُ اللّبِي اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الل

<sup>(</sup>V.4:19) Mahr: Bridal-money given by the husband to his wife at the time of marriage.

- 24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridalmoney given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.
- 25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. [1] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful.
- 26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.
- 27. Allâh wishes to accept your repentance, but those who follow their lusts,

و اَلْمُحْصَنَتُ مِنَ النِسَآءِ إِلَّا مَامَلَكَتُ اَيْمَنَكُمْ وَالْمُحْصَنَتُ مِنَ النِسَآءِ إِلَّا مَامَلَكُمُ اَيْمَنَكُمْ وَالْحِلَ لَكُمُ مَّا وَرَآءَ ذَالِكُمْ مُحْصِنِينَ مَا وَرَآءَ ذَالِكُمْ مُحْصِنِينَ عَيْرَ مُسَافِحِينَ فَمَا اَسْتَمْتَعْنُم بِهِ مِنْهُنَّ عَيْرَ مُسَافِحِينَ فَمَا اَسْتَمْتَعْنُم بِهِ مِنْهُنَّ عَيْرَ مُسَافِحِينَ فَمَا اَسْتَمْتَعْنُم بِهِ مِنْهُنَّ عَيْرَ مُسَافِحِينَ فَمَا السَّتَمْتَعْنُم بِهِ مِنْهُنَّ وَلَاجُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُ مِهِ مِنْ بَعْدِ الْفَرِيضَةُ وَلَاجُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُ مِهِ مِنْ بَعْدِ الْفَرِيضَةُ إِنِّ اللّهُ كَانَ عَلِيمًا حَكِيمًا إِنَّ اللّهُ كَانَ عَلِيمًا حَكِيمًا إِنَّ

وَمَن لَمْ يَسْتَطِعْ مِن كُمْ طَلُولًا أَن يَسْكِحَ الْمُحْصَنَتِ الْمُؤْمِنَتِ فَمِن مَا مَلَكَتْ اَيْمَنْكُمْ مِن فَلْيَنِكُمُ الْمُؤْمِنَتِ وَاللّهُ أَعْلَمُ بِإِيمَنِكُمْ مِن فَلْيَنِكُمُ الْمُؤْمِنَةِ وَاللّهُ أَعْلَمُ بِإِيدَٰنِ أَهْلِهِنَّ وَءَاتُوهُ مِنْ الْمُحُورُهُنَ بِإِذْنِ أَهْلِهِنَ وَءَاتُوهُ مِن أَجُورُهُنَ بِالْمَعْمُ وَفَى مُحْصَنَتِ غَيْرَ مُسَفِحَتِ وَلا مِن مُتَخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصِنَ فَإِنْ أَتَيْن مِن الْعَذَاتِ أَخْدَانٍ فَإِذَا أَحْصِنَ فَإِنْ أَتَيْن مِن الْعَذَاتِ أَخْدَانٍ فَإِذَا أَحْمِنَ اللهُ عَفُورٌ مِن الْعَذَاتِ أَخْدَانٍ فَإِنْ الْمُعْمَاعَلَى الْمُحْصَنَتِ مِن الْعَذَاتِ أَذَالِكُ لِمَنْ خَشِي الْعَنَت مِن الْعَذَاتِ أَذَالِكَ لِمَنْ خَشِي الْعَنَت مِن الْعَذَاتِ أَذَالِكَ لِمَنْ خَشِي الْعَنْت مِن الْعَذَاتِ أَذَالِكُ لِمَنْ خَشِي اللّهُ عَفُورٌ مِن الْعَذَاتِ فَلْمِرُواْ خَيْرٌ لَكُمْ وَاللّهُ عَفُورٌ مِن مُن اللّهُ عَفُورٌ

يُرِيدُ اللهُ لِيُسَبِينَ لَكُمْ وَيَهْدِ يَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللهُ عَلِيمُ حَكِيمُ شَا

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ

<sup>(</sup>V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

wish that you (believers) should deviate tremendously away (from the Right Path).

- 28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).
- 29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.[1]
- 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.
- 31. If you avoid the great sins<sup>[2]</sup> which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).
- **32.** And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have

ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَاتِ أَن يَمِيلُواْ مَيْلًا يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ ٱلْإِنسَانُ

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَاتَأْكُلُوٓ ٱلْمُوَاكُمُ بَيْنَكُم بِٱلْبَطِل إِلَّا أَن تَكُونَ يَجَكَرَةً عَن تَرَاضٍ مِنكُمْ وَلَانَقْتُلُواْ أَنفُسكُمْ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ١ وَمَن يَفْعَلُ ذَلِكَ عُدُوا نَا وَظُلْمًا فَسَوْفَ نُصِّلِيهِ نَارًا وَكَانَ ذَالِكَ عَلَى ٱللَّهِ يَسِيرًا ٢ إِن تَجْتَنِبُواْ كَبَابَرُ مَا نُنْهُونَ عَنْـ لُهُ نُكُفِّرُ عَنكُمُ سَيِّئَاتِكُمُ وَنُدِّخِلْكُم مُدْخَلًا وَلَا تَنْمَنَّوْاْ مَافَضَّلَ اللَّهُ بِهِ - بَعْضَكُمْ عَلَىٰ بَعْضِ لِلرِّجَالِ نَصِيبُ مِّمَّا ٱكْتَسَبُوأُ

Narrated Thâbit bin Ad-Dahhak رضى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

Narrated Jundub: The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (Sahih Al-Bukhari, Vol. 2, Hadith No. 445).

Narrated Abu Hurairah رضى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire, and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (Sahih Al-Bukhâri, Vol.2, Hadîth No.446).

said: "Avoid the صلى الله عليه وسلم The Prophet : رضى الله عنه said: "Avoid the seven great destructive sins." They (the people) asked, "O Allah's Messenger! What are they?" He said, "(1) To join partners in worship with Allah, (2) to practise sorcery; (3) to kill a person which Allah has forbidden except for a just cause (according to Islamic law); (4) to eat up Ribâ\* (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (Sahih Al-Bukhâri, Vol. 8, Hadîth No. 840).

<sup>[1] (</sup>V.4:29) What is said about committing suicide.

<sup>\* (</sup>see the Glossary Appendix I)

earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

- 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiyyah - will) [1]. Truly, Allâh is Ever a Witness over all things.
- 34. Men the protectors are and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to part you see those women on whose ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.
- 35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.
- 36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.

وَلِلنِّسَاءِ نَصِيبُ مِّنَا أَكْسَانً وَسْعَلُوا اللَّهَ مِن فَضْ لِهِ عَإِنَّ ٱللَّهَ كَاتَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿ وَاللَّهُ عَلِيمًا

وَلِكُلِّ جَعَلْنَ المَوَالِيَ مِمَّاتُرَكَ ٱلْوَالِدَانِ وَٱلْأَقْرَبُونَ وَٱلَّذِينَ عَقَدَتَ أَيْمَنُكُمْ فَاتُوهُمْ نَصِيبُمْ أَنَّ أَلَّهَ كَانَ عَلَى كُلِّ شَيْءِ شَهِيدًا ١

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَكَلَ اللَّهُ بَعْضَهُ مَعَلَى بَعْضِ وَبِمَآأَنفَقُواْ مِنْ أَمْوَلِهِمْ فَٱلصَّدِلِحَاتُ قَدْنِنَاتُ حَافِظَاتُ لِلْغَيْبِ بِمَاحَفِظُ ٱللَّهُ وَٱلَّنِي تَخَافُونَ نَشُوزَهُرِ ﴾ فَعِظُوهُ ﴾ وَأُهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ وَٱصْرِبُوهُنَّ فَإِنَّ أَطَعَنَكُمْ فَلَا نَبَغُواْ عَلَيْهِنَّ سَبِيلًا إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿

وَ إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِ مَا فَأَبْعَثُواْ حَكُمًا مِنْ أَهْلِهِ، وَحَكَمًا مِنْ أَهْلِهَ آإِن يُرِيدُ آإِصْلَحًا يُوَفِّق ٱللهُ بَيْنَهُمَا إِنَّ ٱللهَ كَانَ عَلِيمًا خَبِيرًا ١

﴿ وَأَعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُواْ بِهِ عَسُنِكًا ۗ وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي ٱلْقُرْبِي وَٱلْمِتَكِمَى وَٱلْمَسَكِكِينِ وَٱلْجَادِذِي ٱلْقُدْدِينَ وَٱلْجَادِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنَّبِ وَٱبْنِ ٱلسَّبِيلِ وَمَامَلَكَتَ أَيْمَنُكُمُّ إِنَّ ٱللَّهَ

<sup>[1]</sup> (V.4:33) See for details Hadith No. 489, Vol.3, Sahih Al-Bukhari.

Verily, Allâh does not like such as are proud and boastful.

- 37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.<sup>[1]</sup>
- 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!
- 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.
- 40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant), [2] but if

لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَكُورًا ١

ٱلَّذِينَ يَبَخُلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْهُخْ لِ وَيَحْشُمُونَ مَا ٓءَاتَسْهُمُ ٱللَّهُ مِن فَضَلِهِ ۗ وَأَعۡتَدْنَا لِلْحَسۡفِرِينَ عَذَابًا مُّهِينَا ۞

وَٱلَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِٱلْيَوْمِ ٱلْآخِرِ وَمَن يَكُنِ ٱلشَّيْطَانُ لَهُ قَرِينًا فَسَآءَ قَرِينًا ﴿ ۖ ﴾

وَمَاذَاعَلَيْهِمْ لَوْءَامَنُواْ بِاللَّهِ وَٱلْيَوْمِٱلْآخِرِ وَأَنفَقُواْ مِمَّارَزَقَهُمُ ٱللَّهُ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿ اللَّهُ مِمْارَزَقَهُمُ ٱللَّهُ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿ اللَّهُ عَلَيْهُ اللَّهُ اللَّ

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةً وَإِن تَكُ حَسَنَةً

<sup>[1] (</sup>V.4:37) Narrated Abu Hurairah رضى الله عنه (ضى): The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahih Al-Bukhâri, Vol.2, Hadîth No.522).

there is any good (done), He doubles it, and gives from Him a great reward.

- 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?
- 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صنى الله will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.<sup>[1]</sup>
- 43. O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)[2]. Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.
- 44. Have you not seen those who were given a portion of the Book (the Jews),

يُصَلِعِفْهَا وَيُؤْتِ مِن لَدُنْهُ أَجْرًا عَظِيمًا ٥

فَكَيْفَ إِذَاجِتْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَنَّ وُلَآهِ شَهِيدًا (إِنَّ

يَوْمَهِ ذِيَوَدُّ ٱلَّذِينَ كَفَرُواْ وَعَصَوُا ٱلرَّسُولَ لَوْ تَسَوَّلُ لَوْ تَسُولُ لَوْ تَسُولُ لَوْ تَسُوكُ لَوْ تَسُوَى اللَّهَ حَدِيثًا اللَّ

يَتَأَيُّهَا الَّذِينَ ءَا مَنُواْ لَا تَقْرَبُواْ الطَّكَلُوةَ وَأَنشُدُ شَكَرَى حَتَى تَعْلَمُواْ مَا نَقُولُونَ وَلَاجُنُبُا إِلَّا عَلَيْ مَنْ الْفُولُونَ وَلَاجُنُبُا إِلَّا عَالِي سَيِيلٍ حَتَى تَغْتَسِلُواْ وَإِن كُنهُم مَنْ فَى الْوَعَلَى عَابِي سَيِيلٍ حَتَى تَغْتَسِلُواْ وَإِن كُنهُم مَن الْغَابِطِ سَفَرٍ أَوْجَى اَ اَحَدُّ مِن الْغَابِطِ الْوَكْمَ شَاءُ اللّهَ الْمَاتَةِ فَلَمْ يَجَدُواْ مَنَ الْغَابِطِ الْوَكْمَ مَن الْغَابِطِ الْوَكْمَ مَن الْغَابِطِ الْوَكْمَ مَن الْغَابِطِ الْمَاتَةُ فَلَمْ يَجَدُواْ مَنَ الْغَابِطِ الْمَاتَةُ فَلَمْ مَن الْغَابِطِ مَن الْغَابِطِ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبًا مِّنَ ٱلْكِئنبِ

you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone; the real Lord of the 'Âlamîn (mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allâh, [the Lord of the 'Âlamîn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allâh will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Allâh." (Sahih Al-Bukhâri, Vol. 6, Hadîth No. 105).

b) See the footnote of (V. 68:42)

<sup>(</sup>V.4:42) See footnote of (V. 3:85).

<sup>(</sup>V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called *Tayammum*.

purchasing the wrong path, and wish that you should go astray from the Right Path.

- 45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a Walî (Protector), and Allâh is Sufficient as a Helper.
- 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه (O Muhammad ملى الله عليه ) and disobey," and "Hear and let you (O Muhammad سلى الله عليه) hear nothing." And Râ'inâ<sup>[1]</sup> with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.
- 47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلی) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. [2] And the Commandment of Allâh is always executed. [3]
- 48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. [4]

يَشْتَرُونَ ٱلضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا ٱلسَّبِيلَ ٤

وَٱللَّهُ أَعْلَمُ بِأَعْدَآيِكُمْ وَكَفَى بِٱللَّهِ وَلِيَّا وَكَفَى بِٱللَّهِ نَصِيرًا (١٠)

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلْكِلِمَ عَن مَّوَاضِعِهِ، وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱشْمَعْ غَيْرَ مُسْمَعِ وَرَعِنَا لَيَّا بِأَلْسِنَئِهِمْ وَطَعَنَا فِي ٱلدِّينِ وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَأَشْمَعُ وَٱنظُرْنَا لَكَانَ خَيْرًا قَالُواْ سَمِعْنَا وَأَطَعْنَا وَأَشْمَعُ وَٱنظُرْنَا لَكَانَ خَيْرًا هَمُمْ وَأَقُومَ وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (إِنَّ

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِء وَيَغْفِرُ مَادُونَ ذَلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ ٱفْتَرَى إِثْمًا عَظِيمًا ﴿ اللَّهِ عَظِيمًا ﴿ إِنَّا اللَّهِ عَظِيمًا ﴿ إِنْمًا

<sup>(</sup>V.4:46) Rå'inà: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means an insult.

<sup>(</sup>V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allâh's Messenger Muhammad صلى الله عليه وسلم and in his Message of Islâmic Monotheism and in this Qur'ân.

<sup>(</sup>V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

<sup>(</sup>V.4:48) Narrated Anas رضى الله عنه said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this

- 49. Have you not seen those (Jews and Christians)<sup>[1]</sup> who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone.
- 50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin.
- 51. Have you not seen those who were given a portion of the Scripture? They believe in Jibt and  $T\hat{a}gh\hat{u}t^{[2]}$  and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).
- 52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,
- 53. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.
- 54. Or do they envy men (Muhammad ملى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and Al-Hikmah (As-Sunnah Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.
- 55. Of them were (some) who believed in him (Muhammad صلى الله عليه وسلم), and of them were (some) who averted their faces from him

ٱلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ ٱللَّهُ يُزَكِّ مَن يَشَآهُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿

انظُرُ كَيْفَ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبُ وَكَفَى بِهِ عَلَى اللّهِ الْكَذِبُ وَكَفَى بِهِ عَ إِثْمًا مُبِينًا ﴿ اَلَمْ تَرَ إِلَى اللَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَبِ يُؤْمِنُونَ بِالْحِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلّذِينَ كَفَرُواْ هَتَوُلاَ هِ اَهْدَىٰ مِنَ الَّذِينَ عَامَنُواْ سَبِيلًا ﴿ إِنَّ اللَّهِ عَلَيْهِ اللّهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الل

ٲٛۅؙڵؘؿؠٟڬٱڵٙڍۑڒؘڵعۘنَهُمُٱللَّهُۗٛۅؘمَن يَلْعَنِٱللَّهُ فَلَن يَجِدَ ڵهُۥنصِيرًا۞

أَمْ لَهُمُ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذَا لَا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا (مُنَّ

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَى مَآءَاتَى هُمُ ٱللَّهُ مُون فَضْلِةٍ عَ فَقَدُ ءَاتَيْنَآ ءَالَ إِبْرَهِيمَ ٱلْكِئنَبَ وَٱلْحِكَمَةَ وَءَاتَيْنَهُم مُّلْكًا عَظِيمًا ﴿ ﴾

فَينَهُم مَّنْءَامَنَ بِهِ ، وَمِنْهُم مَّن صَدَّعَنْهُ وَكَفَى

Fire)?' He will say, 'Yes'. Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e.not to worship others besides Me), but you insisted on worshipping others besides me.' " (Sahih Al-Bukhari, Vol. 4, Hadîth No. 551).

<sup>[1] (</sup>V.4:49) See Tafseer Ibn Kathir.

<sup>(</sup>V.4:51) The words "Jibt and Tâghût" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints or any human being. [Please see Tafsir Ibn Kathir and the footnote of (V.2:256)].

(Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them)<sup>11</sup>.

56. Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise.

57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwâjun Mutahharatun [2] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise) [3].

- 58. Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.
- 59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.
- 60. Have you not seen those (hyprocrites) who claim that they believe in that which has been

بِحَهَنَّمَ سَعِيرًا ١

إِنَّ ٱلَّذِينَ كَفَرُواْ بِثَا يَنْتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا فَضِيَةٍ مِنَارًا كُلَّمَا فَضِعَت جُلُودًا غَيْرَهَا لِيَذُوقُواْ أَنْ عَنِهِزًا حَكِيمًا ﴿ اللَّهُ كَانَ عَنِهِزًا حَكِيمًا ﴿ اللَّهُ اللَّهُ كَانَ عَنِهِزًا حَكِيمًا ﴿ اللَّهُ اللَّهُ كَانَ عَنِهِزًا حَكِيمًا ﴿ اللَّهُ اللَّهُ اللَّهُ كَانَ عَنِهِزًا حَكِيمًا ﴿ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّاللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ اللللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ الللللّ

وَٱلَّذِينَ اَمَنُواْ وَعَمِلُواْ الصَّلِحَتِ سَنُدُخِلُهُمْ جَنَّنَتِ تَجْرِى مِن تَعْنِهَا ٱلْأَنْهَارُخَلِدِينَ فِيهَا ٱبَداً لَمُّمُ فِيهَا آزُوَجُ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلَّا ظَلِيلًا ﴿ فَاللَّهُ عَلَيْهُمْ ظِلَّا

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ الْأَمَننَتِ إِلَى آَهَلِهَا وَإِذَا حَكَمَّتُم بَيْنَ النَّاسِ أَن تَحَكُمُواْ بِالْعَدْ لِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِيِّةِ إِنَّا لَلَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿

يَّنَا يُّهَا ٱلَّذِينَ ءَامَنُوٓ أَطَيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ وَأُولِ ٱلْأَمْرِ مِنكُرُ فَإِن لَنَزَعْلُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَٱلرَّسُولِ إِن كُنهُمُ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ ذَالِكَ خَيْرٌ وَآخِسَنُ تَأْوِيلًا (﴿ اللَّهِ اللَّهِ عَلَيْهُ وَالْمَا لَهُ الْمَالِي اللَّهِ عَلَيْهُ وَالْمَالِي

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُواْ بِمَا

<sup>(</sup>V.4:55). See the footnote of (V.3:85).

<sup>(</sup>V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsir Ibn Kathir,* Vol. I, Page 63 and also see footnote of (V.29:64).

<sup>(</sup>V.4:57) Narrated Anas bin Mâlik رضى الله عنه said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (Sahih Al-Bukhâri, Vol. 4, Hadîth No.474).

sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghût* [1] (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray. [2]

- 61. And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه with aversion.
- 62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"
- 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.
- 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.
- 65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad مني الله عليه رسلم) judge in all disputes between

أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكُمُوۤ أَ إِلَى ٱلطَّنغُوتِ وَقَدُ أُمِرُوۤ أَ أَن يَكُفُرُواْ بِهِ ء وَيُرِيدُ ٱلشَّيَطُانُ أَن يُضِلَهُمُ ضَكَلاً بَعِيدًا ﴿

وَإِذَاقِيلَ لَهُمُّ تَعَالُواْ إِلَىٰ مَآأَنَـزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَافِقِينَ يَصُـدُّونَ عَنكَ صُدُودًا ۞

فَكَيْفَ إِذَا أَصَابَتْهُم مُصِيبَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ أُصِيبَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُ وكَ يَعْلِفُونَ بِأُللَّهِ إِنْ أَرَدُنَا إِلَّا إِخْسَانًا وَتَوْفِيقًا ﴿ إِلَّا إِخْسَانًا وَتَوْفِيقًا ﴿ إِلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّاللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّاللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللّ

أُوْلَتَهِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمُ فَأَعْرِضُ عَنْهُمْ وَعِظْهُمْ وَقُل لَهُمْ فِتَ اَنفُسِهِمْ قَوْلاً بَلِيغًا ۞

وَمَاۤ أَرُسَلْنَا مِن رَّسُولٍ إِلَّالِيُطُكَاعَ بِإِذْبِ اللَّهِ وَلَوْ أَنَّهُمْ إِذَ ظَلْمُوَّا أَنفُسَهُمْ جَآ مُوكَ فَاسْتَغْفَرُواْ اللَّهَ وَاسْتَغْفَرَلَهُمُ الرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿

فَلا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُ مُنُمَّ لَا يَجِدُواْ فِي أَنفُسِهِمْ

<sup>[1] (</sup>V.4:60) Tāghût : See the footnote of (V.2:256)

<sup>[2] (</sup>V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad صلى الله عليه وسلم) for judgement — For details, see Tafsir At-Tabari.

them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

- 66. And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);
- 67. And indeed We should then have bestowed upon them a great reward from Ourselves.
- 68. And indeed We should have guided them to the Straight Way.
- 69. And whoso obey Allâh and the Messenger (Muhammad صنى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه ), the martyrs, and the righteous. And how excellent these companions are!
- 70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.
- 71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.
- 72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them."
- 73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say as if there had never been ties of affection between you and him "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

حَرَجًا مِّمَا قَضَيْتَ وَيُسَلِّمُواْ نَسْلِيمًا ١

وَلَوْ أَنَّا كَذَبْنَا عَلَيْهِمْ أَنِ ٱفْتُلُوٓ اَ أَنفُسَكُمْ أَو الْحَالَةِ الْمَسَكُمْ أَو الْحَالَةِ الْمَاكُمُ أَو الْحَالَةِ اللَّهِ الْمَاكُمُ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنهُمُ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنهُمُ وَلَوْ أَنْهُمُ مَعَلُوا مَا يُوعَظُونَ بِدِء لَكَانَ خَيْرًا لَمُهُمْ وَلَوْ أَنْهُمْ مَا فَعَلُوا مَا يُوعِظُونَ بِدِء لَكَانَ خَيْرًا لَمُهُمْ وَالشَدَ تَنْفِيتَ اللهِ اللهِ اللهُ الله

وَإِذَا لَآنَيْنَكُمُ مِن لَّدُنَّا أَجْرًا عَظِيمًا ١

وَلَهَدَيْنَهُمْ صِرَطًا مُسْتَقِيمًا ﴿

وَمَن يُطِعِ اللهَ وَالرَّسُولَ فَأُولَنَهِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِنَ النَّبِيتِ وَالصِّدِيقِينَ وَالشُّهَ دَآءِ وَالصَّلِحِينُ وَحَسُنَ أُولَنَهِكَ رَفِيقًا (اللهُ

ذَلِكَ ٱلْفَضْ لُمِنَ ٱللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿ عَلِيمًا ﴿ فَكَا اللَّهِ عَلِيمًا ﴿ فَا اللَّهُ اللْحُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُلْم

وَلَيِنَ أَصَلَبَكُمُ فَضَٰلُ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يُلَيِّتَنِي كُنتُ مَعَهُمُ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿ 74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan). Ever feeble indeed is the plot of *Shaitân* (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salât (Iqâmat-as-Salât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scalish thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is

فَلْيُقَنتِلْ فِي سَبِيلِ اللّهِ اللّهِ اللّهِ عَنْدُونَ
 الْحَيَوْةَ الدُّنْيَ الْإِلْوْخِرَةِ وَمَن يُقَنتِلْ فِ سَبِيلِ
 اللّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُوْ تِيهِ أَجْرًا عَظِيمًا (﴿

وَمَالَكُونَ لَانُقَائِلُونَ فِي سَبِيلِ اللّهِ وَٱلْمُسْتَضَعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَنِ الَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَامِنْ هَاذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَأَجْعَل لَنَا مِن لَدُنكَ وَلِيًّا وَأَجْعَل لَنَامِن لَدُنكَ نَصِيرًا (﴿)

ٱلَّذِينَ ءَامَنُواْ يُقَنْلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ كَفَرُواْ يُقَنْلِلُونَ فِي سَبِيلِ ٱلطَّنغُوتِ فَقَنْلِلُوٓ اَ أَوْلِيَآءَ ٱلشَّيْطَانِّ إِنَّ كَيْدَ ٱلشَّيْطَانِ كَانَ ضَعِيفًا (﴿ ﴾ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿ ﴾

ٱلرَّرَ إِلَى ٱلَّذِينَ فِيلَ لَهُمْ كُفُّواْ أَيْدِيكُمْ وَأَفِيمُواْ ٱلصَّلَوٰةَ وَ الْوُاالزَّكُوٰ فَلَمَّا كُنِبَ عَلَيْهِمُ الْفِنَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشُوْنَ النَّاسَ كَخَشْيَةِ اللّهِ أَوْأَشَدَ خَشْيَةٌ وَقَالُواْ رَبِّنَا لِرَكْنَبْتَ عَلَيْنَا ٱلْفِنَالُ لَوْ لَا أَخْرَنَنَا إِلَىٰ أَجَلِ قَرِبِ مُلْ مُنْعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمِنِ أَنْقَى وَلَا نُظْلَمُونَ فَنِيلًا لَيْ

أَيْنَمَا تَكُونُوا يُدْرِككُمُ ٱلْمَوْتُ وَلَوْكُنُمُ فِي بُرُوجٍ مُشَيِّدَةً وإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِندِ ٱللَّهِ وَإِن تُصِبْهُمْ سَيِّتُةٌ يَقُولُوا هَذِهِ مِنْ عِندِكَ قُلْكُلُّ مِنْ عِندِ ٱللَّهِ فَمَالِ هَنَوُلاَ وَٱلْقَوْمِ لَا يَكَادُونَ

<sup>[1] (</sup>V.4:76) See the footnote of (V.2:256).

wrong with these people that they fail to understand any word?

- 79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله as a Messenger to mankind, and Allâh is Sufficient as a Witness.
- 80. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه) as a watcher over them. [2]
- 81. They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.
- 82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.
- 83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the

يَفْقَهُونَ حَدِيثًا ﴿

مَّاَأَصَابَكَ مِنْحَسَنَةٍ فَيَنَاللَّهُ وَمَاۤ أَصَابَكَ مِن سَيِّنَةٍ فَمِن نَفْسِكَ وَأَرْسَلْنَكَ لِلنَّاسِ رَسُولًا وَكَفَى بِأُللَهِ شَهِيدًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللهِ ال

مِّن يُطِعِ ٱلرَّسُولَ فَقَدُ أَطَاعَ ٱللَّهُ وَمَن تَوَلَّى فَمَا أَرْسَلْنَكَ عَلَيْهِمْ حَفِيظًا اللَّ

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُواْمِنْ عِندِكَ بَيْتَ طَآبِفَةٌ مِنْهُمْ غَيْرَالَّذِى تَقُولُ وَاللَّهُ يَكُتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلُ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا إِنَّ

أَفَلاَ يَتَدَبَّرُونَ ٱلْقُرْءَانَّ وَلَوْكَانَ مِنْ عِندِغَيْرِاللهِ لَوَجَدُواْ فِيهِ ٱخْذِكَ فَأَحَدِيرًا

وَإِذَاجَاءَهُمْ أَمْرُ مِنَ ٱلْأَمْنِ أَوِالْخَوْفِ
أَذَاعُواْ بِهِ - وَلَوْرَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَى أُولِ آلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمُّ وَلَوْ لَافَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لِلَاَنَبَعَتُهُمُ

<sup>[1] (</sup>V.4:79) See the footnote (A) of the (V.2:252).

<sup>[2] (</sup>V. 4:80)

<sup>(</sup>A) Narrated Abu Hurairah رضى الله عنه عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 251).

<sup>(</sup>B) Narrated Abu Hurairah رضى الله عنه said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 384).

Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.

- 84. Then fight (O Muhammad ملى الله عليه) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.
- 85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.
- 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. [1]
- 87. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

ٱلشَّيْطَانَ إِلَّا قَلِيلًا ١

فَقَنْئِلْ فِي سَبِيلِ ٱللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْوُّمِنِينَّ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوْا وَٱللَّهُ أَشَدُ بَأْسَا وَأَشَدُ تَنكِيلًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

مَّن يَشْفَعْ شَفَعَةً حَسَنَةً يَكُن لَّهُ, نَصِيبٌ مِّنْهُ وَمَن يَشْفَعْ شَفَعَةً سَيِّنَةً يَكُن لَهُ, كِفْلُ مِّنْهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىٰءٍ تُمُقِينًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

ۅٙٳۮؘٵحُؾؚۑڹؗؠ بِنَحِيَةؚۄ۬فَحَيُّوا۟ بِٱحۡسَنَ مِنْهَاۤ ٱۤۅٛۯڎؙؖۅۿٲؖ ٳڹؘۜٲڶڶٞهؘػٵنؘعؘڶؽػٛڷؚۺؘؿۦٟحَسِيبًا۞

ٱللَّهُ لَآ إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَكُمْ إِلَى يَوْمِ ٱلْقِيكُمَةِ لَا اللَّهُ لَا أَلْفَيكُمَةِ لَا رَبِّ اللَّهِ عَدِيثًا اللَّهُ اللَّهُ عَدِيثًا اللَّهُ اللَّهُ عَدِيثًا اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.4:86) How the *Salâm* (greeting) began.

Narrated Abu Hurairah رضى الله عنه عليه وسلم : The Prophet صلى الله عليه وسلم said, "Allâh created Adam in His Image," sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "As-Salâmu 'Alaikum (peace be upon you)." They replied, "As-Salâmu 'Alaikum wa Rahmatullah (Peace and Allâh's Mercy be on you)." So they increased 'wa Rahmatullah.'" The Prophet صلى الله عليه وسلم added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (Sahih Al-Bukhâri, Vol. 8, Hadîth No. 246).

<sup>\*&</sup>quot;His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allâh, only the names are the same, e.g., Allâh has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allâh says in the Qur'ân: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allâh does not eat or sleep, while Adam used to eat and sleep [for details See Fath Al-Bâri, Vol. 6, Page 108,9 and Vol.13, Page 238,9].

- 88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).
- 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad ملى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.
- 90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.
- 91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.
- 92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e *Diya*) be given to the deceased's family unless they

﴿ فَمَا لَكُمْ فِى ٱلْمُنْ فِقِينَ فِقَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓأَ أَتُرِيدُونَ أَن تَهْدُواْ مَنْ أَضَلَ ٱللَّهُ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُ سَبِيدَ لَا ﴿ إِنْهَا لَهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَدُّواْلُوَ تَكُفُرُونَكُمَاكُفُرُواْ فَتَكُونُونَ سَوَآءً فَلَا نَتَخِذُواْ فَتَكُونُونَ سَوَآءً فَلَا نَتَخِذُواْ فِي سَبِيلِ اللَّهِ فَإِن تَوَلُّواْ فَخُذُوهُمْ وَاقْتُ لُوهُمْ حَيْثُ وَجَد تُمُوهُمْ وَلَا فَخُذُواْ مِنْهُمْ وَلِيتًا وَكَانَضِيرًا اللَّهِ اللَّهُ وَلَا فَخُدُواْ مِنْهُمْ وَلِيتًا وَلَا فَضِيرًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا فَكُونُوا مِنْهُمْ وَلِيتًا وَلَا فَضِيرًا اللَّهُ اللَّالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولِي الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُوالِمُ اللَّهُ ا

إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَى قَوْمِ بَيْنَكُمُ وَبَيْنَهُم مِّينَ قُ أَوْجَاآهُ وَكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَائِلُوكُمْ أَوْيُقَائِلُواْ قَوْمَهُمْ وَلَوْشَآءَ ٱللّهُ لَسَلَطَهُمْ عَلَيْكُرْ فَلَقَائِلُوكُمْ فَإِنِ آعْتَز لُوكُمْ فَلَمْ يُقَائِلُوكُمْ وَٱلْقَوْا إِلَيْكُمُ ٱلسَّلَمَ فَاجَعَلَ ٱللّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿

سَتَجِدُونَ ءَاخَرِِنَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ مَارُدُّ وَأَ إِلَى ٱلْفِلْنَةِ أُرْكِسُوا فِيها ۚ فَإِن لَمْ يَعْتَزِلُوكُرُ وَيُلْقُوا إِلَيْكُو ٱلسَّلَمَ وَيَكُفُّواْ أَيْدِيهُ مَّ فَحُدُدُوهُمْ وَافْنُلُوهُمْ حَيْثُ ثَقِقْتُمُوهُمْ وَأُوْلَتَهِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلُطَكَنَا ثُمِيدًا ﴿

وَمَاكَاتَ لِمُؤْمِنِ أَن يَقْتُلَ مُؤْمِنًا إِلَا خَطَّاً وَمَن قَنَلَ مُؤْمِنًا خَطَا فَتَحْرِيرُ رَقَبَ قِرُمُ وَقَبَ فَعُومِنَةِ وَدِيَةٌ مُسَلَّمَةُ إِلَىٰ أَهْ لِهِ قَ إِلَّا آَن يَصَّكَ قُواً فَإِن كَاكِ مِن قَوْمٍ عَدُوِّلَكُمْ وَهُو مُؤْمِنُ remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money — Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. [1]

94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and

فَتَحْرِيرُ رَقَبَةِ مُؤْمِنَةٍ وَإِن كَانَ مِن قَوْمِ بَيْنَكُمُ مَ وَبَيْنَهُم مِيثَقُّ فَدِيةً مُسَلِّمَةً إِلَىٰ أَهْلِهِ، وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةً فَمَن لَمْ يَجِدُ فَصِيامُ شَهْرَيْنِ مُسَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا إِنَّ

وَمَن يَقْتُلُ مُؤْمِنَ الْمُتَعَمِّدُا فَجَزَآؤُهُ جَهَنَّمُ خَلِدًا فِيهَا وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّلُهُ عَذَابًا عَظِيمًا اللَّهُ

يَتَأَيُّهَا ٱلَّذِينَ عَامَنُوَ إِذَا ضَرَيْتُمْ فِي سَبِيلِ ٱللَّهِ
فَتَبَيَّنُواْ وَلَا نَقُولُواْ لِمَنْ اَلْقَى إِلَيْكُمُ السَّكَمَ
لَسَّتَ مُؤْمِنَا تَبْتَغُونَ عَرَضَ الْحَيَوْةِ
الدُّنِيكَ فَعِندَ اللّهِ مَعْكَانِمُ كَثِيرَةً كَذَلِكَ
كُنْتُم مِن قَبْلُ فَمَنَ اللّهُ عَلَيْكُمُ
فَتَبَيَّنُوا أَإِنَ اللّهَ كَانَ بِمَا تَعْمَلُونَ
خَيْدِيزًا إِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ

ڵۜڲۺٮٙۘۅؽٲڶڡۜٙۼۮؙۅڹؘڡؚڹؘٲڵؽۊ۫ڡۣڹؽ۬ۼٙؿۯؙٲٛٷڸۣٲڶڟۘٙۯڔ ۅۘٲڵؙڿؘۿڎؙۅڹؘڣڛؠؚۑڸٲڵۘڎؚؠٲۧڡٚۅٛڵؚۿ۪ؠٞۅٲۘڹڡٛؗڛؠ۪ؠؙۨۧڣڟؘۘڶ ٱللَّهُٱلۡہُجُهِدِينَ بِأَمْوَلِهِؠٞۅٲۧڹڡٛؗڛؠۭؠٞۼۘڶؽٱڶڡۧۼڍينَ ۮڒڿؖڎٞۘۅؙػؙڵۘڒۊؘۘػۮٱللَّهُٱڶ۫حُسنَؽ۫ۘٷڣڞۜٛڶٱللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.4:93):

A) Narrated Ibn 'Umar رضى الله عنهما. Allâh's Messenger صلى الله عليه وسلم said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (Sahih Al-Bukhâri, Vol.9, Hadith No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).

fight, above those who sit (at home) by a huge reward.

- 96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 97. Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell What an evil destination!
- 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.
- 99. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.
- 100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.
- 102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them,

ٱلْمُجَنِهِدِينَ عَلَى ٱلْقَنعِدِينَ أَجْرًا عَظِيمًا ١٠

دَرَجَنتِ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا اللَّهُ

إِنَّ ٱلَّذِينَ تَوَفَّنَهُمُ ٱلْمَلَتِهِكَةُ ظَالِمِى أَنفُسِهِمْ قَالُواْ فِيمَ كُنُمُ مَّ قَالُواْ فِيمَ كُنُمُ مَّ قَالُواْ فِيمَ كُنُمُ مَّ قَالُواْ فَيمَ الْأَرْضُ قَالُواْ أَلَمُ تَكُنُ أَرْضُ ٱللَّهِ وَاسِعَةً فَنُهَا حِرُواْ فِيهَا فَأُوْلَتِهِكَ مَا وَنَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿ اللَّهُ اللَّهُ اللَّهُ مَا مَنْ مَصِيرًا ﴿ اللَّهُ الللّلْمُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الللللَّا اللّهُ اللّهُ اللللللللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللللّهُ اللّهُ اللللّهُ اللللّهُ الللللّهُ الللللّهُ اللللّ

إِلَّا ٱلْمُسْتَضَعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَانِ
لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿
فَأُولَتَهِكَ عَسَى ٱللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ ٱللَّهُ عَفُواً
غَفُورًا ﴿
عَفُورًا ﴿

﴿ وَمَن يُهَاجِرْ فِي سَبِيلِ اللّهِ يَجِدُ فِي الْأَرْضِ مُرَاعَمًا كَيْمِرًا وَسَعَةٌ وَمَن يَغْرُجُ مِنْ بَيْتِهِ عَمُهَاجِرًا إِلَى اللّهِ وَرَسُولِهِ عَنْمَ يُدْرِكُهُ اللّهِ تَنْ فَقَدُ وَقَعَ أَجْرُهُ وَعَلَى اللّهِ وَرَسُولِهِ عَنْمُ مَنْ يُدْرِكُهُ اللّهَ أَنْ فَقَدُ وَقَعَ أَجْرُهُ وَعَلَى اللّهِ قَرَادً عِيمًا إِنْ اللّهُ عَنْهُ وَرًا رَّحِيمًا إِنْ اللّهُ عَنْهُ وَرًا رَّحِيمًا إِنْ اللّهُ عَنْهُ وَرًا رَّحِيمًا إِنْ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ اللللللّهُ الللّهُ الللللّهُ الللللّهُ الللللّهُ اللّهُ الللّهُ الللّه

وَإِذَا ضَرَبْئُمُ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُرْ جُنَاحُ أَن نَقْصُرُوا مِنَ ٱلصَّلَوْةِ إِنْ خِفْئُمُ أَن يَفْلِنَكُمُ ٱلَّذِينَ كَفَرُوٓ أَ إِنَّ ٱلْكَفِرِينَ كَانُواْ لَكُرْعَدُوَّا مَّبِينَا (إِنَّ)

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّكَاوَةَ فَلْنَقُمْ

<sup>&</sup>lt;sup>[1]</sup> (V.4:97) See the footnote of the (V.3:149).

and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.[1]

103. When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât (Iqamat-as-Salât). Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allâh, [2] certainly, Allâh is Ever Oft-Forgiving, Most Merciful.

طَآبِفَ أُ مِنْهُم مَّعَكَ وَلْيَأْخُذُواْ أَسْلِحَتُهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآبِكُمْ وَلْتَأْتِ طَآيِفَةُ أُخْرَكِ لَمْ يُصِيلُواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْحِذْرَهُمْ وَأَسْلِحَتُهُمْ وَدَّالَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَيِّكُورُ فَسَمِيلُونَ عَلَيْكُم مَيْ لَةً وَاحِدَةً وَلَاجُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذَى مِن مَّطَرِ أَوْكُنتُم مَرْضَىٰ أَن تَضَعُواْ أَسْلِحَتَكُمُ وَخُذُواْ حِذْرَكُمْ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَيْفِرِينَ عَذَابَامُهِينَا اللَّهِ

فَإِذَا قَضَيْتُمُ ٱلصَّلَوْةَ فَأَذْكُرُوا ٱللَّهَ قِينَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا أَطْمَأْنَنَتُمْ فَأَقِيمُوا ٱلصَّلَوةَ إِنَّ ٱلصَّلَوةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَنَا مَوْقُوتَا ١

وَلَا تَهِنُواْ فِي أَبِيغَآء أَلْقَوْمِ إِن تَكُونُواْ تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كُمَا تَأْلُمُونَ وَرَّجُونَ مِنَ ٱللَّهِ مَا لَا رَحُونُ وَكَانَ اللَّهُ عَلَيْمًا هَكِيمًا ١

إِنَّا أَنزَلْنا ٓ إِلَيْكَ ٱلْكِكْبَ بِٱلْحَقِّ لِتَحْكُمُ بَيْنَ ٱلنَّاسِ بِمَا آرَىكَ ٱللَّهُ وَلَا تَكُن لِلْخَابِينِ خَصِيمًا

وَٱسْتَغْفِرِٱللَّهُ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿ اللَّهُ كَانَ غَفُورًا رَّحِيمًا ﴿ اللَّهُ

<sup>[1] (</sup>V.4:102) See the footnote of (V.2:239).
[2] (V.4:106) The Prophet's صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night.

- 107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.
- 108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.
- 109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?
- 110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.
- 111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.
- 112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

وَلَا يُحَدِلُ عَنِ ٱلَّذِينَ يَغْتَ انُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ لَا يُحِبُ مَن كَانَ خَوَّانًا أَثِيمًا اللَّ

يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَمَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ وَكَانَ ٱللَّهُ يِمَا يَعْمَلُونَ مُحِيطًا ﴿ اللَّا اللَّا اللَّا اللَّا اللَّا اللَّا اللَّا اللَّا

هَنَأَنتُمْ هَنَوُلاَ عِجَدَلْتُمْ عَنْهُمْ فِي ٱلْحَيَوْةِ
الدُّنْيَا فَمَن يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ
الْقَيْكَمَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا اللَّهُ عَنْهُمْ وَكِيلًا اللَّهُ الْفَيْكَمَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا اللَّهُ الْفَيْكُمُ وَكُولُكُمْ لَكُونُ عَلَيْهِمْ وَكِيلًا اللَّهُ الْفَيْكُمُ وَكُولُكُمْ لَلْمُ اللَّهُ الللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلِمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّه

وَمَن يَعْمَلُ سُوَءًا أَوْ يَظْلِمْ نَفْسَهُ اللهُ يَعْمَلُ سُتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ عَنَفُورًا رَّحِيمًا اللهُ

وَمَن يَكْسِبْ إِثْمَا فَإِنَّمَا يَكْسِبُهُ، عَلَىٰ فَفْسِهِ -وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا إِنَّ

وَمَن يَكْسِبُ خَطِيّعَةً أَوْ إِثْمَا ثُمَّ يَرْمِ بِهِ عَرِيّعًا فَقَدِ ٱحْتَمَلَ بُهْتَننَا وَإِثْمَا مُّبِينًا الله

وَلُوْلَافَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُ الْحَمَّتُ الْحَمَّتُ الْحَمَّتُ الْحَمَّتُ الْحَمَّتُ الْحَمَّةُ وَمَا يُضِلُونَ وَمَا يُضِلُونَ وَمَا يُضِلُونَ وَمَا يُضِلُونَ وَمَا يُضَلُّ وَنَكَ مِن شَيْءٍ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْحَكَامُ اللَّهُ عَلَيْكَ مَا لَمُ عَلَيْكَ مَا لَمُ عَلَيْكَ مَا لَمُ عَلَيْكَ وَكَارَ فَضْلُ ٱللَّهِ عَلَيْكَ

is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).

114. There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad ملى after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!

116. Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel!

118. "Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely suffered a manifest loss. [2]

عَظِيمًا ١

﴿ لَاخَيْرَ فِي كَثِيرٍ مِن نَجْوَ لَهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْمَعْرُوفٍ أَوْ إِصْلَنِج بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ٱبْتِغَاءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُوْ لِيهِ أَجْرًا عَظِيمًا الشَّيُ

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنْ بَعْدِ مَا نَبَيْنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ عَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِدٍ - مَا تَوَكَّى وَيَتَّبِعْ عَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِدٍ - مَا تَوَكَّى وَنُصْلِدٍ - جَهَنَمَ وَسَاءَتْ مَصِيرًا ﴿

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِدِء وَيَغْفِرُ مَا دُوكَ وَنَ اللَّهِ فَقَدْ ذَالِكَ لِمَن يَشَرِكَ بِٱللَّهِ فَقَدْ ضَلَ ضَلَ لَا بَعِيدًا ﴿ اللَّهُ صَلَ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللِهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَا عَلَى اللَّهُ عَلَى الْعَلَى الْمُعْمَلُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الْمُعْمَى الْمُعْمَاعِلَى الْمُعْمِلُ عَلَى اللْعُلْمُ عَلَى اللَّهُ عَلَى الْمُعْمَاعِمِ عَلَى الْمُعْمَاعِمُ عَلَى الْمُعْمَاعِمِ عَلَى الْعُمْ عَلَى الْمُعْمِلُولُولُهُ عَلَى الْمُعْمِعِي عَلَى الْمُعْمِعُ عَلَى الْمُعْمِعُمُ اللَّهُ عَلَى الْمُعْمِعُ عَلَى الْمُعْمِعُولُولُ عَلَى الْمُعْمِعُمُ اللْعُمْ عَلَى الْمُو

إِن يَدْعُونَ مِن دُونِهِ ۚ إِلَّا إِنَّنَا وَ إِن يَدْعُونَ إِلَّا شَيْطَكْنَا مَرِيدًا ﴿

لَعَنَهُ اللَّهُ وَقَاكَ لَأَتَخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا إِنَّ اللَّهِ

وَلَأُضِلَنَهُمْ وَلَأُمُنِيَنَهُمْ وَلَا مُرَنَّهُمْ فَلِيُبَيِّكُنَّ ءَاذَاكَ ٱلْأَنْعَنِهِ وَلَا مُرَنَّهُمْ فَلَيُغَيِّرُكَ خَلْقَ ٱللَّهِ وَمَن يَتَخِذِ الشَّيْطُلْنَ وَلِيَّامِن دُونِ ٱللَّهِ فَقَدْ خَسِرَخُسْرَانَا مَبِينًا شَ

<sup>&</sup>lt;sup>[1]</sup> (V. 4:115) See the footnote of (V.3:85).

<sup>&</sup>lt;sup>[2]</sup> (V.4:119) See the footnote of (V.59:7).

- 120. He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân's (Satân) promises are nothing but deceptions.
- 121. The dwelling of such (people) is Hell, and they will find no way of escape from it.
- 122. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).
- 123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.
- 124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.
- 125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a gooddoer See V.2:112). And follows the religion of Ibrâhîm<sup>[1]</sup> (Abraham) *Hanîfa* (Islâmic Monotheism to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!
- 126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.

يَعِدُهُمْ وَيُمَنِّيهِمٌّ وَمَايَعِدُهُمُ ٱلشَّيْطَانُ إِلَّاعُهُورًا شَ

أُولَتِهِكَ مَأُوَلَهُ مُ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا يَحِيصُنا شَ

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّنلِحَتِ
سَنُدُخِلُهُمْ جَنَّتِ بَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَارُخَلِدِينَ فِهَا أَبَدًا وَعُدَاللَّهِ حَقًا وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا إِنَّيْ

لَّيْسَ بِأَمَانِيّكُمْ وَلَآ أَمَانِيّ أَهْلِ ٱلْكِتَنَبِّ مَن يَعْمَلُ سُوّءُ ايُجُزَيِدِ، وَلَا يَجِدُ لَهُ مِن دُونِ ٱللَّهِ وَلِيَّا وَلَا نَصِيرًا ﴿ اللَّهِ

وَمَن يَعْمَلَ مِنَ الصَّلِحَتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُومُؤْمِنُّ فَأُوْلَتَهِكَ يَدْخُلُونَ الْجَنَّةُ وَلَا يُظْلَمُونَ نَقِيرًا شَ

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنُ وَأَتَّبَعَ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَأَتَّخَذَ ٱللَّهُ إِبْرَهِيمَ خِلِيلًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَلِنَهِ مَا فِي ٱلسَّمَوَ تِ وَمَا فِي ٱلْأَرْضِ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ تُحِيطًا شَ

<sup>[1] (</sup>V.4:125) See the footnote of (V. 2:135), the narration of Zaid bin 'Amr bin Nufail.

- 127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.
- 128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.
- 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.
- 130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.
- 131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَيَسْتَفْتُونَكَ فِي النِّسَآءُ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتَّلَى عَلَيْكُمْ فِي الْكِتَدِ فِي يَتَدَعَى النِّسَآءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُنِب لَهُنَّ وَتَرْغَبُونَ اَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُواْ لِلْيَتَنعَى مِنَ الْوِلْدَانِ وَأَن تَقُومُواْ لِلْيَتَنعَى مِنَ الْوِلْدَانِ وَأَن تَقُومُواْ لِلْيَتَنعَى فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا لَآنَا فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا لَآنَا

وَإِنِ أَمْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضَا فَلَاجُنَاحَ عَلَيْهِمَا أَن يُصلِحَا بَيْنَهُمَا صُلْحًا وَالصَّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحُ وَإِن تُحْسِنُواْ وَتَنَّقُواْ فَإِنَ اللَّهَكَانَ وَإِن تُحْسِنُواْ وَتَنَّقُواْ فَإِنَ اللَّهَكَانَ بِمَا تَعْمَلُونَ خَبِيرًا إِنْ

وَلَن تَسْتَطِيعُوٓا أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآ ۚ وَلَوْحَرَصْتُمُّ فَكَا تَعِيلُواْ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةَ وَإِن تُصَّلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا زَحِيمًا شَا

وَإِن يَنْفَرَّقَا يُغْنِ اللَّهُ كُلَّا مِن سَعَتِهِ ، وَإِن يَنْفَرَّقَا يُغْنِ اللَّهُ كَلَّا مِن سَعَتِهِ ، وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا اللَّ

وَلِلَّهِ مَكَافِى ٱلسَّمَوَتِ وَمَافِى ٱلْأَرْضِ ۗ وَلَقَدٌ وَصَّيْنَا ٱلَّذِينَ أُوتُوا ٱلْكِئْبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا ٱللَّهَ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَافِى ٱلسَّمَوَتِ وَمَافِى ٱلأَرْضِ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا الشَّ

- 132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.
- 133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.
- 134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer.
- 135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do. [1]
- 136. O you who believe! Believe in Allâh, and His Messenger (Muhammad ملى الله عليه), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.
- 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief;

وَيِنَهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَكَفَى بِٱللَّهِ وَكِيلًا ﴿ اللَّهِ عَلَى اللَّهِ اللهِ اللهِ اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ

إِن يَشَأْ يُذُهِبِ كُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ إِن يَشَأَ يُذُهِبِ كُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ

مَّنَكَانَ يُرِيدُ ثُوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثُوَابُ الدُّنْيَا فَعِندَ اللَّهِ ثُوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُواْ قَوَّمِينَ بِالْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْعَلَى آنفُسِكُمْ أُواُلُولِدَيْنِ فَهُ لَا أَفُولِدَيْنِ وَالْأَقْرِبِينَ إِن يَكُنْ غَنِيًّا أَوْفَقِيرًا فَاللَّهُ أَوْلَى بِمَا فَظُورًا فَاللَّهُ أَوْلَى بِمَا تَعْمَلُونَ خَبِيرًا فَاللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا فَاللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا فَيَ

يَّنَأَيُّهَا الَّذِينَ ءَامَنُوَا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ، وَالْكِنَابِ الَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ ، وَالْكِينَابِ الَّذِى أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرُ بِاللَّهِ وَمَلَيْهِ كَتِهِ ، وَكُنُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْأَخِرِ فَقَدْضَلَ ضَلَالًا بَعِيدًا إِنَّ

إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ وَلَالِيَهُ وَاللَّهُ وَالْمُ

<sup>[</sup>۱] (V.4:135) Narrated Anas صلى الله عليه وسلم The Prophet رضى الله عنه was asked about the great sins. He said, "They are:

a) To join others in worship with Allah.

b) To be undutiful to one's parents.

c) To kill a person (which Allah has forbidden to be killed i.e.to commit the crime of murdering).

d) And to give a false witness."

<sup>(</sup>Sahih Al-Bukhâri, Vol. 3, Hadîth No. 821).

Allâh will not forgive them, nor guide them on the (Right) Way.

- 138. Give to the hypocrites the tidings that there is for them a painful torment.<sup>[1]</sup>
- 139. Those who take disbelievers for Auliyâ' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.
- 140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.
- 141. Those (hyprocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.
- 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

سَبِيلًا

بَشِرِ ٱلمُنَفِقِينَ بِأَنَّ لَمُمْ عَذَابًا أَلِيمًا

ٱلَّذِينَ يَنَّخِذُونَ ٱلْكَفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَۚ أَيَبْنَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَهِ جَمِيعًا ﴿

وَقَدْنَزَّ لَعَلَيْكُمْ فِي ٱلْكِنْبِ أَنَّ إِذَا سَمِعْنُمُ عَالَمُ الْكِنْبِ أَنَّ إِذَا سَمِعْنُمُ عَالَمُ اللَّهِ اللَّهِ اللَّهُ الْكُوْلُوا اللَّهُ اللْمُلْمُ الللّهُ الللّهُ الللّهُ الللّهُ الللْمُوالِمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْم

الذِينَ يَتَرَبَّصُونَ بِكُمُ فَإِن كَانَ لَكُمُ فَتَّحُ مِّنَ اللَّهِ قَالَ الْكُمْ فَتَحُ مِّنَ اللَّهِ قَالُواْ الْمَدْ نَكُن مَعَكُمْ وَإِن كَانَ لِلْكَنفِرِينَ نَصِيبُ قَالُواْ الْمَ نَسَمَّتُ فِوذَ عَلَيْكُمْ وَنَمْنَعَكُم مِن المُؤْمِنِينَ فَاللَّهُ يَعَكُمُ بَيْنَكُمْ وَنَمْنَعَكُم مِن المُؤْمِنِينَ فَاللَّهُ يَعَكُمُ بَيْنَكُمْ مَيْنَكُمْ يَوْمَ الْفَاللَّهُ لِلْكَنفِرِينَ عَلَى اللَّهُ لِلْكَنفِرِينَ مَن عَلَى اللَّهُ لِلْكَنفِرِينَ عَلَى اللَّهُ لِلْكُنفِرِينَ مَا عَلَى اللَّهُ لِلْكُنفِرِينَ عَلَى اللَّهُ لِلْكُنفِرِينَ مَا عَلَى اللَّهُ لِلْكُنفِرِينَ مَا عَلَى اللَّهُ لِلْكُنفِرِينَ مَا مِن اللَّهُ لِلْكُنفِرِينَ عَلَى اللَّهُ لِلْكُولِينَ عَلَى اللَّهُ لِلْكُولِينَ عَلَى اللَّهُ لِلْكُولِينَ مَا عَلَى اللَّهُ لَهُ اللَّهُ عَلَى اللَّهُ لِلْكُولِينَ عَلَى اللَّهُ لِلْكُولِينَ عَلَى اللَّهُ عَلَى اللَّهُ لِلْكُولِينَ عَلَى اللَّهُ لِلْكُولُولُ اللَّهُ لِلْكُولِينَ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ لَهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلَى الْع

إِنَّ ٱلْمُنَفِقِينَ يُحَنِدِعُونَ ٱللَّهَ وَهُوَخَدِعُهُمْ وَاللَّهُ وَهُوَخَدِعُهُمْ وَإِذَا فَامُواْ كُسَاكَ يُرَآءُ ونَ النَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا اللَّهُ النَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا اللَّهُ

<sup>[1] (</sup>V.4:138) See "Hypocrisy" — Appendix 2.

<sup>[2] (</sup>V.4:142) See (V.57:12-15).

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- 143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth Islâm).
- 144. O you who believe! Take not for Auliyâ' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?
- 145. Verily, the hyprocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.<sup>[1]</sup>
- 146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.
- 147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

مُّذَبِّذَ بِينَ بَيْنَ ذَلِكَ لَآ إِلَىٰ هَتَوُّلَآءِ وَلَآ إِلَىٰ هَتَوُلَآءً وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَلَهُ سَبِيلًا ﴿

يَّاأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَانْنَجِدُواْ ٱلْكَنفِرِينَ أَوْلِيَآ ءَمِن دُونِ ٱلْمُؤْمِنِينَّ أَثْرِيدُونَ أَن تَجَعَـُلُوا بِلَّهِ عَلَيْكُمْ سُلْطَنَا ثُمِينًا ﷺ

إِنَّ ٱلْمُنْفِقِينَ فِي ٱلدَّرْكِ ٱلْأَسْفَكِ مِنَ ٱلنَّادِ وَلَن يَجِدَلَهُمْ نَصِيرًا ۞

إِلَّا ٱلَّذِينَ تَابُواُ وَأَصْلَحُواْ وَاَعْتَصَكُواْ بِاللَّهِ وَٱخْلَصُواْ دِينَهُمْ لِلَّهِ فَأُوْلَتَيِكَ مَعَ ٱلْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ آجُرًا عَظِيمًا إِنَّا

مَّا يَفْعَكُ أُلِلَهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَا مَا يَفْعَكُ أُلِلَهُ الْأَعْلَىمَا اللهُ وَءَامَنتُمْ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا اللهُ

<sup>&</sup>lt;sup>[1]</sup> (V.4:145):

a) Narrated 'Abdullâh bin 'Amr رضى الله عنهما: The Prophet صلى الله عليه وسلم said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

<sup>1.</sup> Whenever he is entrusted, he betrays (proves dishonest).

<sup>2.</sup> Whenever he speaks, he tells a lie.

<sup>3.</sup> Whenever he makes a covenant, he proves treacherous.

<sup>4.</sup> Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Sahih Al-Bukhāri, Vol. 1, Hadith No. 33).

b) See the footnote of (V.9:54).

c) Narrated Abu Hurairah رضى الله عنه said, "The Prophet صلى الله عليه وسلم said, "The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." (Sahih Al-Bukhâri, Vol. 8, Hadith No. 84).

- 148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.
- 149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful.
- 150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.
- 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.
- 152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.
- 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.
- 154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing

﴿ لَا يُحِبُ اللَّهُ ٱلْجَهْرَ بِٱلسُّورَءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمْ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

إِن نُبُدُواْ خَيْرًا أَوْتُخْفُوهُ أَوْتَغَفُواْ عَن سُوٓءِ فَإِن أَللَّهُ كَانَ عَفُوًّا قَدِيرًا ﴿ اللَّهِ اللَّهِ كَانَ عَفُوًّا قَدِيرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ كَانَ عَفُوًّا قَدِيرًا

إِنَّ ٱلَّذِينَ يَكُفُرُونَ بِٱللَّهِ وَرُسُلِهِ . وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ ٱللَّهِ وَرُسُلِهِ . وَيَقُولُونَ نُؤْمِنُ بِبَغْضٍ وَنَصَعُفُرُ بِبَغْضٍ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلًا ﴿

أُولَئِهِكَ هُمُ الْكَفِرُونَ حَقَّا وَأَعْتَدْنَا لِلْكَفِرِينَ عَذَابًا مُهِينًا ﴿ عَذَابًا مُهِينًا

وَٱلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِقُوا بَيْنَ أَحَدِمِنَهُمْ أُولَكِيْكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمُّ مُّ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَفُورًا رَحِيمًا ﴿ اللَّهِ اللَّهُ اللَّهُ عَفُورًا رَحِيمًا ﴿ اللهِ اللهُ اللّهُ اللهُ الل

يَسْنَاكُ أَهْلُ الْكِنْبِ أَن تُنَزِلَ عَلَيْهِمْ كِنْبَا مِنَ السَّمَآءِ فَقَدْ سَأَلُواْ مُوسَىٰ أَكْبَرَ مِن ذَلِكَ فَقَالُوَ الْرَنَا اللَّهَ جَهْرَةً فَأَخَذَ تَهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ أَتَّخَذُواْ الْعِجْلَ مِنْ بَعْدِ مَا جَآءَ تَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَلِكَ وَءَا تَيْنَا مُوسَىٰ سُلْطَكَنَا مُبِينًا اللَّيْ

وَرَفَعْنَافَوْقَهُمُ ٱلطُّورَبِمِيثَقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُواْ ٱلْبَابَسُجَّدًا وَقُلْنَا لَهُمْ لَاتَعْدُواْ فِي ٱلسَّبْتِ worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant [1].

155. Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but the resemblance of 'Îsâ (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Îsâ (Jesus), son of Maryam (Mary) :[عليهما السلام

158. But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Îsâ (Jesus), son of Maryam وأَخَذْنَامِنْهُم مِيثَقًاغِلِيظًا ١

فَبِمَا نَقْضِهِم مِّيثَنَقَهُمْ وَكُفْرِهِم بِاَينتِ ٱللّهِ وَقَنْلِهِمُ ٱلْأَنْبِيَاءَ بِغَيْرِحَقِّ وَقَوْلِهِمْ قُلُوبُنَا عُلْفُ بَلْطَبَعُ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ الاً قَليلًا شَ

وَبِكُفْرِهِمْ وَقُولِهِمْ عَلَىٰ مَرْبَءَ بُهْتَنَّا عَظِيمًا اللهُ

وَقَوْلِهِمْ إِنَّا قَنَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَاقَنَالُوهُ وَمَاصَلَبُوهُ وَلَنكِن شُيِّهَ لَهُمُّ وَإِنَّ ٱلَّذِينَ ٱخْنَلَفُواْفِيهِ لَغِي شَكِّي مِّنْهُ مَا لَكُم بِهِ عِنْ عِلْمٍ الَّا إِنَّا عَالَظُنَّ وَمَا قَنَلُوهُ يَقِينًا ١

مَل زَفَعَهُ اللهُ إِلَيهِ وَكَانَ اللَّهُ عَن رَاحَكِيمًا ١

وَإِن مِنْ أَهْلِ ٱلْكِنْبِ إِلَّا لَيُؤْمِنَنَّ بِدِ - قَبْلَ

<sup>[1] (</sup>V. 4:154) Narrated Abu Hurairah رضى الله عنه (Allâh's Messenger صلى الله عليه وسلم said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'\*." (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 615).

<sup>\*</sup>They said so just to ridicule Allah's Order as they were disobedient to Him. So Allah punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See Tafsir At-Taban).

(Mary), as only a Messenger of Allâh and a human being]<sup>[1]</sup> before his ['Îsâ (Jesus) عليه or a Jew's or a Christian's] death<sup>[2]</sup> (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them—and for their hindering many from Allâh's Way;

161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as

مَوْتِهِ \* وَيَوْمَ ٱلْقِينَ لَهِ يَكُونُ عَلَيْهِمْ شَهِيدًا

فَيُظُلِّهِ مِّنَ ٱلَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أَيُطِلِّهِمْ طَيِّبَاتٍ أَيُّكُمْ الْكَ أُحِلَّتَ لَمُنَّمْ وَبِصَدِّهِمْ عَنسَبِيلِ ٱللَّهِ كَثِيرًا اللَّ

وَٱخْذِهِمُ ٱلرِّبَوْا وَقَدْ نُهُواْعَنْهُ وَٱكِلِهِمْ آمُوَلَٱلنَاسِ بِٱلْبَطِلِ وَٱعْتَدْنَا لِلْكَفِرِينَ مِنْهُمْ عَذَابًا أَلِيسَمًا شَ

لَّكِنِ ٱلرَّسِخُونَ فِي ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ عِمَّا أَنْزِلَ إِلَيْكَ وَمَا أَنْزِلَ مِن قَبْلِكُ وَٱلْمُؤْمِنُونَ عِلَالْقَلَوْةُ وَٱلْمُؤْتُونَ الرَّكَوْةَ وَٱلْمُؤْمِنُونَ عِلَيْلَةِ وَٱلْمَوْمِ ٱلْآخِرِ أُوْلَئِهَ كَسَنُؤْمِنِهِمْ أَجْرًا عَظِيًا لَآنَ

﴿ إِنَّا أَوْحَيْنَاۤ إِلَيْكَكُمَّاۤ أَوْحَيْنَاۤ إِلَى تُوج

<sup>[1] (</sup>V.4:159) See the footnote of (V.3:55).

<sup>(</sup>V.4:159) — "Before his death," has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that 'Îsâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

<sup>[3] (</sup>V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu 'Abdullâh Muhammad bin Isma'îl bin Ibrahîm bin Al-Mughîrah Al-Bukhâri (may Allâh عز و جل be Merciful to him) said: How the Divine Inspiration started to be revealed to Allâh's Messenger صلى الله عليه وسلم . And the Statement of Allâh تعالى : "Indeed, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم ) as We sent the revelation to Nûh (Noah) and the Prophets after him." (V.4:163).

Narrated 'Umar bin Al-Khattâb رضى الله عنه (ضى الله عليه وسلم): I heard Allâh's Messenger صلى الله عليه وسلم saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (Sahih Al-Bukhâri, Vol. 1, Hadîth No. 1).

رضى Al-Hârith bin Hishâm رضى: Al-Hârith bin Hishâm رضى: Al-Hârith bin Hishâm رضى asked Allâh's Messenger رضى asked Allâh's Messenger الله عنه

We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], 'Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

- 164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly.
- 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allah is Ever All-Powerful, All-Wise.
- 166. But Allâh bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.
- 167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism); they have strayed far away. (Tafsir certainly Al-Qurtubî).
- 168. Verily, those who disbelieve and did wrong [by concealing the truth about and his صلى الله علية وسلم Prophet Muhammad message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor

وَٱلنَّيِيِّنَ مِنْ بَعْدِهِ أَوَالْوَحَيْلَ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُوبَ وَنُونُسَ وَهَارُونَ وَسُلَبَكَنَّ وَءَاتَيْنَا دَاوُر دَرَنُورًا شَ

وَرُسُلًا قَدْ قَصَصْنَهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكُلَّمَ ٱللَّهُ مُوسَىٰ

رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِتُلَّايِّكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُ بَعَدَ ٱلرُّسُلُّ وَكَانَ ٱللَّهُ عَنِرًا

لَكِن ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكُ أَنزَلَهُ. بعِـلْمِـةِ ، وَٱلْمَلَابِكَةُ يَشْهَدُونَ وَكُفِّي بأللّهِ شَهِيدًا ١

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُواْضَلَالْ بَعِيدًا

إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَالِيَهُدِيَهُمْ طَرِيقًا ١

Inspiration revealed to you?" Allâh's Messenger صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Âishah رضى الله عنها added: "Verily I saw the Prophet صلى الله عليه وسلم being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over." (Sahih Al-Bukhâri, Vol. 1, Hadîth No. 2)

will He guide them to any way — (Tafsir Al-Qurtubî).

- 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.<sup>[1]</sup>
- 170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.
- 171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" and he was) which He bestowed on Maryam (Mary) and a spirit  $(R\hat{u}h)^{[2]}$  created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One Ilâh (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs. [3]

إِلَّا طَرِيقَ جَهَنَّ مَ خَنلِدِينَ فِهَا أَبَداً وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا اللَّا يَا يَهُا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّتِكُمْ فَامِنُوا خَيْرًا لَكُمْ وَإِن تَكْفُرُوا فَإِنَّ لِلَهِ مَا فِي السَّمَوَتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيًا حَكِيمًا اللَّهُ

يَّنَاهُلُ الْحِتْبِ لَا تَغْلُواْ فِي دِينِكُمْ
وَلَاتَقُولُواْ عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَنْ مَ مَ مَ رَسُولُ اللَّهِ وَكَلِمَتُهُ،
عِيسَى ابْنُ مَنْ مَ وَرُوحُ مِنْهُ فَعَامِنُواْ بِاللَّهِ
وَرُسُلِةٍ وَ لَا تَقُولُواْ ثَلَاثَةُ النَّهُواْ خَيْرًا
وَرُسُلِةٍ وَ لَا تَقُولُواْ ثَلَاثَةُ النَّهُواْ خَيْرًا
لَكُمُ مَ إِنَّمَا اللَّهُ إِلَهُ وَحِدُّ النَّهُواْ خَيْرًا
يَكُونَ لَهُ وَلَدُّلُهُ مَا فِي السَّمَوَتِ
وَمَا فِي الْأَرْضُ وَكَفَى بِاللَّهِ وَحِيلًا (إِنَّ )
وَمَا فِي الْأَرْضُ وَكَفَى بِاللَّهِ وَحِيلًا (إِنَّ )

<sup>&</sup>lt;sup>[1]</sup> (V.4:169) See the footnote of (V. 3:85).

<sup>[2] (</sup>V.4:171) Rûh-ullâh: According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (Bait-ullâh); Allâh's Messenger (Rasûl-ullâh); Allâh's slave ('Abdullâh); Allâh's spirit (Rûh-ullâh), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. 'Îsâ (Jesus). And it was His Word: "Be!" –and he was.[i.e. 'Îsâ (Jesus) was created like Adam].

b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge ('Ilm-ullah); Allâh's Life (Hayât-ullâh); Allâh's Statement (Kalâm-ullâh); Allâh's Self (Dhat-ullâh).

<sup>(</sup>V.4:171) Narrated 'Ubadah رضى الله عنيه وسلم): The Prophet صلى الله عليه وسلم said, "If anyone testifies that Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that Jesus عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" – and he was) which He bestowed on Mary and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "Ubâdah added:

- 172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.
- 173. So, as for those who believed (in Oneness of Allâh Islâmic the Monotheism) did deeds and of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment . And they will not find for themselves besides Allâh any protector or helper.
- 174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسام) from your Lord; and We sent down to you a manifest light (this Our'an).
- 175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path
- 176. They ask you for a legal verdict. Say: "Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah make clear to you (His Law) lest you go astray. is the All-Knower of everything."

لَن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِلَّهِ وَلَا ٱلْمَلَيْكُةُ ٱلْمُقْرَبُونَ وَمَن يَسْتَنكِفَ عَنْ عِبَادَتِهِ ، وَيَسْتَكِيْرِ فَسَيَحْشُرُهُمُ إلَيْهِ جَمِيعًا شَ

فَأَمَّا ٱلَّذِينِ ءَامَنُواْ وَعَيِيلُواْ ٱلصَّلِحَاتِ فَيُولِيهِمُ أَجُورَهُمْ وَيَزِيدُهُم مِن فَصَلِهِ. وَأَمِّنَا ٱلَّذِينَ ٱسْتَنكَفُواْ وَٱسْتَكْبَرُواْ فَيُعَذِّ بُهُ مُ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيَّا وَلَانَصِيرًا لَيْنَا

> يَنَأَتُهَا ٱلنَّاسُ قَدْجَاءَكُمْ مُرْهَانٌ مِّن رَّبِكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُبِينًا ١

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعْتَصَامُواْ بِهِـ فسكيد خلهم في رحمة مِنهُ وَفَضْلِ وَيَهْدِيهِمْ إِلَيْهِ صِرَطًا مُسْتَقِيمًا ١

يَسْتَفْتُونَكَ قُلُ ٱللَّهُ يُفْتِيكُمْ فِي ٱلْكُلْالَةُ إِنِ أُمْرُقُواْ هَلَكَ لَيْسَ لَهُ وَلَدُّ وَلَهُ وَلِهُ وَلَهُ وَلِهُ وَلَهُ وَلَكُ لَلْهُ لَكُونُ لِللّهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِللّهُ لَا لِمُ لِللّهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَاللّهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَا لَهُ لَا لَهُ لَكُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَل نِصْفُ مَاتَرَكَ وَهُوَ يَرِثُهُ ٓ إِن لَمْ يَكُن لَمَا وَلَدُّ فَإِن كَانَتَا ٱثْنَـٰتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكُ وَإِن كَانُوا إِخْوَةً رِّجَا لَا وَيِسَاءَ فَلِلذَّكُر مِثْلُ حَظِ ٱلْأَنْدُنَ ثُي يَنِ ٱللَّهُ لَكُمُ أَن تَضِلُّواْ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمُ اللَّهِ

<sup>&#</sup>x27;Such a person can enter Paradise through any of its eight gates he likes.' ") (Sahih Al-Bukhâri, Vol. 4, Hadîth No. 644).

## Sûrat Al-Mû'idah (The Table spread with Food) V

## In the Name of Allâh the Most Gracious, the Most Merciful

- 1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allâh commands that which He wills.
- 2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or and others nor the people animals[1], coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Harâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.
- 3. Forbidden to you (for food) are: Al-Maitah (the dead animals cattle beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has



## بِلَقَةِ الْآخَرَ الرَّحِيَةِ

يَتَأَيَّهَا ٱلَّذِينَ ءَامَنُوٓ ٱلْوَفُواْ بِٱلْعُقُودُ أُجِلَّتَ لَكُم بَهِيمَةُ ٱلْأَنْعَكِمِ لِلَّامَايُتَانَ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمُ إِنَّالَةَ يَعَكُمُ مَا يُرِيدُ ۞

حُرِّمَتْ عَلَيْكُمُ الْمَيْنَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا الْمِلْمِ الْخِنزِيرِ وَمَا الْمِلْ الْمَا الْمِا الْمَا الْمَامِ الْمَا الْمَا الْمَامِ الْمَا الْمَا الْمَامِ الْ

<sup>[1] (</sup>V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security

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been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub<sup>[1]</sup> (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced severe hunger, with by inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.

- ملى الله عليه They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food ). Say: "Lawful unto you are At-Tayyibât [all kinds of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."
- 5. Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women

ذَكَّيْنُمْ وَمَاذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْنَقْسِمُواْ بِٱلْأَزْلَامِ ۚ ذَالِكُمْ فِسْقُ ٱلْيَوْمَ يَبِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمْ فَلا تَخْشُوهُمْ وَٱخْشُونِ ٱلْيُومَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَنْتُ عَلَيْكُمْ نِعْمَتى وَرَضِيتُ لَكُمُ ٱلْإِسْلَمَ دِينًا فَمَن أَضْطُرَ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفِ لِإِثْمِ فَإِنَّ ٱللَّهَ عَفُورٌ زَحِيدٌ ١

يَسْتَلُونَكَ مَاذَآ أُحِلَّ لَهُمُّ قُلُ أُحِلَّ لَكُمُ ٱلطَّيِّبَتُ وَمَاعَلَمْتُم مِنَ ٱلْجَوَارِجِ مُكَلِّبِينَ تُعَلِّمُونَهُنَ مِمَّا عَلَّمَكُمُ ٱللَّهُ فَكُلُواْ مِمَّا أَمْسَكُنَ عَلَيْكُمْ وَٱذْكُرُواْ ٱسْمَ ٱللَّهِ عَلَيْهِ وَٱنَّقُواْ ٱللَّهُ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ (أَنَّ)

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَ ثُنَّ وَطَعَامُ ٱلَّذِينَ أُوتُوا ٱلْكِنْبَحِلُّ لَكُوْ وَطَعَامُكُمْ حِلُّ لَمَّهُ وَٱلْمُحْصَنْتُ مِنَ ٱلْمُؤْمِنَاتِ وَٱلْمُحْصَنَاتُ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِلَابَ مِن قَبْلِكُمْ إِذَا ءَا تَيْتُمُو هُنَّ أُجُورَهُنَّ مُحْصِنِينَ

<sup>&</sup>lt;sup>[1]</sup> (V.5:3) See the footnotes of (V.2:135) and (V.5:90).

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from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith li.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work: and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles<sup>[1]</sup>. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. [2] Allâh does not want to place you in difficulty, but He wants to purify you, and to ؠڹؘۅؘڵٳؗمؙؾۜڿؚۮؚؾٙٲڂۮٳڽۨۅؘڡؘڹڲػؙڡؙٛڗ يمَنِ فَقَدْ حَبِطُ عَمَلُهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَسرِينَ ١

بَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَا قُمْتُمْ إِلَى ٱلصَّلَوْةِ فأغسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِق وَأَمْسُحُواْ بِرُءُ وسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنُ وَإِن كُنْتُمْ جُنْبًا فَٱطَّهَّرُواْ وَإِن كُنْتُم مَرْضَىٰ أَوْعَلَىٰ سَفَرِ أَوْجَآءَ أَحَدُّ مِنكُم مِنَ ٱلْغَآبِطِ أَوْلَكُمُ سُتُمُ ٱلنِّسَآءَ فَلَمْ يَجِدُواْ مَآءً فَنَيَمَمُواْ صَعِيدًاطَيْبًا فَأَمْسَحُواْ بُوجُوهِكُمْ وَأَيْدِيكُم مِنْهُ مَايُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطَهَرَكُمْ

<sup>[1] (</sup>V.5:6) The superiority of ablution. And Al-Ghurr-ul-Muhajjalûn (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah aying, 'On رضی الله عليه وسلم . He performed ablution and said, " I heard the Prophet صلی الله عليه وسلم saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalun* from the traces of ablution and whoever can increase the area of his radiance\* should do so (by performing ablution in the most perfect manner).' " (Sahih Al-Bukhâri, Vol.1, Hadîth No.138).

<sup>\*</sup>The Prophet صلى الله عليه وسلم did not increase the area more than what is washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur'ân. [For details about Wudu (ablution), see Sahih Al-Bukhâri, Vol.1, (The Book of Ablution)].

<sup>(</sup>V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called Tayammum.

complete His Favour to you that you may be thankful.

- 7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts.
- 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.
- 9. Allâh has promised those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
- 10. And those who disbelieve and deny our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.
- 11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.
- 12. Indeed Allâh took the covenant from Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."
- 13. So, because of their breach of their covenant, We cursed them and made their

وَلِيُتِمَّ نِعْمَتُهُ عَلَيْكُمْ لَعَلَكُمْ تَشْكُرُونَ ١

وَاذْكُرُواْنِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ ٱلَّذِي وَاثَقَاكُم بِهِۦٓٳڋڡؙٞڶتُمۡ سَكِمِعْنَا وَأَطَعْنَا ۗ وَاتَّقُواْ اللَّهُ إِنَّاللَّهَ عَلِيمُ بِذَاتِ ٱلصُّدُورِ ﴿

الجزء ٣

تَأَيُّمَا ٱلَّذِينَ ، امَنُوا كُونُواْ قَوْمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَئَانُ قَوْمِ عَلَىٓ أَلَّا تَعْدِلُواْ أَعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقُوكِيُّ وَأَتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرًا بِمَاتَعْ مَلُونَ ١ وَعَدَاللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَكِمِلُواْ ٱلصَّالِحَاتِ

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايَنتِنَاۤ ٱوْلَتِهِكَ أضحك ألجكيد

لَهُم مَّغْفِرَهُ وَأَجْرُعَظِيمٌ ١

يَتَأَيُّ الَّذِينَ ءَامَنُواْ أَذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هُمَّ قُوْمُ أَن يَبْسُطُوۤ أَ إِلَيْكُمْ أَيْدِيَهُمْ فَكُفَّ أَيْدِيَهُمْ عَنكُمْ وَأُنَّقُواْ ٱللَّهَ وَعَلَى ٱللَّهِ فَلْيَـتُوكَّلُ ٱلْمُؤْمِنُونَ ١

ا وَلَقَدُ أَخَاذَ اللَّهُ مِيثَنِقَ بَنِي إِسْرَاءِيلَ وَبَعَثْنَامِنْهُمُ أَثْنَى عَشَرَنَقِيبًا وَقَالَ أَلَّهُ إِنِّي مَعَكُمْ لَيِنْ أَقَمْتُمُ ٱلصَّكَوْةَ وَءَاتَيْتُمُ ٱلزَّكَوةَ وَءَامَنتُم بِرُسُلِي وَعَزَرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِرَنَّ عَنكُمْ سَيِّئَاتِكُمْ وَلأَدْخِلَنَّكُمْ جَنَّاتٍ تَجِّرى مِن تَحْتِهَا ٱلْأَنْهَارُ فَمَن كَفْرَ بَعْلَدُ ذَالِكَ مِنكُمْ فَقَدْضَلَ سَوَآءَ التكبيل ١

فَيِمَا نَقْضِهِم مِيثَنقَهُم لَعَنَنهُمْ وَجَعَلْنَا

hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinûn* (good-doers — See V.2:112).

- 14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and natred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.
- 15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).
- 16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).
- 17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)<sup>[3]</sup>. Say (O Muhammad صلى الله عليه وسلم):

قُلُوبَهُمْ قَسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَوَاضِعِلِي وَنَسُواْ حَظَّامِمَا ذُكِرُواْ بِدِّ وَلَا نَزَالُ تَطَلِعُ عَلَى خَآبِنَةٍ مِنْهُمْ إِلَّا قِلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللّهَ يُحِبُ الْمُحْسِنِينَ شَيْ

وَمِنَ الَّذِينَ قَالُواْ إِنَّا نَصَدَىٰ أَخَاذُنَا مِيثَنَقَهُمْ فَنَسُواْ حَظَّامِّمَا ذُكِرُوا بِهِ، فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيكَمَةِ وَسَوْفَ يُنَتِئُهُمُ اللَّهُ بِمَاكَانُواْ يَصْنَعُونَ شَيْ

يَكَأَهُلَ الْكِتَنِ قَدْ جَاءً كُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا فِمَا كُنتُمْ تَحْفُونَ مِنَ الْكِتَبِ وَيَعْفُواْ عَن كَثِيرٍ قَدْ جَاءً كُم فِي اللّهِ نُورٌ وَكِتَبُ مُبِينٌ شَيْ

يَهْدِى بِدِ اللَّهُ مَنِ اُتَّبَعَ رِضُوَنَهُ، سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَنتِ إِلَى النُّورِ بِإِذْنِهِ، وَيَهْدِيهِمْ إِلَى صِرَطٍ مُسْتَقِيمِ شَ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُو الْمَسِيحُ اَبْنُ مَرْيَمٌ قُلْ فَمَن يَمْلِكُ مِنَ

<sup>(</sup>V.5:13) a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

<sup>(</sup>V.5:14) a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

<sup>&</sup>lt;sup>3)</sup> (V. 5:17) See the footnotes of (V. 4:171).

"Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

- 18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).
- 19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner. But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.
- 20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Âlamîn (mankind and jinn, in the past)."
- 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers."

الله شَيْعًا إِنْ أَرَادَ أَن يُهَ لِكَ الْمَسِيحَ ابْنَ مَرْكِمَ وَأُمَّكُهُ, وَمَن فِي الْأَرْضِ جَمِيعً أُولِلَهِ مُلْكُ السَّمَوَتِ وَالْأَرْضِ وَمَا بَيْنَهُ مَا يَخْلُقُ مَا يَشَاءُ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَرَىٰ خَنُ ٱبْنَتَوُّ ٱاللَّهِ وَاَحْبَتُوُهُ أَلْكَهُ وَالنَّصَرَىٰ خَنُ ٱبْنَتُو وَاَحِبَتَوُهُ أَفُلُ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ بَلْ اَسْتُم بَشَرُّ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَآهُ وَيُعَذِّبُ مَن يَشَآهُ وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُ مَا وَإِلْيَهِ ٱلْمَصِيرُ ﴿

يَتَاَهُلُ الْكِنْكِ قَدْ جَآءَكُمُ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةِ مِّنَ الرُّسُلِ أَن تَقُولُواْ مَاجَآءَ نَامِنُ بَشِيرِ وَلَا نَذِيرٍ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِ شَيءٍ قَدِيرٌ ﴿ إِنَّ

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ - يَنقَوْمِ أَذْ كُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ أَنْلِيآ ءَ وَجَعَلَكُم اللّهِ عَلَيْكُمْ أَنْلِيآ ءَ وَجَعَلَكُم مُ اللّهِ عَلَيْكُمْ أَنْلِيآ ءَ وَجَعَلَكُم مُ المّ يُؤْتِ أَحَدًا مِنَ ٱلْعَالَمِينَ ﴿ اللّهِ مُلُوكًا وَءَا تَعْكُم مَّالَمْ يُؤْتِ أَحَدًا مِنَ ٱلْعَالَمِينَ ﴿ اللّهِ مُؤْتِ أَحَدًا مِنَ ٱلْعَالَمِينَ ﴿ اللّهِ مُؤْتِ أَحَدًا مِنَ ٱلْعَالَمِينَ ﴾

يَنَقُومِ أَدْخُلُوا ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِي كَنَبَ ٱللَّهُ لَكُمْ وَلَا لِزَلْدُواْ عَلَىٰٓ أَدْ بَارِكُمْ فَنَنقَلِبُواْ خَسِرِينَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.5:19)

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).

- 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."
- 23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يونع ركالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed."
- 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
- 25. He [Mûsâ (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!"
- 26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fâsiqûn (rebellious and disobedient to Allâh)."
- recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you. "The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious See V.2:2)."

قَالُواْ يَكُمُوسَىۤ إِنَّ فِيهَاقَوْمُاجَبَّادِينَ وَإِنَّالَن نَدْخُلَهَاحَتَّىٰ يَغُرُجُواْ مِنْهَا فَإِن يَغْرُجُواْ مِنْهَا فَإِنَّا دَ خِلُونَ ﴿ إِنَّ

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَغَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلَتُمُوهُ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلَتُمُوهُ فَإِنَّكُمُ عَلِيهُونَ وَعَلَى ٱللَّهِ فَتَوَكَّلُواْ إِن كُنْتُم مُؤْمِنِ بِنَ ﴿ إِنْ كُنْتُم مُؤْمِنِ بِنَ ﴿ إِنْ كُنْتُم مُؤْمِنِ بِنَ ﴿ إِنْ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْ اللَّهُ الللَّهُ اللَّهُ الللْهُ اللللْمُ الللْمُولَى الْمُؤْمِنُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ اللَّهُ اللْمُ الللْمُ اللَّهُ الللْمُ الللللْمُ الللْمُ اللَّلِمُ الللْمُ الللْمُ اللَّ

قَالُواْيَكُوسَىٰ إِنَّالَن نَّذْخُلَهَاۤ أَبَدَاُمَّادَامُواْ فِيهَآ فَاُذْهَبْ أَنتَ وَرَبُّكَ فَقَلْتِلاۤ إِنَّاهَاهُنَا قَاعِدُونَ ﴾

قَالَ رَبِّ إِنِّى لَا أَمْلِكُ إِلَّا نَفْسِى وَأَخِى فَأَفْرُقُ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَسِقِينَ ۞

قَالَ فَإِنَّهَا مُحَرَّمَةُ عَلَيْهِمْ أَرْبَعِينَ سَنَةُ يَتِيهُونَ فِي ٱلْأَرْضِ فَلَا تَأْسَ عَلَى ٱلْفَوْمِ ٱلْفَسِقِينَ ۞

﴿ وَٱتَّلُ عَلَيْهِمْ نَبَأَ ٱبْنَى ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرِّبَانَا فَنُقُبِّلُ مِنْ أَحَدِهِمَا وَلَمْ يُنَقَبَلُ مِنَ ٱلْآخَرِ قَالَ لَأَقْنُلُنَكَ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُنَّقِينَ ﴿

<sup>[1] (</sup>V.5:27) Narrated 'Abdullâh صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbîl)." (Sahih Al-Bukhâri, Vol.9, Hadîth No.6)

Narrated 'Abdullâh bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another." (Sahih Al-Bukhâri, Vol.9, Hadîth No.7).

- 28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Âlamîn' (mankind, jinn, and all that exists)."
- 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrong-doers)."
- 30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.
- 31. Then Allâh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.
- 32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!
- 33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet

لَيِنْ بَسَطَتَ إِلَى يَدَكَ لِنَقْنُكِنِي مَاۤ أَنَاْ بِبَاسِطِ يَدِى إِلَيْكَ لِأَقْنُلَكَ إِنِّ آخَافُ ٱللَّهَ رَبَّ ٱلْعَنكَمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

إِنِّ أُرِيدُ أَن تَبُو ٓ أَبِإِتْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَبِ ٱلنَّارِ وَذَلِكَ جَزَّ وُأْ ٱلظَّالِمِينَ ﴿ ثَا

فَطُوَّعَتْ لَهُ،نَفْسُهُ،قَنْلَ أَخِيهِ فَقَنْلَهُ،فَأَصْبَحَ مِنَ ٱلْخَسِرِينَ ثَنَّ

> إِنَّمَاجَزَّ وَّا ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُ, وَيَسْعَوْنَ فِي ٱلْأَرْضِ فَسَادًا أَن يُفَتَّلُوٓ ا أَوْيُصَكَلَبُوۤا أَوْتُفَطَّعَ أَيْدِيهِ مِ

<sup>[1] (</sup>V.5:32) Narrated Anas bin Mâlik رضى الله عنه. The Prophet صلى الله عليه وسلم said, "The biggest of Al-Kabâ'ir (the great sins) are: (1) To join others as partners in worship with Allâh, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." (Sahih Al-Bukhâri, Vol.9, Hadîth No.10).

be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

- 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.
- 35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.<sup>[1]</sup>
- 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. [2]
- 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.
- 38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.
- 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.
- 40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He

وَٱرْجُلُهُم مِنْ خِلَفِ أَوْيُنفَوْ أُمِنَ ٱلْأَرْضِ ذَالِكَ لَهُمْ خِزْيُ فِي ٱلدُّنْيَا وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابُ عَظِيمٌ ﴿ إِلَا ٱلَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمٌ فَأَعْلَمُوا أَنَ ٱللَّهَ عَفُورٌ رَّحِيمٌ ﴿

يَّا يَهُا الَّذِينَ ، امَنُواْ اَتَّقُواْ اللَّهَ وَابْتَغُواْ إِلَيْهِ الْوَسِيلَةَ وَجَهِدُواْ فِي سَبِيلِهِ، لِعَلَّكُمْ تُفْلِحُونَ ﴿

إِنَّ ٱلَّذِينَ كَفَرُواْ لَوَاْتَ لَهُ مَنَافِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَكُهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ ٱلْقِيكَمَةِ مَالُقُبِّلَ مِنْهُ مِّ وَلَمُكُمْ عَذَابُ أَلِيمُ الْهِالِمُ الْهَالِمُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

يُرِيدُونَ أَن يَغُرُجُواْ مِنَ النَّارِوَمَاهُم بِخَرِجِينَ مِنْهَا وَلَهُمْ عَذَابُ مُّقِيمٌ ﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا جَزَآءًا بِمَاكَسَبَانَكَلَا مِّنَ اللَّهِ وَاللَّهُ عَنِيزُ حَكِيدٌ ﴿

فَنَ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْةً إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿ اللَّهُ

أَلَمْ تَعْلَمْ أَنَّ أَلِلَهَ لَهُ مُلْكُ ٱلسَّمَوَٰتِ
وَالْأَرْضِ يُعَذِبُ مَن يَشَآهُ وَيَغْفِرُ لِمَن يَشَآهُ

<sup>[1] (</sup>V.5:35) See the footnote of (V.2:186).

<sup>[2] (</sup>V.5:36) See the footnote of (V.3:91).

forgives whom He wills. And Allâh is Able to do all things.

- ملى الله عليه Messenger (Muhammad صلى الله عليه ارسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are beware!" And given then not this, whomsoever Allâh wants to put in Al-Fitnah [error, because of his rejecting of Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.
- 42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.
- 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.
- 44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a

وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ يَاأَيُّهَا ٱلرَّسُولُ لَا يَعَزُّنِكَ ٱلَّذِينَ يُسكرعُونَ فِي ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَوْتُؤْمِن قُلُوبُهُمْ وَمِنَ ٱلَّذِينَ هَادُوْاْسَتَنْعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ ٱلْكَلِمَ مِنْ بَعْدِ مَوَاضِعِلَةٍ ، يَقُولُونَ إِنْ أُوتِيتُ مَّ هَٰذَا فَخُذُوهُ وَ إِن لَّمُ تُؤْتَوَهُ فَٱحْذَرُواْ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِن ٱللَّهِ شَنْكَأَ أُوْلَتِكَ ٱلَّذِينَ لَمُرْيُرِدِٱللَّهُ أَن يُطَهِّ رَقُلُو بَهُ مَ لَهُمْ فِي ٱلدُّنْيَا خِزْيٌّ وَلَهُمْ في ٱلْآخِرَةِ عَذَابُ عَظِيمُ سَمَّعُونَ لِلْكَذِبِ أَكَّلُونَ لِلسُّحْتِ فَإِن جَآءُوكَ فَأَحَكُم بَيْنَهُمْ أَوْأَعْرِضَ عَنْهُمُ وَ إِن تُعْرِضَ عَنْهُمْ فَكَان يَضُرُوكَ شَيْئاً وَإِنْ حَكَمْتَ فَأَحَكُم بَيْنَهُم بِٱلْقِسْطِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ١ وَكَيْفَ يُحَكِّمُونَكَ وَعِندُهُمُ ٱلتَّوْرَنةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتُولُّونَ مِنْ بَعَدِ ذَالِكَ وَمَآ أُوْلَتِكَ بِٱلْمُؤْمِنِينَ ٢

إِنَّا أَنْزَلْنَا ٱلتَّوْرَنَةَ فِيهَا هُدَى وَنُورٌ يَعَكُمُ بِهَا النَّبِيتُونَ ٱلَّذِينَ آسَلَمُواْ لِلَّذِينَ هَادُواْ وَٱلزَّبَنِيتُونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُواْ مِن كِنْكِ ٱللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَاءً فَكَ مِن كِنْكِ ٱللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَاءً فَكَ تَخْشُواْ ٱلنَّكَاسَ وَٱخْشُونِ وَلَاتَشْتَرُواْ يَخْشُونِ وَلَاتَشْتَرُواْ بِعَايَنِي ثَمَنَا قَلِيلًا وَمَن لَمْ يَحْكُم بِمَا أَنزَلَ ٱللَّهُ فَالنَّهُ مُنْ اللَّهُ مَن اللَّهُ اللَّهُ اللَّهُ الْكَنْفِرُونَ اللَّهُ الْكَنْفِرُونَ اللَّهُ اللَّهُ الْكَنْفِرُونَ اللَّهُ اللَّهُ الْكَنْفِرُونَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْكَنْفِرُونَ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَلِيْدِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَلِيْدِ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُعَالَّةُ الْمُنْ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنِهُ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمُ الْمُؤْمِنُ الْمُؤْمِنَا الْمُؤْمِنُ الْمُؤْمِنَا الْمُؤْمِنَالَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِ الْمُؤْمِنُ الْمُؤْمِنُولُومُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِم

lesser degree as they do not act on Allâh's Laws).[1]

- 45. And We ordained therein for them: "Life for life, [2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zâlimûn (polytheists and wrong-doers — of a lesser degree).
- 46. And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), [3] confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al Muttaqûn (the pious — See V.2:2).
- 47. Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree)] to Allâh.
- 48. And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old

وَكُنَبْنَاعَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُكِ بِٱلْأَذُنِ وَٱلسِّنَ بِٱلسِّنِ وَٱلْجُرُوحَ قِصَاصُّ فَمَن تَصَدَّقَ بِهِ عَهُوَ كَفَارَةٌ لَهُ وَمَن لَّمْ يَعِكُم بِمَاۤ أَنزَلَ ٱللَّهُ فَأُوْلَٰ بِكَ هُمُ ٱلظَّلِمُونَ ١

وَقَفَّيْنَا عَلَىٰٓ ءَاتَٰزِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَنَّةِ وَءَاتَيْنَكُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْدِ مِنَ ٱلتَّوْرَعَةِ وَهُدَى وَمَوْعِظَةً لِلْمُتَّقِينَ ١

وَلْيَحْكُمُ أَهْلُ ٱلْإِنجِيل بِمَآ أَنزَلَ ٱللَّهُ فِيهِ وَمَن لَّمَ يَحْكُم بِمَا أَنزَلُ ٱللَّهُ فَأُوْلَتِيكَ هُمُ ٱلْفَسِقُونَ ١

وأنزَلْنَآ إِلَيْكَ ٱلْكِتَبَ بِٱلْحَقِّ مُصَدِّقًا لِمَابَيْتَ يَدَيْهِ مِنَ ٱلْكِتَابِ وَمُهَيِّمِنَّا عَلَيْهِ فَأَحْكُم بَيْنَهُ مِهِمَا أَنْزَلَ ٱللَّهُ وَلَا تَتَّبِعُ أَهُوآءَ هُمْ عَمَّا

<sup>[1] (</sup>V.5:44) For different degrees of Kufr (Disbelief) see Appendix 2, "Polytheism and

<sup>(</sup>المنع الله عليه وسلم Said, "The blood وسلم الله عليه وسلم Allâh's Messenger وسلم said, "The blood of a Muslim who confesses that *Lâ ilaha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases.

<sup>1)</sup> Life for life in case of intentional murder without right [i.e. in Qisâs (Law of Equality in punishment)],

<sup>2)</sup> A married person who commits illegal sexual intercourse, and

<sup>3)</sup> The one who reverts from Islâm (apostates) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islâmic Religion). (See Fath Al-Bari, Vol. 15, page No.220, for details). (Sahih Al-Bukhâri, Vol.9, Hadîth No.17).

صلى الله عليه وسلم الم (V.5:46) Narrated Abu Hurairah رضى الله عنه الله عليه وسلم heard Allâh's Messenger صلى الله عليه وسلم saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Îsâ (Jesus)]." (Sahih Al-Bukhari, Vol. 4, Hadith No. 651)

Scriptures)<sup>[1]</sup>. So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

49. And so judge (you O Muhammad الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).

**50.** Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).

جَآءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًاْ وَلَوْشَآءَ اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِيَبْلُوكُمْ فِي مَآءَ اتّنكُمْ فَاسْتَبِقُواْ الْخَيْرَتِ إِلَى اللّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَيِّثُكُمُ بِمَا كُنْتُدْ فِيهِ تَغْنَلِفُونَ ﴿ اللَّهِ اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَيِّثُكُمُ بِمَا كُنْتُدْ فِيهِ تَغْنَلِفُونَ ﴿ اللَّهِ اللَّهِ مَرْجِعُكُمْ خَمِيعًا

أَفَحُكُم ٱلجَهِلِيَةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ اللَّهِ مُكَمَّا لِقَوْمِ يُوقِنُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ

<sup>(</sup>V.5:48) *Muhaimin*: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

<sup>(</sup>V.5:50): Narrated Ibn 'Abbås رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "The most hated persons to Allåh are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the *Haram* (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islåmic period of Ignorance should remain in Islâm; and (3) a person who seeks to shed somebody's blood without any right." (*Sahih Al-Bukhâri*, Vol. 9. *Hadîth* No. 21).

- 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
- 53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
- 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows whom He wills. And Allâh All-Sufficient for His creatures' needs. All-Knower.
- 55. Verily, your *Walî* (Protector Helper) is none other than Allâh, His Messenger, and the believers, — those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they are Râki 'ûn<sup>[1]</sup> (those who bow down or submit themselves with obedience to Allâh in prayer).
- 56. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.[2]

فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَرِعُونَ فِيهُمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآبِرَهُ فَعَسَى ٱللَّهُ أَن يَأْتِي بِٱلْفَتْحِ أَوْأَمْرِ مِنْعِندِهِ، فَيُصْبِحُواْعَلَى مَآأَسَرُّواْ فِي أَنفُسهم نَدِمِينَ شَ

وَنَقُولُ ٱلَّذِينَ ءَامَنُوٓا أَهَآوُلآءِ ٱلَّذِينَ أَفْسَمُوا بِٱللَّهِ جَهْدَ أَيْمَنِهُمْ إِنَّهُمْ لَعَكُمْ حَبِطَتَ أَعْمَلُهُمْ فَأَصْبَحُواْ خَسِرِينَ (اللهُ)

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن رَّتَذَ مِنكُمْ عَن دِينِهِ عَسَوْفَ يَأْتِي ٱللَّهُ بِقَوْمِ يُحِبُّهُمْ وَيُحِبُّونَهُۥ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَنفرينَ يُجِنهدُونَ في سَبيلُ اللهِ وَلَا يَخَافُونَ لَوْمَةَ لَآبِعِ ذَالِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ وَاسِعٌ عَلِيمُ إِنَّ

إِنَّهَا وَلَيُّكُمُ ٱللَّهُ وَرَسُولُهُ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوْةَ وَيُؤْتُونَ ٱلزَّكُوةَ وَهُمْ رَاكِعُونَ ٥

وَمَن سَوَلَ ٱللَّهَ وَرَسُولَهُ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَالِبُونَ (١٠)

<sup>&</sup>lt;sup>[1]</sup> (V.5:55) See the footnote of (V.2:43). <sup>[2]</sup> (V 5.56) See the footnotes (A) and (B) of (V.27:59).

- 57. O you who believe! Take not as Auliyâ' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.
- 58. And when you proclaim the call for As-Salât [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not. [1]
- 59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?"
- 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَانَنَّخِذُواْ ٱلَّذِينَ ٱثَّخَذُواْ دِينَكُرُ هُزُوَا وَلَعِبًا مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِئنَبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآ ءَ وَاتَّقُواْ ٱللَّهَ إِن كُنْئُم مُّوْمِنِينَ ﴿ ثَنِيْ

وَإِذَانَا دَيْتُمْ إِلَى ٱلصَّلَوْةِ ٱتَّخَذُوهَا هُزُواً وَلَعِبَا ذَالِكَ بِأَنَّهُمْ قَوْمُ لَا يَعْقِلُونَ (﴿

قُلْ يَتَأَهْلُ ٱلْكِنْكِ هَلْ تَنقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمُ فَسِقُونَ (إِنَّ

قُلْ هَلْ أُنَيِّتُكُم بِشَرِيِّ نَاكِ مَثُوبَةً عِندَ اللَّهِ مَن لَعَنهُ اللَّهِ مَن لَعَنهُ اللَّهُ وَعَضِب عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنازِيرَ وَعَلَى مِنْهُمُ الْقِرَدَةَ وَالْخَنازِيرَ وَعَبَدَ الطَّعْفُوتَ أُولَتِهِ فَشَرُ مَكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ (إِنَّ السَّبِيلِ (إِنَّ السَّبِيلِ (إِنَّ السَّبِيلِ (إِنَّ السَّبِيلِ (إِنَّ اللَّهُ السَّبِيلِ (إِنَّ اللَّهُ السَّبِيلِ (إِنَّ اللَّهُ اللَّ

<sup>(</sup>V.5:58) How the *Adhân* (the call to prayer)\* for the prayer was started. And the Statement of Allâh عزوجل:

<sup>&</sup>quot;And when you proclaim the call to prayer (Adhân) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allah عز و جل: "When the call (*Adhan*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رضى الله عنه: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce *Adhân* for the prayer by saying its wordings twice (in doubles), and for the *Iqâmah* (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (*Iqâmah* is pronounced when the people are ready for the prayer). (*Sahih Al-Bukhâri*, Vol. 1, *Hadîth* No. 577).

<sup>\*</sup>The wording of Adhân: Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar; Ashhadu an lâ ilah illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammad-ar-Rasûl-Ullâh, Ash-hadu anna Muhammad-ar-Rasûl-Ullâh; Hayya-'alas-Salâh, Hayya 'alas-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.

worshipped Tâghût<sup>[1]</sup> (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

- 61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.
- 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Ribâ (usury)]. Evil indeed is that which they have been doing.
- do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
- 64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands<sup>[2]</sup> are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth.

وَإِذَاجَاءُ وَكُمْ قَالُوٓاْءَ امَنَّا وَقَد دَّخَلُواْ بِٱلْكُفْر وَهُمْ قَدْ خَرَجُواْ بِهِ عَوَاللَّهُ أَعَلَمُ بِمَا كَانُواْ يَكْتُمُونَ اللَّا

وَتَرَىٰ كَثِيرًا مِنْهُمْ يُسَرِعُونَ فِي ٱلْإِثْمِ وَٱلْعُدُونِ وَأَحَلِهِمُ ٱلسُّحْتَ لَبِنْسَ مَا كَانُواْ يَعْمَلُونَ (اللهُ

لَوَلَا يَنْهَا لُهُمُ الرَّبِّينِيُّونَ وَٱلْأَحْبَارُعَن قَوْ لِمِمُ ٱلإنْمَ وَأَكْلِهِمُ ٱلشُّحْتَ لَبِنْسَ مَاكَانُواْ يَصْنَعُونَ

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةً عُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ عَا قَالُواْ بَلَ يَدَاهُ مَبْسُوطَتَان يُنفِقُ كَيْفَ هَشَاهُ وَلَيَزِيدَ كَ كُثِيرًا مِنْهُم مَّا أُنزِلَ إِلَيْكَ مِن زَبِكَ طُغْيَكُنَا وَكُفْراً وَٱلْقَيْنَا بَيْنَهُمُ ٱلْعَدَوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَامَةِ كُلُّمَا أَوْقَدُواْ نَارًا لِلْحَرَبِ أَطْفَأَهَا ٱللَّهُ وَيَسْعَوْنَ فِي ٱلْأَرْضِ فَسَادًا وَٱللَّهُ لَا يُحِتُ ٱلْمُفْسِدِينَ اللهُ

<sup>[1] (</sup>V.5:60) Tâghût: See the footnote of (V.2:256).
[2] (V.5:64) Sifât-ullâh صفات الله عـز وجـل (Qualities of Allâh): [See the footnote of

Narrated Ibn 'Umar: رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, Allâh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King' "

said, 'Allâh will grasp the (planet of) صلى الله عليه وسلم said, 'Allâh will grasp the planet of) earth' " (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 509).

And Allâh does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become Al-Muttaqûn (the pious — See V.2:2) We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad صلى الله عليه رسلم as 'Abdullâh bin Salâm<sup>[1]</sup>, but many of them do evil deeds.

وَلَوْأَنَّ أَهْلَ الْكِتَنبِ ءَامَنُواْ وَاتَّقُواْ لَكَفَّ ذَنَاعَنُهُمْ سَتِثَانِهِمْ وَلاَدْ خَلْنَهُمْ جَنَّتِ النَّعِيمِ (اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُم النَّعِيمِ (اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ

وَلَوْاَنَهُمُ اَقَامُواْ التَّوْرَيَةَ وَالْإِنجِيلَ وَمَا أَنزِلَ إِلَيْهِم مِن زَبِهِمْ لَأَكُ لُواْمِن فَوْقِهِ مُوَمِن تَعْتِ أَرْجُلِهِمْ مِنْهُمْ أَمَدُّ مُقْتَصِدَ أَنَّ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ اللَّا

صلى الله الله (V.5:66) Narrated Anas رضى الله عنه. When the news of the arrival of the Prophet صلى الله at Al-Madinah reached 'Abdullah bin Salam, he went to him (i.e. the Prophet صلى الله الله to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" the Prophet صلى الله عليه وسلم replied, "Jibrael (Gabriel) has just now informed me of that." Ibn Salâm said, "He [i.e. Jibrael (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet صلى الله عليه وسلم said, "As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fishliver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullah bin Salam said, "I testify that Lâ ilâha illallâh (none has the right to be worshipped but Allâh) and that you are the Messenger of Allah", and added, "O Allah's Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islâm." The Jews came and the Prophet صلى الله عليه وسلم said, "What kind of man is 'Abdullâh bin Salâm among you?" They replied, "The best of us and the son of the best of us and the صلى الله most superior among us, and the son of the most superior among us." The Prophet said, "What would you think if 'Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet صلى الله عليه وسلم repeated his question and they gave the same answer, then 'Abdullah came out to them and said. "I testify that ملى الله الأعلام (none has the right to be worshipped by Allâh), and that Muhammad عليه الله is the Messenger of Allâh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he

- وسلى الله عليه Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.
- 68. Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.
- 69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad ملى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. [1]
- 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.
- 71. They thought there will be no Fitnah (trial or punishment), so they became blind

﴿ يَنَأَيُّهَا ٱلرَّسُولُ بَلِغٌ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِكُّ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ أَو ٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَفِرِينَ ﴿ إِنَّ

قُلْ يَتَأَهْلَ ٱلْكِنَٰبِ لَسَّتُمْ عَلَىٰ شَى عِحَقَّىٰ تُقِيمُواْ ٱلتَّوْرَئَةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن زَبِّكُمُّ وَلَيَزِيدَ كَ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن زَبِكَ طُلغْ يَننَا وَكُفْرًا فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَفِرِينَ (اللهَ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّنِئُونَ وَٱلنَّصَنَرَىٰ مَنْءَامَنَ عِاللَّهِ وَٱلْيَوْمِ ٱلْاَحْرِ وَعَمِلَ صَلِحًا فَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَعْزَنُونَ ﴿ الْنَّا صَلِحًا فَلَاحَوْفُ عَلَيْهِمْ وَلَاهُمْ يَعْزَنُونَ ﴿

لَقَدْ أَخَذْ نَامِيثَنَّ بَنِي إِسْرَءِ يلُ وَأَرْسَلْنَا إِلَيْهِمْ رُسُولُا بِمَالَا تَهْوَى الْفَيْمِمُ رُسُولُا بِمَالَا تَهْوَى الْفَسُمُمْ فَرِيقًا كَذَبُواْ وَفَرِيقًا يَقْتُلُونَ ﴿ اللَّهُ اللّ

وَحَسِبُوا أَلَاتَكُوكَ فِتْنَةٌ فَعَمُواْ وَصَمُّواْ ثُمَّ

<sup>(</sup>i.e.'Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Messenger." (Sahih Al-Bukhari, Vol.5, Hadîth No.275).

<sup>(</sup>V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (*Tafsir At-Tabarî*) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad صلى الله عليه وسلم, no other religion except Islâm will be accepted from anyone.

and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allâh is the Messiah ['Îsâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Îsâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode [1]. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. [2]

75. The Messiah ['Îsâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddîqah [i.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

تَابَ اللهُ عَلَيْهِ مُرْثُمَّ عَمُواْ وَصَعَواْ أَصَعَواْ وَصَعَواْ وَصَعَواْ وَصَعَواْ وَصَعَواْ وَصَعَوا وَصَعَوا وَصَعَواً وَصَعَوا وَصَعَوا وَصَعَوا وَصَعَوا وَصَعَوا وَصَعَوا وَصَعَوا وَصَعَوا وَصَعَوا وَصَعَالُونَ وَاللَّهُ وَمُعَالِمُ وَاللَّهُ وَاللَّهُ وَمُعَالُونَ وَاللَّهُ وَمُعَالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمُعَالِمُونَ وَاللَّهُ وَمُعَالِمُ وَاللَّهُ وَاللّمُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَالْمُعُلِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّالِمُ وَاللَّالِمُ وَالْمُعُلِقُولُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَاللّ

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوۤ أَإِنَ ٱللَّهَ هُوَ
الْمَسِيحُ ٱبْنُ مَرْيَكٌ وَقَالَ ٱلْمَسِيحُ يَلْبَنِيَ
إِسْرَةِ يِلَ ٱعْبُدُواْ ٱللَّهَ رَبِي وَرَبَّكُمُ اللَّهُ مَن
يُشْرِكَ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَلَهُ
النَّا أَذُّو مَا لِلظَّلِمِينَ مِنْ أَنصَ ارِ الْآَثَا

لَّقَدْ كَفَرَ الَّذِينَ قَالُوٓ الْإِنْ اللَّهَ ثَالِثُ ثَلَا ثَغُو وَمَامِنْ إِلَهِ إِلَّا إِلَهُ وَحِدُّ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَا بُ أَلِيمُ ﴿ إِنَّهُ اللَّهِ عَذَا بُ أَلِيمُ اللَّهِ

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُ، وَٱللَّهُ عَنْفُورٌ رَّحِيتُ اللَّهِ

مَّا ٱلْمَسِيحُ آبْنُ مَرْبَعَ إِلَّارَسُولُ قَدْخَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُ، صِدِيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامُّ ٱنظُرْكَيْفَ نَبَيِّنُ لَهُمُ ٱلْآيكَ ثُمَّ ٱنظُرْ آنَك يُؤْفَكُونَ ﴿

<sup>[1] (</sup>V.5:72): See the footnote of the (V.2:165).

<sup>[2] (</sup>V.5:74) Narrated Anas bin Mâlik رضى الله عنه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (Sahih Al-Bukhâri, Vol. 8, Hadîth No. 321).

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower."

77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel<sup>[1]</sup> who disbelieved were cursed by the tongue of

قُلُ أَتَعَبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرَّا وَلَا نَفْعَاً وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

قُلْيَتَأَهْلَ أَلْكِتَبِ لَا تَغْلُواْ فِي دِينِكُمْ غَيْرَالْحَقِّ وَلَاتَتَبِعُوَا أَهْوَآءَ قَوْمِ قَدْ ضَكُلُواْ مِن قَبْلُ وَأَضَكُوا كَثِيرًا وَضَلُوا عَن سَوَآءِ ٱلسَّكِيلِ ﴿ ﴾

لُعِنَ ٱلَّذِينَ حَفَرُواْ مِنْ بَخِت إِسْرَتِهِ يلَ

Narrated Abu Hurairah رضى الله عنه وسلم that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh willed to test three Isrâelis who were a leper, a blind man and a bald headed man. So. He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help

<sup>[1] (</sup>V.5:78). The tale of a leper, a bald man and a blind man:

Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds.

- 79. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.
- 80. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.
- 81. And had they believed in Allah, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fâsiqûn (rebellious, disobedient to Allâh).
- 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn, [1] and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

عَلَىٰ لِسَكَانِ دَاوُودَ وَعِيسَى ٱبْنِ مَرْيَعَ ذَرِلكَ بِمَاعَصُواْ وَكَانُواْ يَعْتَدُونَ ﴿

كَانُواْ لَا يَـتَنَاهَوْنَ عَن مُّنكَر فَعَلُوهُ لَبَنْسَ مَاكَانُواْ يَفْعَلُوكَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

تكرى كنيرًا مِنْهُ مُرَدَّةً لَوْتَ ٱلَّذِينَ كَفَرُواْ لَبِيشَ مَاقَدَّ مَتْ لَمُعْرَانِفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِ مَ وَفِي ٱلْعَكَذَابِ هُمْ خَالِدُونَ ﴿

وَلَوْكَانُواْ يُوْمِنُونَ بِٱللَّهِ وَٱلنَّبِي وَمَآ أُنْرِكَ إِلَيْهِمَا آتَّخَذُوهُمْ أَوْلِيَآ } وَلَكِنَ كَثِيرًا مِنْهُمْ فَلْسِقُونَ

النَّاحِدَنَّ أَشَدَّ النَّاسِ عَدَوَةً لِلَّذِينَ عَامَنُوا ٱلْيَهُودَوَالَّذِينَ أَشْرَكُوٓ أَوَلَتَجِدَتَ أَقْرَبَهُ مَمَوَدَّةً لِلَّذِينَءَامَنُواْ الَّذِينَ قَالُوٓاْ إِنَّانَصَكَرَئَّ ذَالِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانَا وَأَنَّهُ مُ لَا يَسْتَكُبُرُونَ اللَّهُ

me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allâh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allah is pleased with you and is angry with your two companions." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 670).

<sup>[1] (</sup>V.5:82) Al-Mushrikûn: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.

- 83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.
- 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم "أرضى الله عنهم and his Companions."
- 85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers).
- 86. But those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
- 87. O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.
- 88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.
- 89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have

وَإِذَاسَمِعُواْمَا أَنْزِلَ إِلَى ٱلرَّسُولِ تَرَى أَعْيِنَهُم تَفِيضُ مِكَ ٱلدَّمْعِ مِمَّاعَ فُواْمِنَ ٱلْحَقِّ يَقُولُونَ رَتَنَاءَامَنَافَأُكُنْبُكَامَعَ ٱلشَّهِدِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

الجزء ٧

وَمَالَنَا لَا نُوْمِنُ بِٱللَّهِ وَمَاجَآءَ نَامِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَارَبُّنَامَعَ ٱلْقَوْمِ ٱلصَّلِحِينَ 🚳

فَأَثْبَهُمُ ٱللَّهُ بِمَاقَالُواْجَنَّتِ تَجْرى مِن تَحْتِهَا ٱلْأَنْهَارُخَالِدِينَ فِهَأْ وَذَالِكَ جَزَآءُ ٱلْمُحْسِنِينَ (١٠)

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِتَايَدِينَآ أُوْلَيَهِكَ أَصِعَابُ الْجَحِيمِ ١

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يُحَرِّمُواْ طَيِّبَتِ مَآأَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓ أَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿

وَكُلُواْمِمَارَزَقَكُمُ اللهُ حَلَالُاطِيبَ أَوَاتَفُواْ اللهَ ٱلَّذِيَّ أَنتُم بِهِ عَمُؤْمِنُونَ ﴿ اللَّهِ اللَّهِ مَا أَنتُم بِهِ عَمُؤْمِنُونَ ﴿ اللَّهِ اللَّهِ

لَا يُوَاخِذُكُمُ اللَّهُ بِٱللَّغُوفِيَّ أَيْمَانِكُمْ وَلَكِن يُوَاخِذُكُم بِمَاعَقَدَتُمُ ٱلْأَيْمَنَ فَكَفَّرَيُهُ إِطْعَامُ عَشَرَةِ مَسَكِكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْكِسُوتُهُمْ أَوْتَحْرِيرُ رَقَبَةٍ فَمَن لَمْ يَجِدْ فَصِيامُ ثَلَاثَةِ أَيَّامِ ذَالِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفَتُ مُ وَأَحْفَ ظُوٓ أَأَيْمُنَكُمُ كُذَالِكَ يُبَيْنُ

sworn<sup>[1]</sup>. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb<sup>[3]</sup>, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful<sup>[4]</sup>

91. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of

ٱللَّهُ لَكُمْ ءَ اينتِهِ عَلَمَلَكُورَ مَّشْكُرُونَ ١

يَّنَأَيُّهَا ٱلَّذِينَ مَامَنُوٓ أَإِنَّمَا ٱلْخَفَرُوَ ٱلْمَيْسِرُوَ ٱلْأَنصَابُ وَٱلْأَزْلَامُ رِجْسُ مِّنْ عَمَلِ ٱلشَّيْطَنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُقْلِحُونَ ۞

إِنَّمَايُرِيدُ ٱلشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَلَاوَةَ وَالْبَعْضَآءَ فِي ٱلْخَمَّرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمُ عَن ذِكْرِ ٱللَّهِ

<sup>[1] (</sup>V.5:89) Narrated Abu Hurairah رضى الله عنه. The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allâh's Messenger صلى الله عليه وسلم also said, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded. (Sahih Al-Bukhâri, Vol. 8, Hadith No. 621).

<sup>&</sup>lt;sup>[2]</sup> (V.5:89) It is better not to take oaths, but if you have taken it, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

<sup>&</sup>lt;sup>[3]</sup> (V.5:90) Animals that are sacrificed (slaughtered) on *An-Nusub\** and for the idols.

Narrated 'Abdullâh رضى الله عنه عليه وسلم said that he met Zaid bin 'Amr bin Nufail at a place near Baldah and this had happened before Allâh's Messenger صلى الله عليه وسلم received the Divine Revelation. Allâh's Messenger صلى الله عليه وسلم presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Ansâb) nor do I eat except that on which Allâh's Name has been mentioned on slaughtering." (Sahih Al-Bukhâri, Vol.7, Hadîth No.407). [See also the footnote of (V.2:135)].

<sup>\*</sup> An-Nusub were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

<sup>(</sup>V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Aamir or Abu Mâlik Al-Ash'ari that he heard the Prophet ملى الله عليه رسلم, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Sahih Al-Bukhâri, Vol.7, Hadîth No.494B)

Allâh and from As-Salât (the prayer). So, will you not then abstain?

- 92. And obey Allâh and the Messenger (Muhammad صلى الله عليه), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
- 93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.
- 94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.
- 95. O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)], and whosoever of you intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masakîn (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. All-Mighty, All-Able of And Allâh is Retribution.
- 96. Lawful to you is (the pursuit of) water-game and its use for food for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as

وَعَنِ ٱلصَّلَوْةِ فَهَلَّ أَنَّكُم مُّنَّهُونَ ١

وَأَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ وَٱحْذَرُوا أَفَإِن تَوَلَّيْتُمُّ وَأَطِيعُوا ٱلدَّسُولِ وَٱحْذَرُوا أَفَإِن تَوَلَّيْتُمُ

لَيْسَ عَلَى الَّذِينَ ءَامَنُواْ وَعَمِهُ وَالصَّلِحَنَةِ السَّلِحَنَةِ الْمَثُواْ وَعَمِلُواْ الصَّلِحَنَةِ مُخْتَاحٌ فِيمَا طَعِمُواْ إِذَا مَا التَّقَواْ وَءَامَنُواْ أَمَّ التَّقُواْ وَأَخْسَنُواْ الصَّلِحَتِ ثُمَّ التَّقَواْ وَءَامَنُواْ ثُمَّ التَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿ وَاللَّهُ الْمُحْسِنِينَ ﴿ وَاللَّهُ اللَّهُ الْمُحْسِنِينَ ﴿ وَاللَّهُ اللَّهُ الْمُحْسِنِينَ ﴿ وَاللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللللْمُ اللللْمُ اللللْمُ اللَّهُ الللْمُ الللْمُوالْمُ اللللْمُ الللْمُ الللْمُ الللْمُلِلْمُ الللللْمُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الللْمُ اللللْمُ اللَّهُ الللْم

يَّالَّهُ الَّذِينَ ءَامَنُواْ لِيَبْلُونَكُمُ اللَّهُ بِشَىءٍ مِّنَ الصَّيْدِ تَنَالُهُ وَ أَيْدِيكُمْ وَرِمَا حُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ. بِٱلْغَيْبُ فَمَنِ اُعْتَدَىٰ بَعْدَ ذَالِكَ فَلَهُ مَذَابُ اَلِيمٌ ﴿ اللَّهِ مَا لَكُمْ اللَّهُ اللَّهُ اللّ

يَنَا يُّهَا ٱلَّذِينَ ءَامَنُواْ لَانَقَنْلُواْ ٱلصَّيْدُ وَأَنتُمْ حُرُمٌ وَمَن قَنْلَهُ مِنكُمُ مُتَعَيِّدًا فَجَزَآءٌ مِّشْلُ مَاقَنَلَ مِنَ ٱلنَّعَدِ يَحْكُمُ بِهِ عِذَ وَاعَدْ لِ مِنكُمْ هَدْ يَا بَنلِغَ ٱلْكَعْبَةِ أَوْكَفَنْرَةٌ طَعَامُ مَسْكِكِينَ أَوْعَدُلُ ذَلِكَ صِيامًا لِيَذُوقَ وَبَالَ أَمْرِةٍ عَفَا اللَّهُ عَنَّا سَلَفَ وَمَنْ عَادَ فَيَننَقِمُ ٱللَّهُ مِنْ أَهُ وَاللَّهُ عَزِينٌ ذُو ٱننِقَ امِ فَيَ

أُحِلَّ لَكُمْ صَنِيدُ ٱلْبَحْرِ وَطَعَامُهُ, مَتَنَعَا لَكُمْ

long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*). And fear Allâh to Whom you shall be gathered back.

97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g. Hajj and 'Umrah) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

- 98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.
- 99. The duty of the Messenger [i.e. Our Messenger Muhammad صلى الله عليه وسلم whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.
- 100. Say (O Muhammad صلى الله عليه وسلم): "Not equal are Al-Khabîth (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of Al-Khabîth may please you." So fear Allâh ",O men of understanding in order that you may be successful.
- 101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be

وَٱتَّـعُواْٱللَّهَٱلَّذِي إِلَيْهِ تُحْشَرُونَ اللَّهُ

جَعَلُ اللَّهُ الْكَعْبَ أَلْبَيْتَ الْحَكَرَامَ فِيكُمَا لِللَّهُ الْكَعْبَ أَلْكَيْدَ أَلْكَ لَكِمَ اللَّهَ الْفَالِيَدِ ذَلِكَ لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدَى وَالْقَلَيْدِ ذَلِكَ لِنَّاسِ وَالشَّمَ الْحَرَامَ وَالْهَ يَعْلَمُ مَا فِي السَّمَ وَتَ وَمَا فِي النَّرَضِ وَأَنْ اللَّهَ يَعْلَمُ مَا فِي السَّمَ وَتَ وَمَا فِي النَّرَضِ وَأَنْ اللَّهَ يَعْلَمُ مَا فِي السَّمَ وَالْتَ اللَّهَ يَعْلَمُ مَا فِي السَّمَ عَلِيمُ اللَّهِ اللَّهُ الْحَالَةُ اللَّهُ الللَّهُ اللَّهُ الللْلَالِ الللْلْمُ اللَّهُ الللْلِلْ اللَّهُ الللْهُ اللَّهُ الللْمُولُ اللللْمُ الللْمُ الللْمُ اللَّلْمُ الللْمُ اللَّهُ الللْمُ اللَّهُ اللللْمُ اللللْمُ الللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ اللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللللْمُ الللْمُ الللْمُ الللْمُ اللْمُ اللْمُ الللْمُ الللْمُ الللْمُ الللْمُ

اعْلَمُوٓ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿

مَّاعَلَى ٱلرَّسُولِ إِلَّا ٱلْبَكَثُّ وَٱللَّهُ يَعْلَمُ مَا بَُدُونَ وَمَاتَكُتُمُونَ ﴿ ثَنَيْ

قُل لَايَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ فَاتَّقُواْ ٱللَّهَ يَتَ أُوْلِي ٱلْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿

يَكَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَاتَسْتَلُواْ عَنْ أَشْيَاءَ إِن تَسْتَلُواْ عَنْ أَشْيَاءَ إِن تَسْتَلُواْ عَنْهَا حِينَ يُسْنَلُوا

<sup>[1] (</sup>V.5:100) Fear Allah: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much (perform all kinds of good deeds which He has ordained).

made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

- 102. Before you, a community asked such questions, then on that account they became dishelievers.
- 103. Allâh has not instituted things like  $Bah\hat{i}_{a}^{[I]}$ , or  $S\hat{a}'ibah^{[2]}$ , or  $Was\hat{i}_{a}^{[3]}$ , or  $H\hat{a}m^{[4]}$ , (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.
- 104. And when it is said to them: "Come to what Allah has revealed and unto the for the صلى الله عليه وسلم Messenger (Muhammad verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even fathers had no knowledge though their whatsoever nor guidance.
- 105. O you who believe! Take care of your ownselves<sup>[5]</sup>. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

ٱلْقُرْءَانُ تُبُدَلَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ بها كُفرين ١

مَاجَعَلَ ٱللَّهُ مِنْ بَحِيرَةٍ وَلَاسَ آيِبَةٍ وَلَا وَصِيلَةٍ وَلَاحَامِ وَلَكِكِنَّ ٱلَّذِينَ كَفَرُواْ يَفْتُرُونَ عَلَى ٱللَّهِ ٱلْكَذِبِ وَأَكْثُرُهُمُ لَا يَعْقِلُونَ النَّا

وَإِذَاقِيلَ لَهُ مُرْتَعَالُواْ إِلَىٰ مَاۤ أَنزَلَ ٱللَّهُ وَإِلَىٰ ٱلرَّسُولِ قَالُواْحَسْبُنَا مَاوَجَدْنَاعَلَيْهِ ءَابَآءَنَآ أُوَلُوْكَانَ ءَابَآؤُهُمْ لَايَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ١

يَّاأَيُّهُا ٱلَّذِينَ ءَامَنُواْعَلَيْكُمْ أَنفُسَكُمْ لَايَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّكُمُ بِمَاكُنتُمْ تَعْمَلُونَ ١

<sup>(</sup>V.5:103) Bahîrah: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.

<sup>(</sup>V.5:103) Sâ'ibah: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.

[3] (V.5:103) Wasîlah: a she-camel set free for idols because it has given birth to a

she-camel at its first delivery and second delivery.

<sup>(</sup>V.5:103) Hâm: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

<sup>(</sup>V 5:105) Take care of yourselves i.e. do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after As-Salât (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus [Jibrîl (Gabriel)] so that

يَتَأَيُّهَا الَّذِينَ اَمَنُواْ شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيةِ الشَّانِ ذَوَاعَدَلِ مِن عَيْرِكُمْ إِنْ أَنتُمْ ضَرَيْئُمْ فِي مِن عَيْرِكُمْ إِنْ أَنتُمْ ضَرَيْئُمْ فِي الْأَرْضِ فَأَصَبَتَكُم مُصِيبَةُ الْمَوْتِ تَعَيِّسُونَهُ مَا الْأَرْضِ فَأَصَبَتُ الصَّلُوةِ فَيُقْسِمَانِ بِاللَّهِ إِن الرَّبَتَ مُن الْأَرْضِ فَلَ اللَّهُ إِنَّا إِذَا لَيْنَ الْإَنْ مِينَ الْآنِ اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ فِينَ الْآنِ اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ فِينَ الْآنِ اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ فِينَ الْآنِ اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ الْمُؤْتِ الْآنِ اللَّهُ اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ الْمُؤْتِ الْمَالِي اللَّهُ الْمَالِي اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ الْمَالُونَ اللَّهُ الْمَالُونَ اللَّهُ اللَّهُ إِنَّا إِذَا لَيْنَ الْآنِ الْمُؤْتِ الْمَالُونَ اللَّهُ الْمُؤْتِ اللَّهُ الْمُؤْتِ اللَّهُ الْمُؤْتِلُ الْمُؤْتِلُ اللَّهُ الْمُؤْتِ الْمَالُونَ اللَّهُ الْمُؤْتِ اللَّهُ الْمُؤْتِ اللَّهُ الْمُؤْتِ الْمُؤْتِ الْمُعُلِينَا الْمَالُونَ الْمُؤْتِ الْمُؤْتِ الْمُؤْتِ الْمَالُونَ الْمُؤْتِ اللَّهُ الْمَعْلِيلُ الْمُؤْتِ الْمُؤْتِ الْمَالُونَ الْمُؤْتِ اللَّهُ الْمَؤْتِ الْمُؤْتِ الْمَالُونُ الْمُؤْتِ الْمُؤْتِ الْمُؤْتِ الْمَؤْتِ الْمُؤْتِ الْمُؤْتِ الْمُؤْتِ الْمُؤْتِ الْمُؤْتِ الْمَالُونَ الْمَؤْتِ الْمُؤْتِ الْمُ

فَإِنْ عُثِرَعَلَىٰ أَنَهُمَا أَسْتَحَقَّا إِثْمَافَ كَزَانِ يَقُومَانِ مَقَامَهُمَامِ فَ الَّذِينَ أَسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلِيَانِ فَيُقْسِمَانِ بِأَللَهِ لَشَهَدَ نُنَا آحَقُ مِن شَهَدَ تِهِمَا وَمَا أَعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿ إِنَّ الْمَا الْطَالِمِينَ ﴿ إِنَّ الْمَا الْمَالِمِينَ

ذَالِكَ أَدَّفَى أَن يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَكُو وَجْهِهَا أَوْ يَخَافُوا أَن تُرَدَّ أَيْمَنُ الْبَعْدَ أَيْمَنِ بِمِمَّ وَاتَّقُوا اللَّهَ وَاسْمَعُواً وَاللَّهُ لَا يَهْدِى الْقَوْمَ الْفَسِقِينَ فَيْ

﴿ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَا ذَاۤ أُجِبْتُمَّ فَاللَّهُ الرُّسُلَ فَيَقُولُ مَا ذَاۤ أُجِبْتُمَّ فَالُواُ لَاعِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَىٰمُ ٱلْغُيُوبِ (إِنَّ اللَّهُ

إِذْ قَالَ اللهُ يَعِيسَى ابْنَ مَرْيَمَ اَذْ كُرْ يَعْمَتِى عَلَيْكَ وَعَلَى وَلِدَتِكَ إِذْ أَيْدَتُكَ بِرُوج الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهُلًا you spoke to the people in the cradle<sup>[1]</sup> and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

- 111. And when I (Allâh) revealed to Al-Hawâriyyûn (the disciples) [of 'Îsâ (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."
- 112. (Remember) when Al-Hawâriyyûn (the disciples) said: "O 'Îsâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ (Jesus) said: "Fear Allâh, if you are indeed believers."
- 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."
- 114. 'Îsâ (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us for the first and the last of us a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."

وَإِذْ عَلَّمْتُكَ ٱلْكِتْبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَئَةَ وَٱلْإِنِحِيلِ وَإِذْ تَغْلُقُ مِنَ ٱلطِّينِ كَهَ يُهَ ٱلطَّيْرِ بِإِذْ نِي فَتَنفُحُ فِهَا فَتَكُونُ طَيْراً بِإِذْ نِي وَتُبْرِئُ الأَكْمَة وَٱلْأَبْرَصَ بِإِذْ نِي وَإِذْ تَخْرِجُ ٱلْمَوْقَى بِإِذْ نِي وَإِذْ كَ فَفْتُ بَنِي إِسْرَءِيلَ عَنك إِذْ جِئْتَهُ مِ الْلِيَسْتِ فَقَالَ ٱلَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَلَذَ آلٍ لَا سِحْرٌ مُبِينُ ﴿

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِتِكِنَ أَنْ ءَامِنُوا بِي وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِتِكِنَ أَنْ ءَامِنُوا بِي وَيِرَسُولِي قَالُوَا ءَامَنَا وَٱشْهَدْ بِأَنْنَا مُسْلِمُونَ اللَّ

إِذْقَالَ ٱلْحَوَارِيُّونَ يَعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَاذُقَالَ ٱلْحَوَارِيُّونَ يَعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآيِدَةً مِّنَ الشَّا السَّمَآءِ قَالَ اتَّقُوا ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ الشَّا

قَالُواْنُرِيدُ أَن نَأْكُلَ مِنْهَا وَتَطْمَيِنَ قُلُوسُا وَنَعْلَمَ أَن قَدْ صَدَقْتَ نَاوَنَكُونَ عَلَيْهَا مِنَ الشَّنِهِدِينَ إِنَّى

قَالَ عِيسَى أَبْنُ مَرْيَمَ ٱللَّهُ مَّرَبَّنَاۤ أَنزِلْ عَلَيْنَا مَآبِدَةً مِنَ ٱلسَّمَآءِ تَكُونُ لَنَاعِيدًا لِأَوَّلِنَا وَ الخِرِنَا وَ اَلِهُ مِّنِكُ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلزَّزِقِينَ اللَّ

<sup>&</sup>lt;sup>[1]</sup> (V. 5:110) See the footnote (V. 3:46).

115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Âlamîn (mankind and jinn)."

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' "He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise<sup>[1]</sup>."

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).

قَالَ اللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمٌ فَمَن يَكُفُرْبَعْدُ مِنكُمْ فَإِنِّ أُعَذِّبُهُ، عَذَابًا لَآ أُعَذِّبُهُ، أَحَدًا مِّنَ ٱلْعَلَمِينَ شَ

وَإِذْ قَالَ اللَّهُ يَنْعِيسَى أَبْنَ مَرْيَمَ ءَ أَنتَ قُلْتَ لِلنَّاسِ الَّيَّذُونِ وَأُمِّى إِلَىهَ يَنِ مِن دُونِ اللَّهِ فَالسَّالِ اللَّهَ اللَّهُ اللَّهُ مَا لَيْسَ لِي قَالَ شُبْحَنْ نَكَ مَا يَكُونُ لِيَ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقَّ إِن كُنتُ قُلْتُهُ وَفَقَدْ عَلِمْ تَكُمْ وَقَعْ لَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِي وَلاَ آعْلَمُ مَا فِي نَفْسِي وَلاَ آعْلَمُ مَا فِي نَفْسِي اللَّهُ الْمَا لَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَيْمُ الْفُيُوبِ الشَّا

مَا قُلْتُ لَكُمْ إِلَامَآ أَمْرَتَنِي بِهِ اَنِ اعْبُدُواْ اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّادُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءِ شَهِيدُ لَإِنَّ

إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكُ وَإِن تَغْفِرُ لَهُمْ فَإِنَّكَ أَنتَ الْعَرْبِرُ لُلْحَكِيمُ ﴿

قَالَ اللَّهُ هَلَا يَوْمُ يَنفَعُ الصَّلدِ قِينَ صِدْقُهُمْ هَمُّ جَنَّتُ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِدِينَ فِهَاۤ ٱلْدَا ۚ رَّضِى ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذَلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿ إِلَٰهَا ۚ اللّٰهِ عَنْهُمْ وَرَضُواْ عَنْهُ ذَلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿ إِلَٰهَا ۗ

<sup>(</sup>V. 5:118) Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave ['Îsâ (Jesus)] said: And I was a witness over them while I dwelt amongst them. ... the All-Mighty, the All-Wise." (V.5:117,118) (Sahih Al-Bukhâri, Vol.6, Hadîth No. 150).

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

## لِلَّهِ مُلْكُ ٱلسَّمَنوَتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ الْإِنَّ

## Sûrat Al-An'ûm (The Cattle) VI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.
- 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
- 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)
- 4. And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.
- 5. Indeed, they rejected the truth (the Qur'ân and Muhammad صلى الله عليه وسلم)<sup>[1]</sup> when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
- 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in



بِنْ إِلَيْ عَزِ الرَّحِيدِ

ٱلْحَمْدُيلَهِ ٱلَّذِى خَلَقَ ٱلسَّمَاوَتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَاتِ وَٱلنُّورِّ ثُمَّ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمْ يَعْدِلُونَ ﴾

هُوَ ٱلَّذِى خَلَقَكُم مِن طِينٍ ثُمَّ قَضَىۤ أَجَلاً وَأَجَلُ مُ مُن طِينٍ ثُمَّ قَضَىٓ أَجَلاً وَأَجَلُ مُسَمِّى عِندَهُ ثُمَّ أَنتُمْ تَمْتَرُونَ ٢

وَهُوَاللَّهُ فِي السَّمَوَتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَهُوَ اللَّهُ فِي اللَّهُ سِرَّكُمْ وَيَعْلَمُ مَاتَكْسِبُونَ ﴿ اللَّهُ مَاتَكْسِبُونَ ﴿ اللَّهُ مَاتَكْسِبُونَ ﴿ اللَّهُ مَاتَكْسِبُونَ ﴿ اللَّهُ عَلَمُ مَاتَكْسِبُونَ ﴿ اللَّهُ عَلَمُ مَاتَكْسِبُونَ ﴿ اللَّهُ عَلَمُ مَاتَكُسِبُونَ اللَّهُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَمُ اللَّهُ عَلَيْهُ عَلَيْكُمْ وَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْكُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُمْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُونَ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَّا عَلَيْكُمْ عَلَيْكُمْ عَلَّا ع

وَمَا تَأْنِيهِ مِنْ ءَايَةٍ مِنْ ءَايَتِ رَبِمْ إِلَّا كَانُواْ عَنْهَامُعْ ضِينَ ﴿ إِلَّا كَانُواْ

فَقَدَّكَذَّ بُواٰبِٱلْحَقِّ لَمَّاجَآءَهُمُّ فَسَوْفَ يَأْتِيهِمُ أَنْبَكُوُا مَا كَانُواْبِهِمُ أَنْبَكُوُا

أَلَمْ يَرَوْا كُمْ أَهْلَكُنَامِن قَبْلِهِ مِن قَرْنِ مَكَنَّهُمْ فِي الْأَرْضِ مَالَةً نُمَكِن لَكُو وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِن مَالَةً نُمَكِن لَكُو وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِن مَا يَعْلِيهُمْ مِن مَعْلِيهِمْ

<sup>&</sup>lt;sup>[1]</sup> (V. 6:5) See the footnote of (V.3:85) and also see (V.3:116).

abundance, and made the rivers flow under them. Yet We destroyed them for their sins, created after them other and We generations.

- 7. And even if We had sent down unto you (O Muhammad صلى الله عليسه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"
- 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
- 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the صلى الله عليه Message of Prophet Muhammad . (وسلم
- 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.
- 11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth."
- 12. Say (O Muhammad صلى الله عليه وسلم): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. Indeed He

فَأَهْلَكُنَّهُم بِذُنُوجِمٌ وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ٢

وَلُوْنَزَّلْنَاعَلَيْكَ كِنْبَافِي قِرْطَاسِ فَلْمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓ أَإِنْ هَلْدَآ إِلَّاسِحْرُ مُّبِينٌ ﴿ ٢

وَقَالُواْ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكُ ۗ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ ٱلأَمْرُ ثُمَّ لَا يُنظَرُونَ ١

وَلَوْ جَعَلْنَهُ مَلَكًا لَّجَعَلْنَهُ رَجُلًا وَلَلْيَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ١

وَلَقَدِٱسْنُهْزِئَ بِرُسُلِمِن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنْهُم مَاكَانُواْ بِهِ - يَسْنَهْزَءُونَ ﴿

> قُلْ سِيرُواْ فِي ٱلْأَرْضِ ثُمَّ ٱنظُرُواْ كَيْفَ كَانَ عَنقِبَةُ ٱلْمُكَذِّبِينَ ١

قُلِ لِّمَن مَّا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ قُلُ لِلَّهِ ۚ كَنْبَعَلَىٰ نَفْسِهِ ٱلرَّحْمَةُ لَيَجْمَعَنَّكُمْ

A) Narrated Abu Hurairah صلى الله عليه وسلم 'I heard Allâh's Messenger رضى الله عنه saying, "Allâh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (Sahih Al-Bukhâri, Vol.8, Hadîth No.29).

B) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.' " (Sahih Al-Bukhâri, Vol.4, Hadîth No.416).

will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allâh as being the only Ilâh (God), and Muhammad صلى الله عليه وسلم as being one of His Messengers, and in Resurrection1.

- 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."
- 14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a Walî (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad of the Mushrikûn [polytheists, صلى الله عليه وسلم pagans, idolaters and disbelievers in the Oneness of Allâh]. (Tafsir Al-Qurtubi)
- 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."
- 16. He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.
- 17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.
- 18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.
- 19. Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other âlihah (gods)?" Say: "I bear no

إِلَى يَوْمِ ٱلْقِيكَمَةِ لَارَيْبَ فِيهِ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ إِنَّ اللَّهُ

﴿ وَلَهُ مَاسَكُنَ فِي ٱلَّيْلِ وَٱلنَّهَارُّ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١

قُلُ أَغَيْرُ ٱللَّهِ أَتَّخِذُ وَليًّا فَاطِرِ ٱلسَّمَنَ وَتِواً لأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُّ قُلُ إِنَّ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمْ وَلَا تَكُونَنَ مِنَ ٱلْمُشْرِكِينَ اللَّهُ

قُلُ إِنَّ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ مَّن يُصْرَفْ عَنْهُ يَوْمَ بِنِ فَقَدْرَجِمَهُ، وَ ذَالكَ ٱلْفَوْزُ ٱلْمُبِينُ ١

وَإِن يَمْسَسُكُ ٱللَّهُ بِضُرِّ فَلَاكَاشِفَ لَهُ وَإِلَّا هُو وَإِن يَمْسُسُكَ بِخَيْرِفَهُوعَكَى كُلِّ شَيْءٍ قَدِيرٌ (٧١)

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ - وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

قُلْ أَيُ شَيْءٍ أَكْبَرُشَهَدَةً قُلِ ٱللَّهُ شَهِيدُ بَيْنِي وَبَيْنَكُمْ وَأُوحِى إِلَىٰٓ هَذَا ٱلْقُرْءَانُ لِأَنْذِرَكُم بِهِ وَمَنْ بَلَغَ أَيِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ ءَالِهَةً أُخْرَىٰ قُل لَّا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَحِدُّ وَ إِنَّنِي بَرِيَّ أُمِّمَّا تُشْرِكُونَ إِنَّا

Part 7

(such) witness!" Say: "But in truth He (Allâh) is the only one Ilâh (God). And truly I am innocent of what you join in worship with Him."

- 20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad صلى الله عليه وسلم as a Messanger of Allâh, and they also know that there is no Ilâh (God) but Allâh and Islâm is Allâh's religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. [1] (Tafsir At-Tabarî)
- 21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons or revelations)? Verily, the Zâlimûn (polytheists and wrong-doers) shall never be successful.
- 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"
- 23. There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."
- 24. Look! How they lie against (lie) which they themselves! But the invented will disappear from them.
- 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) they

ٱلَّذِينَ ءَاتَيْنَهُمُ ٱلْكِتَبَ يَعْرِفُونَهُ,كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ ٱلَّذِينَ خَسِرُوٓا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿ أَيُّ

سورة الأنعام ٦

وَمَنْ أَظْلَرُ مِمِّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْكُذَّبَ بِنَايَنتِهُ عَإِنَّهُ رَلَا يُفْلِحُ ٱلظَّلِمُونَ (١٠)

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ أَيْنَ شُرِكَا وَكُمُ ٱلَّذِينَ كُنتُمْ نَزْعُمُونَ ١

ثُمَّ لَمْ تَكُن فِتَنَكُهُمْ إِلَّا أَن قَالُواْ وَٱللَّهِ رَبَّنَا مَاكُنَّا مُشركينَ شَ

ٱنظُرْكَيْفَكَذَبُواْعَلَىٰ أَنفُسِهم وَضَلَّ عَنْهُم مَّاكَانُواْ

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكُ وَجَعَلْنَاعَكَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقُراً وَإِن يَرَوْأُكُلَ اليَةِ لَا يُوْمِنُواْ مِهَا حَتَىٰ إِذَا جَاءُوكَ يُحَدِلُونَكَ يَقُولُ ٱلَّذِينَ

<sup>&</sup>lt;sup>[1]</sup> (V.6:20) See the footnote of (V.3:85).

will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

- 26. And they prevent others from him ملى الله (from following Prophet Muhammad) and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not.
- 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât evidences, verses, revelations, etc.) of our Lord, and we would be of the believers!"
- 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.
- 29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."
- 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."
- 31. They indeed are losers who denied their Meeting with Allâh, [1] until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we

كَفَرُواْ إِنْ هَٰذَاۤ إِلَّاۤ أَسَطِيرُا لَأُوَّلِينَ ٢

وَهُمْ يَنْهُونَ عَنْهُ وَيَنْغُونَ عَنْهُ وَإِنْ عُلِكُونَ

وَلَوْتَرَى إِذْ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ يَلَيْلُنَا نُرَدُّ وَلَانُكَذِّبَ بِعَايَنتِ رَبِّنَا وَنَكُونَ مِنَّا لَوُمِنِينَ شَ

بَلْ بَدَا لَهُمُ مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْرُدُواْ لَعَادُواْ لِمَا مُواعَنْهُ وَإِنَّهُمْ لَكَيْدِبُونَ ١

> وَقَالُواْ إِنْ هِيَ إِلَّاحَيَانُنَا ٱلدُّنيا وَمَا خَدِهُ بِمَبْعُوثِينَ شَ

وَلَوْتَرَىٰٓ إِذْ وُقِفُواْ عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَلَا ابِٱلْحَقُّ قَالُواْ بَلَىٰ وَرَبَّنَّا قَالَ فَذُوقُواْ ٱلْعَذَابَ بِمَاكُنتُمْ تَكْفُرُونَ ٢

قَدْخَسِرَالَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ حَتَّى إِذَاجَآءَتُهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُواْ يُحَسِّرُ لِنَاعَلَىٰ مَافَرَّطْنَافِيهَا

<sup>[1] (</sup>V.6:31) Narrated Abu Mûsâ: ملى الله عليه وسلم The Prophet ملى الله عليه وسلم said, "Whoever loves the Meeting with Allâh, Allâh too loves the Meeting with him; and whoever hates the Meeting with Meeting with Allâh, Allâh too loves the Meeting with him; and whoever hates the Meeting with Allah, Allah too hates the Meeting with him." (Sahih Al-Bukhari, Vol.8, Hadîth No. 515).

gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

- 32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious See V.2:2). Will you not then understand?
- 33. We know indeed the grief which their words cause you (O Muhammad صلی): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny.
- 34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).
- 35. If their aversion (from you, O Muhammad ملى الله عليه وسلم and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant).
- 36. It is only those who listen (to the Message of Prophet Muhammad صلى الله عليه وسلم), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).
- 37. And they said: "Why is not a sign sent down to him from his Lord?" Say:

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰظُهُورِهِمْ أَلَاسَآءَ مَايِزِرُونَ (آ)

وَمَاٱلْحَيَوْةُ ٱلدُّنْيَآ إِلَّالَعِبُّ وَلَهُوُّ وَلَلدَّارُ ٱلْآخِرَةُ خَيْرٌ لِلَّذِينَ يَنَّقُونَّ أَفَلاَتَمْقِلُونَ ﴿

قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ ٱلظَّالِمِينَ بِعَايَاتِ ٱللَّهِ يَجْحَدُونَ ﴿ ثَيْ

وَلَقَدْ كُذِّ بَتْ رُسُلُ مِّن قَبْلِكَ فَصَبَرُواْ عَلَىٰ مَاكُذِ بُواْ وَأُوذُواْ حَتَّىٰ أَنَهُمْ نَصْرُنَاْ وَلَا مُبَدِّلَ لِكَلِمَنْتِ ٱللَّهِ وَلَقَدْ جَآءَكَ مِن نَبَاإِيْ ٱلْمُرْسَلِينَ ﴿ إِنَّ

وَإِن كَانَ كَبُرَعَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْنَعِى نَفَقًا فِي ٱلْأَرْضِ أَوْسُلَمًا فِي ٱلسَّمَآءِ فَتَأْتِيَهُم بِثَايَةً وَلَوْشَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَئَ فَلَاتَكُونَ مِنَ ٱلْجَهِلِينَ ﴿ فَالَّالَهُ لَكُونَ مِنَ ٱلْجَهِلِينَ ﴿ فَالَّالَهُ الْمَا الْمَا

﴿ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ وَٱلْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿ اللَّهُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿ اللَّهُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿ اللَّهُ اللّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّا اللَّلْمُ الل

وَقَالُواْ لَوْ لَا نُزِّلَ عَلَيْهِ ءَايَةُ مِن رَّبِّهِ عَلِّي إِنَّ ٱللَّهَ قَادِرٌ

"Allâh is certainly Able to send down a sign, but most of them know not."

- 38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.
- 39. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.
- 40. Say (O Muhammad صلى الله عليه وسلم):
  "Tell me if Allâh's Torment comes upon
  you, or the Hour comes upon you, would
  you then call upon any one other than Allâh?
  (Reply) if you are truthful!"
- 41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!
- 42. Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility).
- 43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitân* (Satan) made fair- seeming to them that which they used to do.
- 44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment),

عَلَىٰ أَن يُنَزِّلَ ءَايَةً وَلَنكِنَ أَكْثَرُهُمْ لَا يَعْلَمُونَ ١٩

وَمَامِن دَآبَةِ فِي ٱلْأَرْضِ وَلَاطَآبِرِ يَطِيرُ بِجَنَاحَيْهِ إِلَّا آَمُمُّ أَمَّالُكُمْ مَّافَرَطْنَا فِي ٱلْكِتَئِدِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحُشَرُونَ ﴿ ﴿ ﴾ ثَمَّ إِلَىٰ رَبِّهِمْ يُحُشَرُونَ ﴾

وَٱلَّذِينَ كَذَّ بُواْبِئَا يَنِنَاصُ رُّوَبُكُمٌ فِي ٱلظُّلُمَنَةِ مَن يَشَإِٱللَّهُ يُضْلِلَهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَطِ مُسْتَقِيمِ (اللَّهِ)

قُلُ أَرَءَ يَتَكُمُ إِنْ أَتَنكُمْ عَذَابُ اللَّهِ أَوْ أَتَنكُمُ اللَّهِ أَوْ أَتَذَكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُدُ صَلْدِقِينَ ﴿

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿ اللهِ اللهِ عَلَى اللهِ إِن شَآءَ

وَلَقَدَّ أَرْسَلُنَا إِلَىٰ أُمَدِمِن قَبْلِكَ فَأَخَذْ نَهُم

فَلُوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُواْ وَلَكِن قَسَتْ قُلُو بُهُمْ وَزَيَّنَ لَهُ مُرَالشَّيْطَانُ مَاكَانُواْ يَعْمَلُونَ ﴿

فَكَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ عَنَّحَنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰۤ إِذَا فَرِحُواْ بِمَاۤ أُوتُوَاْ

and lo! They were plunged into destruction with deep regrets and sorrows.

- 45. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Alamîn (mankind, jinn, and all that exists).
- 46. Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your and sealed up your hearts, who is there — an ilâh (a god) other than Allâh who could restore them to you?" See how variously We explain the Ayât (proofs, evidences, lessons, verses, signs, revelations, etc.), yet they turn aside.
- 47 Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zâlimûn (polytheists and wrong-doing people)?"
- 48 And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
- 49. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief<sup>11</sup> (and for their Message of Muhammad belying the صلى الله عليه وسلم . [Tafsir Al-Qurtubî].
- 50. Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

أَخَذَنَهُم بَعْتَهُ فَإِذَاهُم مُّبَلِسُونَ ﴿

فَقُطِعَ دَابِرُٱلْقَوْمِ ٱلَّذِينَ ظَلَمُواْ وَٱلْحَمَّدُ لِلَّهِ رَبُ ٱلْعَنْلِمِينَ ١

قُلْ أَرَءَ يَتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَدَرُكُمْ وَخَنَمَ عَلَىٰ قُلُوبِكُمُ مِّنَ إِلَهُ عَيْرُ ٱللَّهِ يَأْتِيكُمُ بِهِ ٱنظُرَ كَيْفَ نُصَرِّفُ ٱلْأَبِئْتِ ثُمِّهُمْ يَصَدِفُونَ ١

قُلْ أَرَءَ يَتَكُمُ إِنْ أَنَكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْجَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّالِمُونَ ﴿ اللَّهُ الْمَالِمُونَ ﴿ اللَّهُ اللَّهُ

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ١

> وَٱلَّذِينَ كَذَّبُواْ بِنَايَئِينَا يَمَسَّهُمُ ٱلْعَذَابُ بِمَا كَانُواْ يَفْسُقُونَ ١

قُل لَا أَقُولُ لَكُمْ عِندِي خَزَّ إِن اللَّهِ وَلَا أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّي مَلَكُ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَيْ إِلَىَّ قُلْهَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَفَلاتَنَفَّكُرُونَ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.6:49) See the footnote of (V.3:85).

- 51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
- 52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zâlimûn (unjust).
- 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?
- 54. When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.
- 55. And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of Mujrimûn (criminals, polytheists, sinners) may become manifest.
- 56. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."
- 57. Say (O Muhammad صلى الله عليه وسلم): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُعْشَرُوۤٱ إِلَىٰ رَبِّهِمُّ لَيْسَ لَهُ مِين دُونِهِ وَ إِنَّ وَلَا شَفِيعُ لَّعَلَّهُمْ نَقُونَ شَ

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوْةِ وَٱلْعَشِي بُريدُونَ وَجْهَ أَمُّمَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءِ وَمَامِنْ حِسَابِكَ عَلَيْهِ مِ مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّلِمِينَ اللَّهِ وَكَذَالِكَ فَتَنَّا بَعْضَهُم بِبَعْضِ لِيَقُولُواْ أَهَنَوُلآءِ مَنَ ٱللَّهُ عَلَيْهِ مِنْ بَيْنِنَآ ٱلْيُسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّنْكِرِينَ ﴿ وَالسَّالَ السَّاكِرِينَ ﴿ وَالسَّالِ السَّاكِرِينَ ﴿ وَالسَّالِ السَّالِ السَّا

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِنَايَنِتِنَا فَقُلْ سَلَامُ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ ٱلرَّحْمَةُ أَنَّهُ مُنْ عَمِلَ مِنكُمْ سُوءَ البِحَهَ لَةِ ثُمَّ تَابَ مِنْ بَعْدِهِ - وَأَصْلَحَ فَأَنَّهُ عَفُورٌ رَحِيمٌ (إِنْ )

> وَكَذَالِكَ نُفَصِّلُ ٱلْأَيْلَتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ١

قُلْ إِنِّي نَهُيتُ أَنَّ أَعْبُدَاً لَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ قُلُلآ أَنَّهِ مُ أَهْوَاءَ كُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَامِنَ ٱلْمُهْتَدِينَ ١

قُلُ إِنِّي عَلَىٰ بَيِّنَةِ مِن زَّبِّي وَكَذَّبْتُ مِبِدِّءُ

has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

- 58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrong-doer)."
- 59. And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.
- 60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.
- 61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, [1] until when death

مَاعِندِي مَا تَسْتَعْجِلُونَ بِهِ عَإِنِ ٱلْحُكُمُ الْعَنْدِينَ الْحُكُمُ إِلَّا لِلَّهِ الْحُكُمُ الْمُعَلِّينَ الْحُقَّ وَهُوَخَيْرُ ٱلْفَنْصِلِينَ الْآنَ

قُللَّوْأَنَّ عِندِى مَاتَسْتَعْجِلُونَ بِهِ، لَقُضِى ٱلْأَمْرُبَيْنِي وَبَيْنَكُمُّ وَٱللَّهُ أَعْلَمُ بِٱلظَّللِمِينَ ﴿ ﴿ ﴾

﴿ وَعِندَهُ مَفَاتِحُ ٱلْعَيْبِ لَا يَعْلَمُهَا إِلَّاهُوَ وَيَعْلَمُ مَا فِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَا تَسْفُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَاحَبَّةٍ فِي ظُلُمَنتِ ٱلْأَرْضِ وَلَا رَظْبٍ وَلَا يَابِسٍ إِلَّا فِي كِنَبٍ مُّبِينِ ( اللهِ )

وَهُوَ ٱلَّذِى يَتُوفَّنَكُمْ مِا لَيْلِ وَيَعْلَمُ مَا جَرَحْتُم اِلنَّهَادِثُمُّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلُّ مُّسَمَّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَيِّثُكُم بِمَاكُنتُمْ تَعْمَلُونَ ۞

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَى ٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتُهُ رُسُلُنَا وَهُمْ

<sup>&</sup>lt;sup>[1]</sup> (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbås رفى الله عنها: The Prophet صلى الله عليه وسلم narrating about his Lord عزوجل said, "Allåh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allåh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allåh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allåh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allåh will write one bad deed (in his account)." (Sahih Al-Bukhâri, Vol. 8, Hadîth No.498).

b) Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Angels come (to you) in succession by night and day, and all of them get together at the time of Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allâh Who asks

approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

- 62. Then they are returned to Allah, their True Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.
- 63. Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."
- 64. Say (O Muhammad صلى الله عليه وسلم): "Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."
- 65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they understand.
- ملى 66. But your people (O Muhammad صلى الله عليه وسلم) have denied it (the Qur'an) though it is the truth. Say: "I am not a Wakîl (guardian) over you."
- 67. For every news there is a reality<sup>[1]</sup> and you will come to know.

مُرَدُوا إِلَى اللَّهِ مَوْلَئَهُ مُ الْحَقِّ أَلَا لَهُ ٱلْحُكُمُ وَهُوَ أَسْرَعُ ٱلْحَسِبِينَ ١

قُلْ مَن يُنَجِّيكُرِ مِن ظُلُمَتِ ٱلْبَرِّوٱلْبَحْرِيَّدُعُونَهُ. تَضَرُّعًا وَخُفِّيةً لَينَ أَنجَننَامِنَ هَذِهِ. لَنَكُونَنَّ مِنَ ٱلشَّنكرينَ ١

> قُلِٱللَّهُ يُنَجِّيكُم مِّنَّهَا وَمِن كُلِّكَرْبِ ثُمَّ أَنْتُمْ تَشْرِكُونَ ١

قُلْهُواً لْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِن فَوْقِكُمْ أَوْمِن تَحْتِ أَرْجُلِكُمْ أَوْيَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضِ ٱنظر كَيْفَ نُصَرّفُ ٱلْأَيْنَ لَعَلَّهُمْ نَفْقَهُونَ ١

وَكَذَّبَ بِهِ عَوْمُكَ وَهُوَ ٱلْحَيُّ قُلُ لَّسْتُ عَلَيْكُم

لِكُلِّ نَبَا مُسْتَقَرُّ وُسَوْفَ تَعْلَمُونَ (١٠)

them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet ملى الله عليه وسلم added: "If anyone of you says *Amîn* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahih Al-Bukhâri*, Vol. 4, *Hadith* No.

(V.6:67): i.e. for everything there is an appointed term, and for every deed there is a

recompense

- you (Muhammad when see those who engage in a صلى الله عليه وسلم false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).
- 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur'an). [The provision of this Verse was abrogated by the Verse 4:140].
- 70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'an) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.
- 71. Say (O Muhammad صلى الله عليه وسلم): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels Allâh has guided us (to after Monotheism)? — like one whom the Shayâtîn (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allâh's Guidance is the guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamîn (mankind, jinn and all that exists):

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوصُونَ فِي ءَايَٰذِنَا فَأَعْرِضَ عَنْهُمْ حَتَىٰ يَخُوضُواْ فِي حَدِيثِ غَيْرِهِ ۚ وَإِمَّا يُنسِينَّكَ ٱلشَّيْطَانُ فَلَانَقَعُدُ بَعَدَ ٱلذِّے رَىٰ مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَ مَاعَلَى ٱلَّذِينَ يَنَّقُونَ مِنْ حِسَابِهِ مِينَ شَيٍّ وَ وَلَكِن ذِكْرَىٰ لَعَلَّهُمْ يَنَّقُونَ ﴿

وَذَرِ ٱلَّذِيكَ ٱتَّحَكَدُواْ دِينَهُمْ لَعِبًا وَلَهُوا وَغُرَّتُهُ مُ ٱلْحَيَوْةُ ٱلدُّنِيَّا وَذَكِرْبِهِ عَ أَن تُبْسَلَ نَفْسُ بِمَا كُسَبَتَ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلِ لَا يُؤْخَذْ مِنْهَا ۚ أُوْلَئِيكَ ٱلَّذِينَ أُبْسِلُوا بِمَا كَسَبُواۗ لَهُمْ شَرَابٌ مِنْ جَيمِ وَعَذَابٌ أَلِيمُ بِمَا كَانُواْ يَكُفُرُونَ ١

قُلْ أَنَدْعُواْمِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَاٱللهُ كَٱلَّذِي ٱسْتَهُوتُهُ ٱلشَّيْطِينُ فِي ٱلْأَرْضِ حَيْرانَ لَهُ: أَصَّحَنَّ يَدْعُونَهُ وَإِلَى ٱلْهُدَى ٱثْتِنَا قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَى وَأُمِنَ النَّسَلِمَ لرَب ٱلْعَالَمِينَ اللهُ

- 72. And to perform As-Salât (Iqâmat-as-Salât), and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered.
- 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).
- 74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihah* (gods)? Verily, I see you and your people in manifest error. [11],"
- 75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.
- 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
- 77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."
- 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am

وَأَنْ أَقِيمُواْ ٱلصَّلَوٰةَ وَٱتَّقُوهُ وَهُوَ ٱلَّذِى ٓ إِلَيْهِ تُحْشَرُونَ ﷺ

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَوَّتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَيُوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ ٱلْحَقُّ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِي ٱلصُّورِّ عَنْلِمُ ٱلْغَيْبِ وَٱلشَّهَكَدَةِ وَهُواً لْحَكِيمُ ٱلْخَبِيرُ ﴿ اللَّهِ الْحَالِمُ الْخَيْدِرُ ﴿ اللَّهِ

﴿ وَإِذْ قَالَ إِبْرَهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَخِذُ أَصْنَامًا مَا اللَّهِ أَإِنْ اللَّهِ اللَّهِ اللَّهِ أَلَا اللَّهِ أَرَىٰكَ وَقَوْمَكَ فِي ضَلَالٍ ثُمِينٍ ﴿ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللّ

وَكَذَ الكَ نُرِىٓ إِبْرَهِيدَ مَلَكُوتَ ٱلسَّعَوَتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿

فَلَمَّاجَنَّ عَلَيْهِ ٱلَّيْلُ رَوَا كَوْكَبَاً قَالَ هَنذَارَيِّ فَلَمَّا أَفَلَ قَالَ لَآ أُحِبُ ٱلْآفِلِينَ ﴿ ثَا

فَلَمَّارَءَا ٱلْقَمَرَ بَازِغَاقَالَ هَنذَا رَقِّ فَلَمَّا ٱفْلَ قَالَ لَبِن لَّمْ يَهْدِنِي رَبِّي لأَكُونَكَ مِنَ ٱلْقَوْمِ ٱلضَّالِينَ ﴿ اللهِ ا

فَلَمَّارَءَا ٱلشَّمْسَ بَازِعَتَ قَالَ هَلْذَارَقِي هَلْذَآ أَلْمَا أَفْلَتَ قَالَ يَنْقُوْمِ إِنِّي بَرِيَ ءُمِّمَا

<sup>(</sup>V.6:74) Narrated Abu Hurairah صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Âzar whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrâhîm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allâh تعالى will say (to him): 'I have forbidden Paradise for the disbelievers.'Then he will be addressed, 'O Ibrâhîm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a Dhîkh (Hyena,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (Sahih Al-Bukhâri, Vol.4, Hadîth No.569).

indeed free from all that you join as partners (in worship with Allâh).

- 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa*, (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*" (See V.2:105).
- 80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?
- 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."
- 82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. [1]
- 83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.
- 84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd

تُنْرِكُونَ ۞

إِنِّ وَجَّهْتُ وَجِّهِى لِلَّذِى فَطَرَ ٱلسَّمَوَ تَ وَٱلْأَرْضَ حَنِيفًا وَمَاۤ أَنَاْمِنَ ٱلْمُشْرِكِينَ ۞

وَحَآجُهُ, قَوْمُهُ, قَالَ أَتُحَنَجُّوَنِي فِي اللَّهِ وَقَدْ هَدَ لِإِنْ وَلاَ أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَن يَشَآءَ رَبِي شَيْئَ أُوسِعَ رَبِي كُلُشَى ۚ عِلْمَّا أَفَلا تَنَذَكَّرُونَ شَيْ

وَكَيْفَ أَخَافُ مَا أَشْرَكَتُمْ وَلَا تَغَافُونَ أَنَّكُمْ أَشْرَكْتُم وِاللَّهِ مَالَمْ يُنَزِّلْ بِهِ - عَلَيْكُمْ شُلُطَنَأْ فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ (إِنَّ)

ٱلَّذِينَ ءَامَنُواْ وَلَرَّ يَلْبِسُوۤاْ إِيمَننَهُ مِنِظُلْمٍ الَّذِينَ ءَامَنُواْ وَلَرَّ يَلْبِسُوۤاْ إِيمَننَهُ مِنظُلْمٍ الْمُنْ وَهُم مُّهْ تَدُونَ الْآَنِيَ الْمُثَالِّمُنْ وَهُم مُّهْ تَدُونَ الْآَنِيَ

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَهَ آ إِبْرَهِي مَعَلَىٰ قَوْمِهِ ءُنَرْفَعُ دَرَجَنتِ مَّن نَشَآهُ إِنَّ رَبَّكَ حَكِيمُ عَلِيمُ (اللهُ

وَوَهَبْنَالَهُ وَإِسْحَاقَ وَيَعْفُوبُ كُلًا هَدَيْنَا وَنُوحًاهَدَيْنَامِن قَبْلُ وَمِن ذُرِّيَّتِهِ

<sup>&</sup>lt;sup>[1]</sup> (V.6:82): See the footnote (C) of (V.27:59).

(David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers — see the footnote of V.9:120).

- 85. And Zakariyâ (Zachariya), and Yahya (John) and 'Îsâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.
- 86. And Ismâ'îl (Ishmael) and Al-Yasa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the 'Âlamîn [mankind and jinn (of their times)].
- 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path.
- 88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.
- 89. They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad صلى الله who are not disbelievers therein.
- 90. They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Âlamîn (mankind and jinn)."
- 91. They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the

دَاوُ، دَ وَسُلَيْمَنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَمُوسَىٰ وَمُوسَىٰ وَمُوسَىٰ وَمُوسَىٰ وَمُوسَىٰ

وَزَّكُرِتَا وَيَحْنَىٰ وَعِيسَىٰ وَإِلْيَاسُّكُلُّ مِنَ الصَّلِلِحِينَ ﴿

وَ إِسْمَنعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًا فَضَّلْنَا عَلَى ٱلْعَلَمِينَ (إلَيُ

وَمِنْءَابَآيِهِمْ وَذُرِّيَّنِهِمْ وَإِخْوَنِهِمْ وَأَجْلَبَيْنَهُمْ وَهَدَيْنَهُمْ إِلَى صِرَطِ مُسْتَقِيمٍ (١٩)

ذَالِكَ هُدَى اللهِ يَهْدِى بِهِ عَن يَشَاءُ مِنْ عِبَادِهِ عَنْ عَبَادِهِ وَ وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُ مِمَاكَانُواْ يَعْمَلُونَ اللهُ

أُوْلَئِيكَ ٱلَّذِينَ ءَاتَيْنَهُمُ ٱلْكِئْبَ وَٱلْحُكُمُ وَٱلنَّبُوَّةَ فَإِن يَكُفُرُ مِهَا هَنَوُلآءِ فَقَدُ وَكَلْنَا بِهَا قَوْمَا لَيْسُواْ بِهَا بِكَنْفِرِينَ ﴿ إِنَّا

أُوْلَيَهِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَيِهُدَ سَهُمُ ٱفْتَدِهُ قُل لَآ ٱسْتَلُكُمْ عَلَيْهِ أَجْرًا إِنَّهُو إِلَّاذِكْرَى لِلْعَلَمِينَ ﴿ اللَّهِ الْعَلَمِينَ اللَّهِ

وَمَاقَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِ عِلَا قَالُواْ مَاۤ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرِمِّن شَيْءٍ قُلْ مَنْ أَنزَلَ ٱلْكِتَبَ ٱلَّذِي جَآءَ بِهِ

Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the (separate) have made into Jews) papersheets, disclosing (some of it) and concealing much. And you (believers in صلى Allâh and His Messenger Muhammad الله عليه وسلم) were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Ourtubî).

92. And this (the Qur'an) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their Salât (prayers).

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!<sup>[1]</sup>,

مُوسَىٰ بُورًا وَهُدَى لِلنَّاسِ تَجَعَلُونَهُ وَ اَطِيسَ يُعَدُّو نِهَا وَتُحْفُونَ كَثِيراً وَعُلَمْتُهِ مَالَةٍ تَعَانُواْ أَنْتُو وَلآءَابَآ وَكُمْ قُلِ ٱللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْض يَلْعَبُونَ ١

سورة الأنعام ٦

وَهَلَا كَتَنْكُ أَنْزَلْنَهُ مُبَادَكُ مُصَدِّفُ ٱلَّذِي يَنَ يدَيْهِ وَلِنُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلِهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْآخِرَةِ يُؤْمِنُونَ بِلِيَّ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ١

وَمَنْ أَظْلَمُ مِمَّن ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًّا أَوْقَالَ أُوحِي إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُذِلُ مِثْلَ مَاۤ أَذِلَ ٱللهُ وَلَوْ تَرَى إِذِ ٱلظَّالِلْمُونَ فِي غَمَرَتِ ٱلْمُوتِ وَٱلْمَكَيِكَةُ بَاسِطُوۤ أَيْدِيهِ مَ أَخْرِجُوۤ أ أَنفُسَكُمُ أَلْيُومَ تُجْزُونَ عَذَابَ أَلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ عَيْرَ ٱلْحَيِّ وَكُنتُمْ عَنْ ءَايَنتِهِ عَشَتَكُمْرُونَ (اللهُ)

<sup>(</sup>V. 6:93) A. What is said regarding the punishment in the grave. And the Statement of : عز و جل Allâh

<sup>&</sup>quot;If you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):" Deliver your souls. This day you shall be recompensed with the torment of degradation." (V. 6:93)

And also the Statement of Allah تمالي : "Twice shall We punish them and thereafter, they shall be brought back to a great (horrible) torment." (V. 9:101).

And also the Statement of Allah تساي.

94. And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

95. Verily! It is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

وَلَقَدَّجِتْتُمُونَا فُرُدَىٰ كَمَاخَلَقْنَكُمْ أُوَّلَ مَرَّةٍ وَتَرَكْتُمُ مَّاخُوَلْنَكُمْ وَرَآءَ ظُهُورِكُمْ وَمَانَرَىٰ مَعَكُمْ شُفَعَآءَ كُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَتُوُأً لَقَدَتَّقَطَّعَ بَيْنَكُمْ وَضَلَعَنَكُمْ مَاكُنْتُمْ تَزْعُمُونَ شَيْ

﴿ إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَكَ يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَيِّ ذَٰلِكُمُ ٱللَّهُ ۚ فَأَنَّى تُؤْفَكُونَ ۞

فَالِقُ ٱلْإِصْبَاجِ وَجَعَلَ ٱلَّيْلَ سَكَنَا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانَا ذَلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ (إِنَّ

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

Narrated Al-Barâ' bin 'Âzib: The Prophet صلى الله عليه وسلم said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that Lâ ilâha illallâh wa Anna Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). And that corresponds to Allâh's Statement: 'Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (Sahih Al-Bukhâri, Vol.2, Hadîth No.450).

B. Narrated Anas صلى الله عليه وسلم said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad صلى الله عليه وسلم 'He will say: 'I testify that he is Allâh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it." The Prophet صلى الله عليه وسلم added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'ân).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (Sahih Al-Bukhâri, Vol. 2, Hadith No. 422)

- 97. It is He Who has set the stars<sup>[1]</sup> for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.
- 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'an) for people who understand.
- 99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.
- 100. Yet, they join the jinn as partners in worship with Allah, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him.
- 101. He is the Originator of the heavens and the earth. How can He have children

وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلنُّجُومَ لِهَ تَدُوا بِهَا فِي ظُلُمَنتِ ٱلْبَرِّ وَٱلْبَحْرُّ قَدَّ فَصَّلْنَا ٱلْأَيْنَ لِقَوْمٍ يَعْلَمُونَ شَ

وَهُوَ ٱلَّذِي ٓ أَنشَأَ كُم مِّن نَّفْسِ وَحِدَةٍ فَمُسْتَقَرُّ وَمُسْتَوْدَةً قَدْ فَصَّلْنَا ٱلْآيِئَتِ لِقَوْمٍ

وَهُوَالَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ -نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَامِنْهُ خَضِرًا نُحْرِجُ مِنْهُ حَبًّا مُنَّرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّنتِ مِنْ أَعْنَابِ وَٱلزَّنتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَسَبِّهُ ٱنْظُرُواْ إِلَىٰ ثُمَرِهِ إِذَا أَثُمَرَ وَيَنْعِلَهُ ۗ إِنَّ فِي ذَٰ لِكُمْ لَايَتِ لِقَوْمِ نُوْمِنُونَ ١

وَجَعَلُواْ يِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمٌّ وَخَرَقُواْ لَهُ, بَنِينَ وَبَنَاتِ بِغَيْرِعِلْمٍ سُبْحَنَهُ وَتَعَلَىٰ عَمَا يَصِفُونَ ١

بَدِيعُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ ۖ أَنَّى يَكُونُ لَهُ وَلَكُ

<sup>(</sup>V.6:97) (About the) Stars. Abu Qatâdah mentioned Allâh's Statement: "And We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge," (Sahih Al-Bukhâri, Vol. 4, Chap. 3, P. 282).

when He has no wife? He created all things and He is the All-Knower of everything<sup>[1]</sup>.

- 102. Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.
- 103. No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things.
- 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you.
- 105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'an from that)" and that We may make the matter clear for the people who have knowledge.
- 106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn.[2]
- 107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakîl (disposer of affairs, guardian, trustee) over them.
- 108. And insult not those whom they (disbelievers) worship besides Allâh, lest

وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَبِكُلِّ ذَلِكُمُ ٱللَّهُ رَبُّكُمُ لا إِلَهَ إِلَّا هُوِّ خَالِقُ كُلِّ شَى ﴿ وَ فَأَعْدُوهُ وَهُوَعَلَى كُلِّ شَيْءٍ وَكِيلٌ إِنَّ

> لَاتُدْرِكُهُ ٱلْأَبْصَـٰرُوَهُوَ يُدْرِكُ ٱلْأَبْصَـٰرُ وَهُوَاللَّطِيفُ ٱلْخَيِيرُ اللَّهُ

قَدْ جَاءَكُم بَصَ إِبرُ مِن زَيِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِ اللَّهِ -وَمَنْعَمِي فَعَلَيْهَا وَمَآ أَنَا عَلَيْكُم بِحَفِيظٍ ﴿

وَكَذَالِكَ نُصَرِّفُ ٱلْآيِنَتِ وَلِيَقُولُواْ دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمِ يَعْلَمُونَ فِي

ٱنَّبِعْ مَٱ أُوحِىَ إِلَيْكَ مِن زَّيْلِكُ ۚ لَاۤ إِلَنهَ إِلَّا هُوَّ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ إِنَّا

وَلُوْشَاءَ ٱللَّهُ مَآ أَشۡرَكُوا۠ۗ وَمَاجَعَلۡنَكَ عَلَيْهِمۡ حَفِيظُأُومَا أَنتَ عَلَيْهِم بُوكِيلِ ﴿

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ

<sup>[1] (</sup>V.6:101) See the footnote of (V.2:116)

<sup>[2] (</sup>V.6:106). *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.

they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do. [1]

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

فَيَسُبُّواْ اللَّهَ عَذَوَّا بِغَيْرِعِلَّهِ كَذَلِكَ زَيَّنَا لِكُلِّ الْمَتَّةِ عَمَلَهُ مُثَمَّ إِلَى رَبِّهِم مَّرْجِعُهُ مُ فَيُنِتَثُهُ مِ بِمَا كَانُواْ يَعْمَلُونَ ﴿ اللَّهِ عَلَيْهِ مَا مَا مُنْ اللَّهِ عَلَيْهِ مَا كَانُواْ

ۅؘٲڡٞڛؙۘۘۘؗؗڡؙۅٲڣؚٲڵڷڡؚڿۿۮٲؿٮٛڹؠٟؠٞڵڽۣڹڿٙآءٙؾٛؠؙؖؠٞٵؽڎٞ ڷۘڽؙۊٝڡؚڹؙڹؘؘۜۺ۪ٲ۠ڡؙٞڶٳڹۜڡٵٲڷٚٳؽٮٛػۼڹۮٱڵٙڡۣؖۅؘڡٵؽۺ۫ۼۯػؙؠٙ ٲڹۜۿٵٙٳۮؘٵڿٙٲءٙٮؘٛڵٳؽؙۊ۫ڡؚڹؙۅڹٙ۞ٛ

وَنُقَلِّبُ أَفِئِدَتُهُمْ وَأَبْصَدَرَهُمْ كَمَالَمْ يُؤْمِنُواْبِدِهِ أَوْلُ مَنَ وَوَنَدَرُهُمْ فَيُطْغَيْنِهِ مُ يَعْمَهُونَ اللهُ

Narrated Ibn 'Umâr رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allâh's Pleasure).' So one of them said, 'O Allâh! You know that I had a labourer who worked for me for one Farag (i.e. three Sâ) of rice, but he departed, leaving it (i.e. his wages). I sowed that Farag of rice and with its yield I bought cows (for him). Later on when came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice.' I said to him, 'Go to those cows and take them, for they are the product of that Farag (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally.' 'I got up and left the hundred Dinârs (for her). O Allâh! If You consider that I did that for fear of You than please remove the rock.' So Allah released them (removed the rock) and they came out (of the cave)." [This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism]. (Sahih Al-Bukhari, Vol. 4, Hadith No. 671).

<sup>[1] (6:108)</sup> The tale of the cave:

- 111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.
- 112. And so We have appointed for every Prophet enemies — Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Al-Qurtubi)
- 113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
- 114. [Say (O Muhammad صلى الله عليه وسلم )] "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'an), explained in detail." Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.
- 115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.
- 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.
- 117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.
- 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).

﴿ وَلَوْأَنَّنَا نَزَّلْنَا ٓ إِلَيْهِمُ ٱلْمَلَيْكَةَ وَكُلَّمَهُمُ ٱلمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلُّ شَيْءٍ قُبُلًا مَّا كَانُواْ لِيُوْمِنُواْ إِلَّا أَن يَشَآءَ ٱللَّهُ وَلَكِنَّ أَكُثُرُهُمْ يَجْهَلُونَ اللَّهِ

وَكَذَاكِ جَعَلْنَا لِكُلِّ نَبِي عَدُوًّا شَيَطِينَ ٱلْإِنسِ وَٱلْجِنْ يُوحِي بَعْضُهُمْ إِلَى بَعْضِ زُخْرُفَ ٱلْقَوْلِ عُرُورًا وَلَوْشَاءَ رَبُّكَ مَافَعَ لُوَّهُ فَذَرْهُمْ وَمَايَفْتُرُونَ ١

> وَلِنَصْغَىٰ إِلَيْهِ أَفْيُدَهُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ وَلِمُرْضَوْهُ وَلِيَقْتَرِفُواْ مَاهُم مُقْتَرِفُونَ شَ

أَفَعُ يُرَاللَّهِ أَبْتَغِي حَكَمًا وَهُوَ ٱلَّذِيَّ أَنزَلَ إِلَيْكُمُ ٱلْكِئْبُ مُفَصَّلًا وَٱلَّذِينَ ءَاتَيْنَهُمُ ٱلْكِنَابَ يَعْلَمُونَ أَنَّهُ مُنَزِّلٌ مِن زَّبِّكَ بِٱلْحَقِّ فَلَا تَكُونَنَّ مِنَ ٱلْمُعْتَدِينَ شَ

وَتَمَّتَكِلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلُ لِكَلِمَنتِهُ وَهُوَ السَّمِيعُ الْعَلِيمُ السَّا

وَإِن تُطِعْ أَكُثُرَ مَن فِي ٱلْأَرْضِ يُضِ لُوكَ عَن سَيِيلِٱللَّهِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ اللَّهُ يَعْمُونَ ١

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ إِلَّهُ مَدِينَ اللهُ

فَكُلُواْ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِعَايَتِهِ ع مُؤْمِنِينَ ١

- 119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
- 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.
- 121. Eat not (O believers) of that (meat) Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayatîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them<sup>[1]</sup> [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].
- 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَمَالَكُمْ أَلَّانَأْكُلُواْمِمَّاذُكِرَ ٱسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّاحَرَّمَ عَلَيْكُمْ إِلَّا مَا أَضْطُرِ رَبُّمْ إِلَيْةً وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَ آبِهِم بِغَيْرِعِلْمٍ " إِنَّ رَبَّكَ هُوَأَعْلَمُ بِٱلْمُعْتَدِينَ إِنَّ اللَّهُ

وَذَرُواْ ظَلِهِ رَٱلْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُواْ يَقْتَرِفُونَ ﴿ إِنَّا اللَّهِ مَا كَانُواْ يَقْتَرِفُونَ

وَلَا تَأْكُلُواْمِمَّالَرُيُذَكِّرُ ٱسْمُ ٱللَّهِ عَلَيْهِ وَإِنَّهُ. لَفِسُقُّ وَإِنَّ ٱلشَّيَطِينَ لَيُوحُونَ إِلَيَّ أَوْلِيا إِهِمْ لِيُجَدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ اِنْكُمْ لَشْرَكُونَ ١

أَوَمَن كَانَ مَيْتَافَأُحْيَيْنَكُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ عِفِ ٱلنَّاسِ كَمَن مَثَلُهُ فِي ٱلظُّلُمُتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَالِكَ زُيِنَ لِلْكَنفرينَ مَا كَانُواْيَعْمَلُونَ شَ

<sup>(</sup>V.6:121) Narrated by Ahmad, At-Tirmidhi, and Ibn Jarîr: Once while Allâh's Messenger was reciting the Verse (9:31) 'Adî bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e., rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said: "They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (Tafsir At-Tabari).

- 123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not.
- 124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.
- 125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. [1]
- 126. And this is the Path of your Lord (the Qur'an and Islam) leading Straight. We have detailed Our Revelations for a people who take heed.
- 127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walî* (Helper and Protector) because of what they used to do.
- 128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliyâ*' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we

وَكَذَالِكَ جَعَلْنَا فِي كُلِّ قَرْبَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُواْ فِيهَا وَمَا يَمْكُرُونَ إِلَّا إِأَنفُسِمِمْ وَمَا يَشْعُهُ نَ الشَّ وَإِذَا جَآءَ تَهُمْ ءَايَةٌ قَالُواْ لَن نُؤْمِنَ حَتَّى نُوْتَى مِثْلَ مَآأُوتِي رُسُلُ اللَّهُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَ لَّهُ مَسْيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَالُ عِندَ اللَّهِ وَعَذَابُ شَدِيدُ الْإِمَا كَانُواْ يَمْكُرُونَ الشَّ عِندَ اللَّهِ وَعَذَابُ شَدِيدُ الْإِمَا كَانُواْ يَمْكُرُونَ الشَّ

فَكُن يُرِدِ اللهُ أَن يَهْدِيهُ وَيَشْرَحُ صَدْرَهُ وَلِإِسْلَامِ وَمَن يُرِدِ اللهُ أَن يُضِلَهُ وَيَجْعَلْ صَدْرَهُ وَصَدِيقًا حَرَجًا حَكَ أَنَّمَا يَصَعَدُ فِي السَّمَاءُ عَرَجًا حَكَ أَنَّمَا يَصَعَدُ فِي السَّمَاءُ عَكَ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ حَكَ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُوْمِنُونَ فَيَ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُوْمِنُونَ فَيَ اللَّهُ الرِّجْسَ عَلَى اللَّذِينَ لَا يُوْمِنُونَ فَي اللَّهُ الرِّجْسَ عَلَى اللَّذِينَ لَا يُوْمِنُونَ فَي اللَّهُ اللهُ اللَّهُ الللَّهُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولِي الللْمُلِيْ اللللْمُ الللْمُلْمُ اللللْمُ اللَّهُ ا

هُ لَمُمْ دَارُ ٱلسَّلَامِعِندَ رَبِّهِمٌ وَهُوَ وَلِيُّهُم بِمَاكَانُواْ يَعْمَلُونَ شَيْ

ۅؘۘڽۜۅ۫ۘؠؘۼؖۺؙۯۿؙڡٞڔڿٙؠۣڡٵؽٮڡؘۼۺۘۯٲڂؚۣڹ ڡؘۜڍٲۺؾۘػٛڗؙڗؙۘٮۄۻۜٲڷٟٳڹڛؖۏۊؘٵڶٲ۫ۊؚڸۣؽٵٙۉؙۿؠ ڡؚۜڹؘٲڵٟٳڹڛۯڹۜڹٵٲۺؾؘڡ۫ؾؘعؘڹۼڞؙٮٵؠؚڹۼۻۣۅؘؠؘڵۼ۫ڹٵۤ

<sup>[1] (</sup>V.6:125) If Allâh تمانی wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم].

Narrated Mu'âwiya رضى الله عنه in a Khutbah (religious talk): I heard Allâh's Messenger صلى saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunnah (legal ways) of the Prophet صلى ]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (Sahih Al-Bukhâri, Vol. 1, Hadîth No. 71).

have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

- 129. And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.
- 130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.
- 131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).
- 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
- 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.
- 134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).
- 135. Say (O Muhammad صلى الله عليه وسلم): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrong-doers) will not be successful."

أَجَلَنَا ٱلَّذِى آجَلَتَ لَنَأْقَالَ ٱلنَّارُ مَثُونَكُمْ خَلِدِينَ فِيهَا إِلَّا مَاشَاءَ ٱللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ اللَّ

وَكَذَالِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضَا يِمَاكَانُواْ يَكْسِبُونَ ﴿

يَنَمَعْشَرَ الْجِنِّ وَ الْإِنسِ الْهَ يَأْتِكُمُ رُسُلُ مِنكُمُ يَقُصُّونَ عَلَيْكُمْ مَا يَنِي وَيُسْذِرُونَكُمُ لِقَاءَ يَوْمِكُمْ هَنَذَاْ قَالُواْ شَهِدْ نَاعَلَىٰ أَنفُسِنَا وَعَنَّ تَهُمُ الْحَيَوْةُ الدُّنْيَا وَشَهِدُواْ عَلَىٰ أَنفُسِهِمْ أَنَهُمُ كَانُواْ كَنفِرِينَ شَيْ

ذَلِكَ أَن لَمْ يَكُن زَبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِطُلْمِ وَأَهْلُهَا غَنفِلُونَ شَ

وَلِكُلِ دَرَجَنَّ مِّمَاعَكِمُونَ الْأَوْمَارَبُكَ

يغَنفِلِ عَمَّا يَعْمَلُونَ الْأَوْمَارَبُكَ
وَرَبُكَ الْعَنِيُّ ذُوالرَّحْمَةً إِن يَشَكَأْ
فَرَبُكَ الْعَنِيُّ ذُوالرَّحْمَةً إِن يَشَكَأْ
فَذُهِ بَحِثُمْ وَيَسْتَغْلِفْ مِنْ بَعْدِحْمَ
مَّا يَشَكَآ وُكُمَا أَنشَا أَكُم مِّن ذُرِيكَةِ قَوْمٍ
الْحَدِينَ اللَّهُ الْمَثَلَ الْمَثَلُونَ الْآتِ وَمَا أَنتُهُ
إِن مَعْجِزِينَ اللَّهُ

قُلْ يَنَقُوْمِ آعُ مَلُواْ عَلَىٰ مَكَانَتِكُمْ إِنِي عَامِلًّا فَسَوْفَ تَعْلَمُونَ مَن تَكُوثُ لَهُ، عَنقِبَةُ ٱلدَّارِّ إِنَّهُ لَا يُفْلِحُ ٱلظَّلِلِمُونَ ﴿ الْآَالِ الْحَالِمُونَ ﴿ الْآَالِ الْحَالِمُونَ ﴾

136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allah, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

137. And so to many of the Mushrikûn (polytheists — see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. (Tafsir At-Tabarî).

140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates,

وَجَعَلُواْلِلَّهِ مِتَّاذَرَاْمِنَ ٱلْحَسَرْثِ وَٱلْأَنْعَكِيرِ نَصِيبًا فَقَالُواْ هَكَذَالِلَّهِ بزعمه وهنذا لشركآب أفكاكات لِشُرَكَ إِبِهِمْ فَكَلَا يَصِلُ إِلَى ٱللَّهِ وَمَاكَاتَ لِلَّهِ فَهُوَيْصِلُ إِلَى شُرَكاآبِهِ مُ اللَّهُ مَا يَحْكُمُونَ اللَّهُ وَكَذَالِكَ زَيْنَ لِكَثِيرِ مِنَ المشركين قتل أولدهم شُرَكَ آوُهُمْ لِيُرْدُوهُمْ وَلِيكَلِيسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْشَاءَ ٱللَّهُ مَافَعَـُكُوهُ فَذَرْهُمُ وَمَا يَفْتَرُونَ ١ وَقَالُواْ هَانِهِ مِنَا أَنْعَامُ وَحَارِثُ حِجْمٌ لَّا يَطْعَمُهُ كَآ إِلَّا مَن نَشَآهُ بِزَعْمِهِمْ وَأَنْعَكُمُ حُرِّمَتُ ظُهُورُهَا وَأَنْعَكُمُ لَآيَذُكُرُونَ أسمالله عكنها أفيرأة عكنة سكيجزيهم بِمَاكَانُواْ يَفْتُرُونَ هُ

وَقَالُواْ مَا فِ بُطُونِ هَاذِهِ ٱلْأَنْعَامِ خَالِصَةٌ لِّنُكُورِنَا وَمُحَكَرَمُ عَلَىٰٓ أَزْوَجِنَا ۗ وَإِن يَكُن مَّيْنَةً فَهُمْ فِيهِ شُرَكَاءً سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ، حَكِيمٌ عَلِيمٌ اللهِ

قَدْ خَسِرَ ٱلَّذِينَ قَـ تَلُو ٓ الْوَلَندَهُمْ سَفَهَا بِغَيْرِ عِلْمِ وَحَرَّمُواْ مَا رُزَقَهُ مُ اللَّهُ ٱفْ يَرَآهُ عَلَى ٱللَّهِ قَدْضَلُوا وَمَاكَانُوا مُهْتَدِينَ

 وَهُوا الَّذِي آنشا جَنَّتِ مَعْرُوشَنِ وَغَيْرَ مَعْرُوشَنتِ وَٱلنَّخْلَ وَٱلزَّرْعَ مُغْلِفًا أُكُلُهُ

similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance [1]. Verily, He likes not Al-Musrifûn (those who waste by extravagance).

142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of Shaitan (Satan). Surely he is to you an open enemy.

143. Eight pairs: of the sheep two (male and female), [2] and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose?

وَٱلرَّنَّوِكِ وَٱلرُّمَّاكِ مُتَسُبِهَاوَغَيْرُ مُتَسَبِهِ كُلُوا مِن ثُمَرِهِ إِذَا آثَمُ وَعَاتُواْ حَقَّهُ، يَوْمَ حَصَادِهِ - وَلَا تُسُرِفُوا أَإِنَّهُ. لَا يُحِبُ ٱلْمُسْرِفِينَ ۞

وَمِنَ ٱلْأَنْعَامِ حَمُولَةً وَفَنْ شَأَكُواْ مِمَّارَزَفَكُمُ ٱللَّهُ وَلَاتَنَّبِعُواْخُطُوَتِ ٱلشَّيْطَانِ إِنَّهُ لِكُمْ عَدُوٌّ مُّبِينٌ اللَّهُ

ثَمَنِيَةَ أَزُورِجُ مِنَ ٱلطَّكَأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱشْنَانِ قُلْ ءَ ٱلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنشِينِ أَمَّا ٱشْتَملَتْ عَلَيْهِ أَرْحَامُ

<sup>[1] (</sup>V. 6:141): See the footnote of (V.4:5).

صلى الله عليه وسلم I heard Allâh's Messenger رضى الله عنه. I heard Allâh's Messenger صلى الله عليه وسلم saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd'\*. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.' "The people said, "Glorified be Allâh." The Prophet صلى الله عليه وسلم said, "But I believe in it and so does Abu Bakr and 'Umar رضى الله عنهم." (Sahih Al-Bukhâri, Vol. 5, Hadîth No. 15).

<sup>\*</sup>It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in Musnad Imam Ahmad in the Musnad of Abu Sa'îd Al-Khudri رضى الله عنه (Vol. 3, Page 83): Narrated Abu Sa'îd Al-Khudri رضی الله عنه (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم the Messenger of Allâh in Yathrib (Al-Madinah) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allâh's Messenger (Muhammad صلى الله عليه وسلم ordered for the proclamation of a congregational salat (صلح جامعة ) then he صلى الله عليه وسلم came out and asked the shephered to inform the people (about the story), and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him.

Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."

145. Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribâ* (usury)]. And verily, We are Truthful.

147. If they (Jews) belie you (Muhammad ملى الله عليه وسلم) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists or sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in

ٱلْأُنْثَيَانِ نَبِتُونِ بِعِلْمٍ إِن كُنتُم صَدِقِينَ الله

وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقْرِ آثْنَيْنِ قُلْ عَلَيْهِ أَرْحَامُ ٱلْأَنْشَيَيْنِ أَمْ كُنتُمْ شُهَدآ ءَ عَلَيْهِ أَرْحَامُ ٱلْأَنْشَيَيْنِ أَمْ كُنتُمْ شُهَدآ ءَ إِذْ وَصَّن كُمُ ٱللَّهُ بِهَاذَاْ فَمَنْ أَظْلَمُ مِثَن افْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمِ "إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّالِمِينَ ﴿

قُل لَّا أَجِدُ فِي مَا أُوحِى إِلَى مُحَرَّمًا عَلَى طَاعِمِ يَطْعَمُهُ وَإِلَّا أَن يَكُونَ مَيْتَةً أَوْدَمًا مَسْفُوحًا أَوْلَحْمَ خِنزِيرِ فَإِنَّهُ رِجْشُ أَوْ فِسْقًا أُهِلَ لِغَيْرُ اللّهِ بِهِ - فَمَنِ اضْطُرَّ غَيْرَبَاعِ وَلَاعَادِ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ شَ

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُ مَآ إِلَّا مَاحَمَلَتَ ظُهُورُهُ مَا أَوِ ٱلْحَوَاكِ ٓ آؤَمَا ٱخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُ م بِبَغْيِهِمْ وَإِنَّا لَصَلِيقُونَ ﴿

> فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُورَحْمَةِ وَسِعَةِ وَلَا يُرَدُّ بَأْسُهُ، عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا لَوْشَاءَ ٱللَّهُ مَا أَشْرَكُنا

worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

- 149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all."
- 150. Say: "Bring forward your witnesses, who can testify that Allah has forbidden this. Then if they testify, testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."
- 151. Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.
- 152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and

وَلَآءَابَآ وَكُوا وَلَاحَرَّمْنَامِن شَيْءٍ كَذَلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِ مُرحَتَّى ذَاقُواْ بَأْسَنَّا قُلْ هَلْ عِندَكُم مِنْ عِلْمِ فَتُخْرِجُوهُ لَنآ إِن تَنْبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ أَنتُمْ إِلَّا يَغُرُصُونَ هَا

قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَالِغَةُ فَلَوْ شَاءَ لَهَدَ سَكُمْ أَجْمَعِينَ شَ

قُلْ هَلُمَ شُهَدَاءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَنِذَا فَإِن شَهِدُواْ فَلَا تَشْهَكَ دُمَعَهُ مُّ وَلَاتَنَّبِعُ أَهُوآءَ ٱلَّذِينَ كَذَّبُواْبِعَايَدِينَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ شَ

﴿ قُلْ تَعَالَوْاْ أَتْلُ مَاحَزَمَ رَبُّكُمْ عَلَيْحُمُ أَلَّا تُشْرِكُواْبِهِ عَسَيْعًا وَبِٱلْوَلِدَيْنِ إِحْسَنَ نَا وَلَا تَقْنُلُواْ أَوْلَندَكُم مِنْ إِمْلَنَيَّ نَعْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَاتَقْرَبُواْ ألفواحش ماظهر منهكاومكابطك وَلَا تَقْ نُلُواْ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقَّ ذَالِكُو وَصَّنَكُم بِهِ عَلَعَلَكُونَ عَقِلُونَ اللهُ

وَلَانَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ حَتَىٰ يَبْلُغَ أَشُدُّهُۥ وَأَوْفُوا ٱلْكَيْلُ وَٱلْمِيزَانَ بِٱلْقِسْطِ لَانُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَ إِذَا قُلْتُمْ فَأُعْدِلُواْ وَلَوْكَانَ ذَا قُرْبَيُّ وَبِعَهْدِ ٱللَّهِ أَوْفُواْ ذَالِكُمْ وَصَّلَكُم بِهِ - لَعَلَّكُمْ

fulfil the Covenant of Allâh. This He commands you, that you may remember<sup>[1]</sup>.

153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious — see V.2:2)."

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). [*Tafsir At-Tabari*]

تَذَكَّرُونَ ١

وَأَنَّ هَاٰذَاصِرَطِى مُسْتَقِيمًا فَأَتَّبِعُوهُ وَلَاتَنَّبِعُوا ٱلسُّبُلَ فَنَفَرَّقَ بِكُمْ عَن سَبِيلِهِ عَ ذَلِكُمْ وَصَّنكُم بِهِ - لَعَلَّكُمْ تَنَّقُونَ ﴿

ثُمَّةَ ءَاتَیْنَامُوسَی ٱلْکِئنَبَ تَمَامًاعَلَى ٱلَّذِی اَحْسَنَ وَتَفْصِیلًا لِکُلِّشَیْءِ وَهُدَی وَرَحْمَةً لَعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿ اَلَٰ الْعَالَامِ اللَّهِمُ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿ اَل

وَهَلَا الكِلَاثِ أَنزَلْنَهُ مُبَارَكُ فَأَتَبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ ﴿

أَن تَقُولُوا أَإِنَّمَا أُنزِلَ ٱلْكِئنبُ عَلَىٰ طَآبِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّاعَن دِرَاسَتِهِمْ لَغَنفِلِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

أَوْ تَقُولُوا لَوْ اَنَا آأُنِ لَ عَلَيْنَا ٱلْكِلَابُ لَكُنَا آهَدَىٰ
مِنْهُمْ فَقَدْ جَآءَ حُمْ بَيِّنَةُ مِن زَيْحُمْ
وَهُدُى وَرَحْمَةٌ فَمَنْ أَظْلَا مِمَن كَذَّبَ بِعَايَتِ
وَهُدُى وَرَحْمَةٌ فَمَنْ أَظْلَا مُمِمَن كَذَّبَ بِعَايَتِ
اللّهِ وَصَدَف عَنْمُ أَسَنَجْزِى ٱلَّذِينَ يَصَّدِفُونَ
عَنْ ءَايَنِنَا سُوٓءَ ٱلْعَذَابِ بِمَا كَانُواْ يَصَدِفُونَ

<sup>&</sup>lt;sup>[1]</sup> (V.6:152):

A) See the footnotes of (V. 3:130).

B) See the footnote of (V.4:135).

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."[1]

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects)[2], you (O Muhammad صلى الله اعليه وسلم) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do.

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allah and His Messenger صلى الله عليه وسلم)

هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيهُمُ الْمَكَيْكُةُ أَوْ يَأْتِي رَبُّكَ أَوْيَـأْقِكَ بَعْضُ ءَايْتِ رَبِّكُ يَوْمَ يَأْتِي بَعْضُ ءَاينتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَنْهُ الْرَتَّكُنْ ءَامَنَتْ مِن قَبْلُ أَوْكُسَبَتْ فِي إِيمَنهَا خَيْراً قُل ٱننظرُوٓا إِنَّا مُنكَظِرُونَ ﴿

إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيعًا لَّسْتَ مِنْهُمْ فِي شَيْءَ إِنَّمَا آمَرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّثُهُم بِمَا كَانُواْ يفعَلُونَ ١

مَن حَآءَ بِالْحُسَنَةِ فَلَهُ عَشْمُ أَمْثَالِهَا وَمَن جَآءَ

- 1) Rising of the sun from the west.
- 2) (The coming of Al-Masîh) Ad-Dajjal.
- 3) (The coming out of the) Dâbbat-ul-Ard (i.e. a beast from the earth)." (Sahih Muslim — The Book of Fitan — The Signs of the coming of the Hour).
- C). Narrated Anas صلى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (Al-Masîh-Ad-Dajjâl). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Al-Masîh-Ad-Dajjâl's) eyes (the word) Kâfir (i.e., disbeliever)." [This Hadîth is also quoted by Abu Hurairah and Ibn 'Abbas. (Sahih Al-Bukhari, Vol. 9, Hadîth No. 245)].
- [2] (V. 6:159) It is said that the Prophet صلى الله عليه وسلم recited this Verse and said: "These people are those who invent new things (Bid'ah) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allâh." (Tafsir Al-Qurtubi).

[It has been narrated in the Hadîth Books (At-Tirmidhi, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عليه وسلم said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'an and the Prophet's Sunnah (legal ways, orders, acts of worship, statements)"].

<sup>&</sup>lt;sup>[1]</sup> (V.6:158):

A) Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (Sahih Al-Bukhâri, Vol.6, Hadîth No.159).

B) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said; "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger shall have only the recompense (صلى الله عليه وسلم of the like thereof, and they will not be wronged.[1]

- 161. Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîfa [i.e. the true Islâmic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (See V.2:105)."
- 162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."
- 164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."
- 165. And He Who has made it is you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

بألسّيتَةِ فَلا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ إِنَّا

قُلْ إِنَّنِي هَدَىنِي رَبِّق إِلَى صِرَطٍ مُسْتَفِيمِ دِينًا قِيمًا مِّلَةَ إِبْرَهِيمَ حَنِيفًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ الْسُ

> قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَعْيَاىَ وَمَمَاتِبِ لِلَّهِ رَبّ ٱلْعَالَمِينَ ١

لَاشَرِيكَ لَهُ وَبِذَ لِكَ أَمِرْتُ وَأَنَا أَوَّلُ ٱلْمُسْلِمِينَ (اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

قُلْ أَغَيْرَاللَّهِ أَبْغِي رَبًّا وَهُوَرَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْس إِلَّا عَلَهَا ۚ وَلَا نَزُرُ وَاذِرَةٌ وِزُرَ أَخْرَيْ ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَتِ ثُكُمُ بِمَاكُنتُمْ فِيهِ تَغْنَلِفُونَ شَ

وَهُوَ ٱلَّذِي جَعَلَكُمْ خَلَيْهِ ۖ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضِ دَرَجَتِ لِيَسْلُوكُمْ فِي مَا ءَاتَكُورُ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V. 6:160) See the footnote of (V.6:61).

## Sarat Al-A'raf [The Heights (or The Wall with Elevations)] VII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm-Sâd. [These letters are one of the miracles of the Qur'an and none but Allâh (Alone) knows their meanings.]
- 2. (This is the) Book (the Qur'an) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.
- 3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allah), besides Him (Allâh). Little do you remember!
- 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.
- 5. No cry did they utter when Our Torment came upon them but this: "Verily we were Zâlimûn (polytheists and wrong-doers)".
- 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
- 7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.
- 8. And the weighing on that day (Day of Resurrection) will be the true (weighing)[1].



والله الخفرالزجي

التص

كِننَبُ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِي صَدْدِكَ حَرَجٌ مِنْهُ السُنذِرَبِهِ، وَذِكْرَىٰ لِلْمُؤْمِنِينَ ١

> ٱتَبِعُواْ مَآ أُنزلَ إِلَيْكُم مِن زَبِّكُوْ وَلَاتَنَّبِعُواْ مِن دُونِهِ ٤ أَوْلِيَآهُ قَلِيلًا مَّا تَذَكُّرُونَ (٢)

وَكُم مِن قَرْبَةِ أَهْلَكُنَّهَا فَجَآءَ هَا بَأْسُنَا بَيْنَا أَوْهُمْ قَابِلُونَ ١

فَمَاكَانَ دَعُونِهُمْ إِذْ جَآهَ هُم بَأْسُنَآ إِلَّا أَن قَالُوٓا أَ إِنَّا كُنَّ اظْلِمِينَ (١) فَلَنَسْ كُنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْ كَانَ ٱلْمُرْسَلِينَ ١

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمِّ وَمَاكُنَّا غَآبِينَ ٥

وَٱلْوَزْنُ بَوْمَهِذِ ٱلْحَقِّ فَمَن ثَقُلَتُ مَوَ زِيثُهُ

عز و جل (V.7:8) The Statement of Allah عز و جل

<sup>&</sup>quot;And We shall set up balances of justice on the Day of Resurrection." (V.21:47).

So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

- 9. And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they and rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
- 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblîs (Satan), he refused to be of those who prostrated themselves.
- 12. (Allâh) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?" Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clay."
- 13. (Allâh) said: "(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

فَأُوْلَتِيكَ هُمُ ٱلْمُقْلِحُونَ ١

وَمَنْ خَفَّتْ مَوَ زِينُهُ فَأُولَيْهِكَ ٱلَّذِينَ خَسِـ رُوٓا أَنفُسَهُم بِمَا كَانُواْ بِنَا يَنلِنَا يَظْلِمُونَ إِنَّ

وَلَقَدُ مَكَّنَّكُمْ فِي ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَيْشُ قَلِيلًا مَّا تَشَكُّرُونَ إِنَّ

وَلَقَدْ خَلَقْنَكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَتِ كُو أَسْجُدُواْ لِآدَمَ فَسَجَدُواْ إِلَّا إِبْلِيسَ لَرْيَكُن مِنَ ٱلسَّنجِدِينَ اللَّ

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمْ رَثُكُ قَالَ أَنَا خَرُّ مَنْهُ خَلَقْنَىٰ مِن نَادِ وَخَلَقْتَهُ مِن طِينٍ (اللهُ

> قَالَ فَأُهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِهَافَأُخُرُجُ إِنَّكَ مِنَ ٱلصَّنْعُرِينَ ﴿ إِنَّا السَّاعُرِينَ ﴿ إِنَّا السَّاعُ اللَّهُ اللَّهُ

The deeds and the statement of Adam's offspring will be weighed.

said, "(There are) two words صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are:

سبحان الله و بحمده - سبحان الله العظيم 'Subhân Allâhi-wa bihamdihi — Subhân Allâhil-'Azîm.' "\* (Sahih Al-Bukhâri, Vol.9, Hadîth No.652).

<sup>\* &#</sup>x27;Glorified is Allâh and praised is He' — 'Glorified is Allâh, the Most Great.' (or I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allah, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

- 14. (Iblîs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
- 15. (Allâh) said: "You are of those respited."
- 16. (Iblîs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
- 17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."
- 18. (Allâh) said (to Iblîs): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."
- 19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers)."
- **20.** Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save that you should become angels or become of the immortals."
- 21. And he [Shaitan (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."
- he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?"

قَالَ أَنظِرْنَ إِلَى يَوْمِ يُبْعَثُونَ ١

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ إِنَّ اللَّهُ

قَالَ فَيِمَآ أَغُونِيتَنِي لَأَقَعُدُنَّ لَهُمْ صِرَطَكَ ٱلْمُسْتَقِيمَ ﴿ اللَّهُ

ثُمَّ لَا تِينَهُ مِنْ اَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَن شَمَآ بِلهِمْ وَلَا تَجَدُأَ كُثَرَهُمْ شَكرينَ ﴿

قَالَ أَخْرُجُ مِنْهَا مَذْ ، وَمَا مَّذْ حُورًا لَّمَن تَبعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَيِّنَادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلًا مِنْحَيْثُ سِنْتُمَاوَلَانَقْرَبَاهَاذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّالِمِينَ إِنَّا

> فَوسَوسَ لَهُمَا ٱلشَّيْطَانُ لِيُبْدِى لَمُمَامَا وُدِي عَنْهُمَا مِن سَوْءَ نِهِمَا وَقَالَ مَا نَهَن كُمَا رَبُّكُمَا عَنْ هَانِهِ وَالشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْتَكُونَا مِنَ ٱلْحَيْدِينَ (أَنَّ

وَقَاسَمُهُمَا إِنِّي لَكُمَا لَمِنَ ٱلنَّصِحِينَ ﴿

فَدَلَّنْهُمَا بِغُرُورٌ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَكُمَا سَوْءَ تُهُمَاوَطَفِقَا يَخْصِفَانِ عَلَيْهِمَامِن وَرَقِ ٱلْجَنَّةِ وَنَادَنِهُمَارَجُهُمَآ أَلَةِ أَنَّهُكُماعَن تِلْكُما ٱلشَّجَرَةِ وَأَقُل لَكُمَا إِنَّ ٱلشَّيْطِينَ لَكُمَاعَدُوُّ مُبِينٌ إِنَّ

- 23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."
- 24. (Allâh) said: "Get down, one of you is an enemy to the other [i.e. Adam, Hawwâ' (Eve), and Shaitan (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time."
- 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."
- **26.** O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as the raiment adornment: and righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth[1]).
- 27. O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Oabîluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, made the Shayâtîn (devils) Auliyâ' (protectors and helpers) for those who believe not.
- 28. And when they commit a Fâhishah (evil deed, going round the Ka'bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands Fâhishah. Do you say of Allâh what you know not?"

قَالَارَبَّنَاظَلَمْنَآأَنفُسَنَاوَإِن لَّرْتَغْفِرْ لَنَاوَرَحْمَنَا لَنَكُونَنَّ مِنَ ٱلْخَسِرِينَ ٢

قَالَ أَهْبِطُواْ بِعَضُكُمْ لِبَعْضِ عَدُوٌّ وَلَكُمْ فِي ٱلْأَرْضِ مُستَقَرُّو مَتَكُمُّ إِلَىٰ حِينِ شَ

> قَالَ فِيهَا تَحْيُونَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُغْرَجُونَ ١

ينبَى ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُولِبَاسًا يُؤرِي سَوْءَ تِكُمْ وَرِيشُأُو َلِبَاشُ النَّقُوي ذَالِكَ خَيْرٌ ذَالِكَ مِنْ ءَايَنتِ أَللَّهِ لَعَلَّهُمْ يَذَّكُّرُونَ ١

ينبني وَادَمَ لَا يَفْنِنَكُمُ ٱلشَّيْطُنُ كُمَّا أَخْرَجَ أَبَوَيْكُمُ مِنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سُوَّءَ يَهُمَا ۚ إِنَّهُ بُرَكُمْ هُوَوْقَبِيلُهُ مِنْحَيْثُ لَانُرُونَهُمُ إِنَّا جَعَلْنَا ٱلشَّيَطِينَ أَوْلِيَآهُ لِلَّذِينَ لَا يُؤْمِنُونَ ١

وَإِذَا فَعَلُواْ فَنْحِشَةً قَالُواْ وَجَدْنَا عَلَيْهَا ٓ وَابَآ وَنَا وَٱللَّهُ أَمَرَنَا بَهَا قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْسَآءِ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٢

<sup>(</sup>V.7:26) It is said that the pagan Arabs in the Pre-Islâmic Period of Ignorance used to do Tawâf (going round) of the Ka'bah in a naked state. So when Islâm became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah. and none was allowed to do Tawâf of the Ka'bah in a naked state.

- 29. Say (O Muhammad صلى الله عليه وسلم): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allâh's sake only). As He brought you (into being) in the beginning, so shall you brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].
- 30. A group He has guided, and a group deserved to be in error; (because) surely they took the Shayatîn (devils) as Auliva' (protectors and helpers) instead of Allâh, and think that they are guided.
- 31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of ) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).

قُلُ أَمَرَرَتِي بِٱلْقِسْطِ وَأَقِيمُواْ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَأَدْعُوهُ مُغْلِصِينَ لَهُ ٱلدِّينَ كَمَابَدَأَكُمْ تَعُودُونَ ١

فَرِيقًا هَدَىٰ وَفَرِيقًاحَقَّ عَلَيْهِمُ ٱلضَّلَالَةُ إِنَّهُمُ ٱتَّخَذُواْ ٱلشَّيْطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُوكَ أَنَّهُم مُّهُنَّدُوكَ ١

ا يَنَنِي مَادَمَ خُذُواْ زِينَتَكُمْ عِندَكُلُ مَسْجِدِ وَكُلُواْ وَٱشْرَبُواْ وَلَاتُسْرِفُواْ إِنَّهُ لَا يُحِبُّ ٱلْمُسْرِفِينَ اللهُ

<sup>(</sup>V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allâh عز و جل "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah (covering of one's 'Aurah means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered)], while praying and going round (the Tawâf of) the Ka'bah."

In how many (what sort of) clothes a woman should pray? 'Ikrimah said, "If she can cover all her body with one garment, it is sufficient."\*

<sup>\*</sup> It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (Abu Dâwûd).

Narrated 'Aishah رضى الله عنها: Allah's Messenger صلى الله عليه وسلم used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him, and then they would return to their homes unrecognized. (Sahih Al-Bukhâri, Vol.1, Hadîth No.368).

- 32. Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge.
- 33. Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins kind of unlawful sexual and every intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."
- 34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).
- 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.
- **36.** But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.
- 37. Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls,

قُلْ مَنْ حَرَّمَ زِينَةَ أَللَّهِ ٱلَّتِيَّ أَخْرَجَ لِعِبَادِهِ. وَٱلطَّيْبَاتِ مِنَ ٱلرِّزْقِ قُلُّ هِيَ لِلَّذِينَ ءَامَنُوا أ فِي ٱلْحَيَوْةِ ٱلدُّنْيَاخَالِصَةً يَوْمَ ٱلْقَيْمَةِ كَذَلِكَ نُفَصِّلُ ٱلْآيِكَتِ لِقَوْمِ يَعْلَمُونَ (اللهُ

قُلْ إِنَّمَاحُرَّمَ رَبِّي ٱلْفُوَاحِشَ مَاظَهَرَمِنْهَا وَمَا بَطَنَ وَٱلْإِنْمَ وَٱلْبَغَى بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُواْ بِٱللَّهِ مَالَرُ بُنَزِّلْ بِهِ - سُلَطَنَا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا نَعْلَمُونَ (إَيَّ

> وَلِكُلِّ أُمَّةٍ أَجَلُّ فَإِذَاجَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْنَقُدِمُونَ اللهُ

يَبَنِيٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنكُمْ يَقُصُّونَ عَلَيْكُرْ ءَايَتِي فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَاخُوفُ عَلَيْهِمْ وَلَاهُمْ يَعْزَنُونَ (١٠٠٠)

وَٱلَّذِينَ كَذَّبُواْبِعَايَنْنِنَا وَٱسْتَكْبَرُواْعَنْهَآ أَوْلَتِيكَ أَصْحَابُ ٱلنَّارِّهُمُ فِيهَاخَالِدُونَ ﴿ اللَّهُ

فَمَنْ أَظْلَا يُمِمِّن أَفْتَرَى عَلَى أُللَّهِ كَذِبًا أَوْكَذَّبَ بِتَايِنتِهِ = أُوْلَيْهِكَ يَنَاهُمُ نَصِيبُهُم مِنَ ٱلْكِئَابِ حَتَّى إِذَاجَآءَ تُهُمْ رُسُلُنَا يَتُوفُونَهُمْ قَالُواْ أَيْنَ مَاكُنُتُمْ تَدْعُونَ

they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

- 38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."
- 39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."
- 40. Verily, those who belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle impossible). Thus do We is (which (criminals, recompense the Mujrimûn polytheists and sinners).
- 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zâlimûn (polytheists and wrong-doers).
- **42.** But those who believed (in the Oneness of Allâh — Islâmic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein.
- 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never

مِن دُونِ ٱللَّهِ قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَىٰ أَنفُسهم أَنَّهُمْ كَانُوا كَيْفِرِينَ ﴿ اللَّهُ

قَالَ ٱدْخُلُواْ فِي أُمَعِ قَدْخَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِي ٱلنَّارِكُلُّمَادَ خَلَتْ أُمَّةٌ لَّعَنَتْ أُخِبَالًا حَتَّىٰ إِذَا أَدَّارَكُواْ فِهَا جَمِيعًا قَالَتَ أُخْرِ نَهُمْ لِأُولَىٰهُمْ رَبَّنَاهَنَوُلآءِ أَضَلُونَافَاتِهِمْ عَذَابًاضِعْفَا مِّنَ ٱلنَّارِّقَالَ لِكُلِّضِعْفُ وَلَكِن لَانَعْلَمُونَ (اللَّهُ)

وَقَالَتَ أُولَىٰهُمُ لِأُخْرَىٰهُمُ فَمَاكَاتَ لَكُمُ عَلَيْنَا مِن فَضْلِ فَذُوقُوا ٱلْعَذَابَ بِمَاكُنتُمْ تَكْسِبُونَ ١ إِنَّ ٱلَّذِينَ كَذَّبُواْ بِنَايَئِنَا وَٱسۡ تَكۡبَرُواْ عَنَهَا لَانُفَنَّحُ لَهُمْ أَبُوَابُ ٱلسَّمَاءَ وَلَايَدْخُلُونَ ٱلْجَنَّةَ حَتَّى يَلِجَ ٱلْجَمَلُ ف سَمِ ٱلْحَيَاطِ وَكَذَالِكَ نَجَزى ٱلْمُحْرِمِينَ ﴿

> لَهُمُ مِن جَهَنَّمَ مِهَادُّوَمِن فَوْقِهِمْ غَوَاشِ وَكَذَالِكَ نَجُرى ٱلظَّالِمِينَ إِنَّ اللَّهُ

وَٱلَّذِينَ ءَامَنُواْ وَعَكِيلُواْ ٱلصَّلِحَتِ لَانُكُلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُوْلَتِيكَ أَصْعَابُ ٱلْجِنَّةِ هُمْ فِهَاخَلِدُونَ ﴿

وَنَزَعْنَامَافِي صُدُودِهِم مِنْ غِلِّ تَجْرِي مِن تَحْبِهِمُ ٱلْأَنْهَ رُو وَالْوا ٱلْحَمَدُ لِلَّهِ ٱلَّذِي هَدَ نِنَا لِهَنَا وَمَاكُنَّا لِنَهْ يَدِي لَوْ لا أَنْ هَدَ نِنَا ٱللَّهُ لَقَدْ جَآءَتْ

could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

- 44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the Zâlimûn (polytheists and wrong-doers)."
- 45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.
- 46. And between them will be a (barrier) screen and on Al-A 'râf<sup>[1]</sup> (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salâmun 'Alaikûra" (Peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.
- 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people Zâlimûn (polytheists who are and wrong-doers)."
- **48.** And the men on Al-A'râf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what

رُسُلُ رَبِّنَا بِٱلْحَقِّ وَنُودُوۤ اأَن يَلَكُمُ ٱلْحَنَّةُ أُورِثُتُمُوهَابِمَاكُنتُونَعُملُونَ ١

وَنَادَىٰ أَصْحَابُ ٱلْجُنَّةِ أَصْحَابَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَ نَارَثُنَاحَقَّا فَهَلْ وَجَدتُّمَ مَّا وَعَدَرَبُّكُمْ حَقًّا قَالُواْنِعَمْ فَأَذَّنَ مُوَذِّنْ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى ٱلظَّلِلِمِينَ النَّهُ

ٱلَّذِينَ يَصُدُّونَ عَنسَبِيلِٱللَّهِ وَيَبْغُونَهَا عِوَجَا وَهُم بِٱلْآخِرَةِ كَيْفِرُونَ (اللهُ

وَبَيْنَهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يُعْرِفُونَ كُلًّا بسيمَنهُم وَنَادَوْاْ أَصْعَبَ ٱلْجِنَةِ أَنْ سَلَمُ عَلَيْكُمُ لَمْ يَدُّخُلُوهَا وَهُمْ يَطْمَعُونَ ١

ه وَإِذَاصُرِفَتُ أَبْصَدُرُهُمْ نِلْقَآءَ أَصْحَبُ ٱلنَّارِقَالُواْرَبَّنَا لَا تَجْعَلْنَامَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ (١٠)

وَنَادَى ٓ أَصَّابُ ٱلْآَعْرَ افِ رِجَا لَا يَعْرِفُونَهُم بِسِيمَ لَهُمْ قَالُواْ مَا أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَاكُنتُمْ

<sup>&</sup>lt;sup>[1]</sup> (V.7:46)

Al-A'râf. It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see Tafsir Al-Qurtubi].

benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

- 49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."
- 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."
- 51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations).
- 52. Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.
- 53. Await they just for the final fullfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.
- 54. Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day,

تَسْتَكَبِرُونَ ١

أَهَنَوُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ إِرَحْمَةً ادْخُلُوا ٱلِهَنَّةَ لَاخَوْفُ عَلَيْكُمْ وَلَا أَشُمْ تَحْزَنُونَ ﴿ إِنَّ

وَنَادَىٰ أَصْحَبُ النَّارِ أَصْحَبُ الْجُنَّةِ أَنْ أَفِيضُواْ عَلَيْنَا مِنَ الْمَآءِ أَوْمِمَّا رَزَقَكُمُ اللَّهُ قَالُوَاْ إِنَّ اللَّهَ حَرَّمَهُ مَاعَلَى ٱلْكَنِوِينَ (أَنَّ)

الَّذِينَ اتَّخَدُواْدِينَهُمْ لَهُوَا وَلَعِبًا وَغَرَّتُهُمُ الْحَيَوْةُ الدُّنِيَاْ فَالْيَوْمَ نَنسَسْهُمْ كَمَا نَسُواْ لِقَاءَ يَوْمِهِمْ هَنذَا وَمَاكَانُواْ بِتَايَنِنَا يَجْحَدُونَ (أَنَّ)

وَلَقَدْ جِثْنَهُم بِكِنْبِ فَصَّلْنَهُ عَلَى عِلْمِ هُدُى وَرَحْمَةُ لِقَوْمِ يُوْمِنُونَ ﴿

هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُ بَوْمَ يَ أَقِى تَأْوِيلُهُ بَيَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَ تَ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُواْ لَنَا أَوْنُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوَا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْ تَرُونَ (اللَّهُ)

إِتَ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامِ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرَّشِ يُغْشِي seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!

- 55. Invoke your Lord with humility and in secret. He likes not the aggressors.
- 56. And do not do mischief on the earth. after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good-doers.
- 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.
- 58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.
- 59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"
- 60. The leaders of his people said: "Verily, we see you in plain error."
- 61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alamîn (mankind, jinn and all that exists)!

ٱلَّتِيلَ ٱلنَّهَارَ يَظْلُبُهُ وَخِيثًا وَٱلشَّمْسَ وَٱلْقَهَرَ وَٱلنُّجُومَ مُسَخَّرَتِ بِأَمْرِهِ ۚ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ مِنَارَكَ ٱللَّهُ رَبُّ ٱلْعَالَمِينَ ١

ٱدْعُواْرَبَّكُمْ تَضَرُّعُا وَخُفَيَةً إِنَّهُ لَا يُحِبُّ ٱلْمُعْتَدِينُ ﴿ اللَّهِ الْأَرْضِ بَعْدَ إِصْلَحِهَا وَلَانُفُسِدُواْ فِي ٱلْأَرْضِ بَعْدَ إِصْلَحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ ٱللَّهِ قَربِّ مِنَ ٱلْمُحْسِنِينَ ١

وَهُوَٱلَّذِي يُرْسِلُ ٱلرِّيْثَ بُشْرًا بَيْنَ يَدَى رَحْمَتِهِ } حَتَى إِذَا أَقَلَتْ سَحَابًا ثِقَالًا سُقَنَاهُ لِبَلَدِمَيِّتِ فَأَنزَلْنَابِهِ ٱلْمَآءَ فَأَخْرَجْنَابِهِ - مِنكُلِّ ٱلثَّمَزَتِ كَذَ لِكَ نُحْرِجُ ٱلْمَوْتَى لَعَلَكُمْ تَذَكَّرُونَ ١

وَٱلْبَلَدُ ٱلطَّيْبُ يَغُرُجُ شَاتُهُ بِإِذْنِ رَبِّهِ ۗ وَٱلَّذِي خَبُثَ لَا يَغْرُجُ إِلَّا نَكِدَأُكَ نُصَرِّفُ ٱلْأَيْنَ لِقَوْمِ يَشْكُمُ وِنَ اللَّهُ

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ عَفَالَ يَنْقُومِ ٱعْبُدُواْ ٱللَّهَ مَالَكُم مِنْ إِلَه عَنْرُهُ وَإِنِّ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ عَظِيمٍ ﴿

قَالَ ٱلْمَلَأُ مِن قَوْمِهِ ﴿إِنَّا لَنُرَكَ فِي ضَلَالِ فَالَ يَنقَوْمِ لَيْسَ بِي ضَلَالًا وَلَكِحِتِي رَسُولٌ مِن زَبّ ٱلْعَالَمِينَ ﴿

- 62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.
- 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"
- 64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.
- 65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Îlâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"
- **66.** The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."
- 67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamîn (mankind, jinn and all that exists)!
- 68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.
- 69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful."
- 70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So

أُبَلِّغُكُمْ رِسَالَنتِ رَبِّي وَانْصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَانَعْ لَمُونَ ١

> أُوعَيْبَتُمْ أَنجَاءَكُمْ ذِكُرُّمِن رَبِّكُمْ عَلَى رَجُلٍ مِنكُوْ لِيُنذِرَكُمْ وَلِنَنْقُواْ وَلَعَلَكُوْ تُرْحَمُونَ اللَّهِ

فَكَذَّ بُوهُ فَأَنْجِينَاهُ وَٱلَّذِينَ مَعَهُ فِي ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُواْ بِنَايَنِنَاۤ إِنَّهُمْ كَانُواْ قَوْمًا عَمِينَ ﴿

﴿ وَإِلَىٰ عَادٍ أَخَاهُمُ هُودًا قَالَ يَنقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَالَكُمُ مِّنْ إِلَّهِ غَيْرُهُ ۚ أَفَلَا نَنَّقُونَ الْإِلَى اللَّهِ

> قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ = إِنَّالَنَرَىٰكَ فِي سَفَاهَةٍ وَإِنَّالَنَظُنُّكَ مِنَ ٱلْكَاذِبِينَ ١

قَالَ يَنقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِحَتِّي رَسُولٌ مِن رَّبَ ٱلْعَلَمِينَ شَ

أُبَلِغُكُمْ رِسَلَاتِ رَبِي وَأَنَا لَكُونَ نَاصِحُ أَمِينُ اللَّهِ

أُوعِجَبْتُدُ أَن جَآءَكُمْ ذِكْرُ مِن زَيْكُمْ عَلَىٰ رَجُلِ مِنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُواْ إِذْجَعَلَكُمْ خُلَفَآءَ مِنْ بَعَدِقَوْمِ نُوجٍ وَزَادَكُمُ فِي ٱلْخَلْقِ نَصْطَةً فَأَذْكُرُ وَأَءَا لَآءَ ٱللَّهَ لَعَلَّكُمْ لْفُلِحُونَ ١

قَالُواْ أَجِثْنَا لِنَعْبُدَاللَّهَ وَحْدَهُ، وَنَذَرَ مَاكَانَ يَعْبُدُ ءَابَآؤُنَّا فَأَيْنَا بِمَاتِعِدُنَآ

bring us that wherewith you have threatened us if you are of the truthful."

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait."

72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.

74. And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

76. Those who were arrogant "Verily, we disbelieve in that which you believe in."

إن كُنتَ مِنَ ٱلصَّندِقِينَ ﴿ إِنَّا

قَالَ قَدْ وَقَعَ عَلَيْكُم مِن رَّبِّكُمْ رِجْسٌ وَعَضَبُ أَتَّجُدِ لُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُدْ وَءَابَآؤُكُمُ مَّانَزَّلَ ٱللَّهُ بِهَامِن سُلْطُنْ فَأُسْظِرُوا إِنِّي مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ١ فَأَنِحَيْنَهُ وَٱلَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَارَ ٱلَّذِينَ كَذَّبُواْبِعَايِنْنِنَا ۗ وَمَا كَانُواْ مُؤْمِنِينَ شَ

وَ إِلَىٰ ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَلْقَوْمِ ٱعْبُدُوا ٱللَّهَ مَا لَكُم مِّنْ إِلَهِ عَنْ يُرَّهُ قَدْ جَاءَ تُكُم بَيْنَةُ مِن رَّبِّكُمُ هَاذِهِ عَنَاقَةُ ٱللَّهِ لَكُمُ ءَائِةً فَذَرُوهَا تَأْكُلُ فِي أَرْضُ ٱللَّهِ وَلَاتَمَسُّوهَا بِسُوءِ فَيَأْخُذَكُمْ عَذَابُ أَلِيمُ اللهُ

وَٱذْكُرُوٓ أَإِذْ جَعَلَكُمُ خُلَفَآءَ مِنْ بَعْدِعَادِ وَبَوَّأَكُمْ فِي ٱلْأَرْضِ تَنَّخِذُونَ مِن سُهُولِهَ اقْصُورًا وَلَنْحِنُونَ ٱلْجِبَالَ بِيُوتًا فَأَذْ كُرُوٓاْ ءَالَآءَ أُللَّهِ وَلَانَعْتُوْاْ فِي ٱلْأَرْضِ مُفْسدين ش

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكَبُرُواْ مِن قَوْمِهِ -لِلَّذِينَ ٱسْتُضْعِفُواْ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُوكَ أَنَّ صَلِحًا مُّرْسَلُ مِّن رَّبِهِ-قَالُوٓا إِنَّا بِمَا أَرْسِلَ بِهِ عَمُوْمِنُوكَ اللَّهِ قَالَ الَّذِينَ ٱسْتَكَبُرُوۤ الإِنَّا بِٱلَّذِي ءَامَنتُم بِهِ عَكَفرُونَ ١

- 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh)."
- 78. So the earthquake seized them, and they lay (dead), prostrate in their homes.
- 79. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."
- 80. And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamîn (mankind and jinn)?
- 81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."
- 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"
- 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).
- 84. And We rained down on them a rain (of stones). Then see what was the end of the (criminals, polytheists Mujrimûn and sinners).
- 85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the

فَعَقَرُوا ٱلنَّاقَةَ وَعَتَوْاْعَنْ أَمْرِدَيِّهِمْ وَقَالُواْيَاصَالِحُ ٱثَّنِنَابِمَاتَعِدُنَاۤ إِنكُنتَ مِنَ ٱلْمُرْسَلِينَ ١

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْفِ دَارِهِمْ جَنثِمِينَ ﴿ ﴿ اللَّهُ اللَّهُ

فَتُولِّي عَنْهُمْ وَقَالَ يَنْقُومِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِكِن لَّا يَحِبُّونَ ٱلنَّصِعِينَ الْآ

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ عَأْتَأْتُونَ ٱلْفَاحِشَةَ مَاسَبَقَكُم بِهَا مِنْ أَحَدِمِنَ ٱلْعَالَمِينَ ١

إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَمْوَةً مِّن دُونِ ٱلنِّسَاءَ بِلْ أَسَّمْ قَوْمٌ مُّسْرِفُونَ اللَّ

وَمَاكَانَ جَوَابَ فَوْمِهِ ٤ إِلَّا أَن قَالُوٓا أ أَخُرجُوهُم مِن قَرْيَتِكُمُ إِنَّهُمُ أَنَاسُ يَنْطَهُ رُونَ ١

> فَأَنْجَيْنَاهُ وَأَهْلَهُ وَ إِلَّا أَمْرَأَتُهُ كَانَتْ مِنَ ٱلْفُكِيرِينَ اللهُ

وَأَمْطُرْنَاعَلَيْهِم مَّطَرَّا فَأَنْظُرْكَيْفَ كَاكَ عَنِقِبَةُ ٱلْمُجْرِمِينَ ١

وَ إِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبُٱقَالَ يَنْقُوْمِ أَعْبُ دُواْ ٱللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ. قَدْ جَآءَ تُكُم بَكِيّنَةُ مِّن رَّبِّكُمُ فَأُوفُواْ ٱلْكَيْلُ وَٱلْمِيزَانَ وَلَانَبْخَسُواْ ٱلنَّاسَ أَشْيَاءَ هُمْ وَلَانُفُسِدُواْ فِي ٱلْأَرْضِ بَعْدَ إِصْلَاحِهَأُذَالِكُمْ خَيْرٌلَّكُمْ

er that will be

earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn* (mischiefmakers, corrupters, liars).

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges." [1]

## إِن كُنتُم مُؤْمِنِينَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.7:87):

A). Narrated 'Abdullâh bin 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Surely! Everyone of you is a guardian and is responsible for his charges: The *Imâm* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (Sahih Al-Bukhâri, Vol. 9, Hadîth No. 252).

B). Narrated Tarîf Abî Tamîmah: I saw Safwân and Jundub and Safwân's companions when Jundub was advising. They said, "Did you hear something from Allâh's Messenger "Jundub said, "I heard him saying, 'Whoever does a good deed in order to show-off, Allâh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allâh will put him into difficulties on the Day of Resurrection.' "The people said (to Jundub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (Halâl and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so." [Sahih Al-Bukhâri, Vol. 9, Hadîth No. 266].

C). Narrated Anas bin Mālik رضى الله عنه While the Prophet صلى الله عليه وسلم and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allâh's Messenger! When will be the Hour?" The Prophet صلى الله عليه وسلم asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allâh's Messenger! I haven't prepared for it much of Saum (fasts), Salât (prayers) or charitable gifts but I love Allâh and His Messenger." The Prophet صلى الله عليه وسلم said, "You will be with the one whom you love." [Sahih Al-Bukhâri, Vol. 9, Hadīth No. 267].

D). Narrated Abu Dharr رضى الله عنه: Once I went to him (the Prophet صلى الله عليه وسلم) and he said, "By Allâh in Whose Hand my life is (or probably said, "By Allâh, except whom none has the right to be worshipped)" whoever had camels or cows or sheep and did not pay their Zakât, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allâh has finished the judgements amongst the people." [Sahih Al-Bukhâri, Vol. 2, Hadîth No. 539].

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it! ?"

Sûrah 7. Al-A'râf

- **89.** "We should have invented a lie against Allâh if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."
- 90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"
- 91. So the earthquake seized them and they lay (dead), prostrate in their homes.
- 92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.
- 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I the disbelieving people's sorrow for (destruction)."
- 94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).
- 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and

المَلا أَلْمَلا أَلَّذِينَ أَسْتَكْبَرُواْ مِن قَوْمِهِ عَلَنُخْرِجَنَّكَ اللَّهُ وَمِدْ عَلَنُخْرِجَنَّك يَشْعَيْبُ وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيِتْنَآ أَوْلَتَعُودُنَّ فِي مِلَّتِ نَأْقَالَ أَوَلَوْ كُنَّاكُوهِ مِن اللَّهُ

قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًّا إِنْ عُدِّنَا فِي مِلَّنِكُم بَعْدَ إِذْ نَجَنَا أَللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَن يَشَاءَ ٱللَّهُ رَبُّنا وَسِعَ رَبُّنا كُلَّ شَيْءٍ عِلْمًا عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَلْيِحِينَ (١٨)

وَقَالَ ٱلْمَلَا أُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ عَلَينِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُو إِذَا لَّخَسِرُونَ (١٠)

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْفِي دَارِهِمْ جَنثِمِينَ ١ ٱلَّذِينَكَذَّ بُواْشُعَيْبًا كَأَن لَّمْ يَغْنَوْاْ فِيهَأَ ٱلَّذِينَ كَذَّبُواْشُعَيْبًا كَانُواْهُمُ ٱلْخَسِرِينَ ﴿ إِنَّا

فَنُولًى عَنْهُمْ وَقَالَ يَنقُومِ لَقَدْ أَبْلَغُنُّكُمْ رِسَكَنتِ رَبِّي وَنَصَحْتُ لَكُمُ فَكَيْفَءَ اسَى عَلَىٰ قَوْمِ كَفِرِينَ شَ

وَمَآأَرُسَلْنَافِي قَرْيَةٍ مِن نَيِي إِلَّا آخَذُنَّآ أَهْلَهَا بِٱلْبِأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ١

ثُمَّ بَدَّ لَنَا مَكَانَ السَّيِتَةِ الْحَسَنَةَ حَتَّى عَفُواْ وَّ قَالُواْ قَدْمَتُ ءَايَآءَنَا ٱلضَّرِّآءُ وَٱلسَّرِّآءُ

with good (prosperity)." So We seized them all of a sudden while they were unaware.

- 96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).
- 97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?
- 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?
- 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.
- 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
- 101. Those were the towns whose story We relate unto you (O Muhammad صلی). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh does seal up the hearts of the disbelievers (from every kind of religious guidance).
- 102. And most of them We found not true to their covenant, but most of them We found indeed Fâsiqûn (rebellious, disobedient to Allâh).
- 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corrupters).

فَأَخَذُ نَهُم بَغْلَةً وَهُمْ لَا يَشْعُرُونَ ١

وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓءَ امَنُواْ وَٱتَّ قَوْاْ لَفَنَحْنَا عَلَيْهِم بَرَكَنتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَكِن كَذَّ بُواْ فَأَخَذْ نَنْهُم بِمَاكَانُواْ يَكْسِبُونَ ﴿ ثَنْ

أَفَأَمِنَ أَهُلُ ٱلْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَابِيكَتَا وَهُمْ نَابِمُونَ ﴿

أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيكُم بَأْسُنَا ضُحَى وَهُمْ يَلْعَبُونَ ۞

أَفَأَمِنُوا مَكَرَاللَّهِ فَلَا يَأْمَنُ مَكْرَاللَهِ إِلَّا ٱلْقَوْمُ ٱلْخَسِرُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

أُولَا يَهْدِلِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ
الْهَلِهَ آان لَّوْنَسَاءُ أَصَبْنَهُم بِذُنُوبِهِمْ
وَنَظْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿
وَنَظْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿
يَلْكَ ٱلْقُرَىٰ نَقُصُ عَلَيْكَ مِنْ أَنْبَابِهَا وَلَقَدُ
جَاءَ تَهُمْ رُسُلُهُم بِٱلْبَيِنَتِ فَمَا كَانُوا لِيُؤْمِنُوا 
بِمَا كَذَبُوا مِن قَبْلُ كَذَلِكَ يَظْبَعُ ٱللّهُ
عَلَى قُلُوبِ ٱلْكَ يَطْبَعُ ٱللّهُ

وَمَاوَجَدُنَا لِأَكْثَرِهِم مِّنْ عَهْدِ وَإِن وَجَدُنَا أَكْثَرَهُمْ لَفُسِقِينَ لَأَنَا

ثُمَّ بَعَثْنَا مِنُ بَعْدِهِم مُوسَىٰ بِثَايَدِنَاۤ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ - فَظَلَمُواْ بَهَ فَأَنظُرْكَيْفَ كَاتَ عَنِقِبَةُ ٱلْمُفْسِدِينَ ﴿ اللَّهِ اللَّ

- 104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."
- 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."
- 107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!
- 108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.
- 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer:
- 110. "He wants to get you out of your land, so what do you advise?"
- 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect —
- 112. "That they bring to you all wellversed sorcerers."
- 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."
- 114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."
- 115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?"
- 116. He [Mûsâ (Moses)] said: "Throw (first)." So when they threw, they bewitched the eyes of the people, and struck

وَقَالَ مُوسَى يَنفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ ٱلْعَالَمِينَ ١

حَقِيقٌ عَلَىٰٓ أَن لَا أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ عَدُ حِتْلُكُم بِبَيْنَةٍ مِن زَيْكُمْ فَأَرْسِلْ مَعِي بَنِيَ إِسْرَاءِيلَ ١

> قَالَ إِن كُنتَ جِنْتَ بِنَا يَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ ٱلصَّندِقِينَ شَ

فَأَلْقَرَ عَصَاهُ فَإِذَاهِيَ ثُعُبَانٌ مُّبِينٌ ﴿ اللَّهُ مُعِينٌ اللَّهُ

وَنْزَعَ يَدَهُ، فَإِذَاهِي بَيْضَاءُ لِلنَّظِرِينَ الْإِنَّ

قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَ هَنْذَا لَسَحِرُ عَلِيمٌ

يُرِيدُ أَن يُغْرِجَكُمُ مِّنْ أَرْضِكُم فَمَا ذَا تَأْمُرُونَ (إِنَّا)

قَالُوا أَرْجِهُ وَأَخَاهُ وَأَرْسِلْ فِي ٱلْمَدَايِن حَشرينَ شَ

يَأْتُوكَ بِكُلِ سَنجِرِ عَلِيمِ اللهُ

وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓ أَإِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحُنُ ٱلْعَبْلِينَ شَ

قَالَ نَعَمُ وَإِنَّكُمُ لَمِنَ ٱلْمُقَرَّبِينَ ١

قَالُواْ يَكُمُوسَى إِمَّا أَن تُلْقَى وَإِمَّا أَن نَكُونَ يَحُنُ ٱلْمُلْقِينَ الْكُلُ

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَكُوا أَعْيُكَ النَّاسِ وأسترهبوهم

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terror into them, and they displayed a great magic.

Sûrah 7. Al-A'râf

- 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.
- 118. Thus truth was confirmed, and all that they did was made of no effect.
- 119. So they were defeated there and returned disgraced.
- **120.** And the fell down sorcerers prostrate.
- 121. They said: "We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.
- 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."
- 125. They said: "Verily, we are returning to our Lord.
- 126. "And you take vengeance on us only because we believed in the Ayât (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."
- 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

وَجَآءُ و بِسِحْرِ عَظِيمٍ ١

﴿ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكٌّ فَإِذَاهِى تَلْقَفُ مَا يَأْفِكُونَ ١

فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَاكَانُواْ يَعْمَلُونَ اللَّهِ

فَعُلِبُواْ هُنَالِكَ وَأَنقَلَبُواْ صَغِرِينَ (إِنَّ اللَّهُ

وَأُلْقِيَ ٱلسَّحَرَةُ سَنجِدِينَ إِنَّا

قَالُوٓاْءَامَنَّا بِرَبِّ ٱلْعَكْمِينَ الْإِلَّا

رَبِّ مُوسَىٰ وَهَنرُونَ الله

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِ عَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَنذَا لَمَكُرٌ مَّكُرْتُمُوهُ فِي ٱلْمَدِينَةِ لِنُخْرِجُواْمِنْهَآ أَهْلَهَآ فَسَوْفَ تَعَلَّمُونَ ١

> لَأُقَطِّعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُم مِنْ خِلَفٍ ثُمُ لَأُصَلِبَنَّكُمْ أَجْمَعِيكَ قَالُو ٓ أَإِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ١

وَمَالَنِقِمُ مِنَّاۤ إِلَّا أَتْءَامَنَّا بِكَايَتِ رَبِّنَا لَمَاجَآءَتُنَأْ رَبِّنَا ٱفْرِغُ عَلَيْنَاصَبْرًا وَتَوَفَّنَا مُسْلِمِينَ شَ

وَقَالَ ٱلْمُلَاثُمِن قَوْمِ فِرْعَوْنَ أَنَذَرُمُوسَىٰ وَقَوْمَهُ, لِيُفْسِدُواْ فِي ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَ تَكَ قَالَ سَنُقَيْلُ أَبْنَاءَهُمْ وَنَسْتَحِيد نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَنْهِرُونَ ١

128. Mûsâ (Moses) said to his people: "Seek help in Allah and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the Muttaqûn (the pious — see V.2:2)."

129 They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

- 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).
- 131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.
- 132. They said [to Mûsâ (Moses)]: "Whatever Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."
- 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those who were Mujrimûn (criminals, people polytheists, sinners).
- 134. And when the punishment fell on them they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."
- 135. But when We removed punishment from them to a fixed term, which

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسۡتَعِينُواْ بِٱللَّهِ وَٱصۡبِرُوٓٓا إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآهُ مِنْ عِبَادِهِ - وَٱلْعَنِقِيةُ لِلْمُتَّقِينَ اللَّهِ

قَالُوٓا أُودينَا مِن قَكِبل أَن تَأْتِينَا وَمِنْ بَعَدِ مَاجِئْتَنَاْقَالَ عَسَىٰ رَبُكُمْ أَن يُهْلِك عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي ٱلْأَرْضِ فَيَنظُرَكَيْفَ تَعْمَلُونَ شَ وَلَقَدْ أَخَذْنَآ الَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِنَ ٱلثَّمَرَاتِ لَعَلَّهُمْ يَذَّكُّرُونَ ١

فَإِذَا جَآءَ تُهُدُ ٱلْحَسَنَةُ قَالُواْ لَنَاهَاذِةً وَإِن تُصِبُّهُمْ سَيْنَةٌ يَطَيَرُوا بِمُوسَىٰ وَمَن مَّعَهُۥ أَلاّ إِنَّمَا طَلْبِرُهُمْ عِندَاللَّهِ وَلَكِنَ أَكْثَرُهُمْ لَايَعْلَمُونَ شَ

> وَقَالُواْ مَهْمَا تَأْنِنَا بِهِ عِنْ ءَايَةٍ لِتَسْحَرَنَا بَهَافَمَا غَنُ لَكَ بِمُؤْمِنِينَ ﴿

> فَأَرْسَلْنَاعَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَنتِ مُّفَصَّلَتِ فَأَسْتَكُبَرُواْ وَكَانُواْقُوْمًا مُجْرِمِينَ ﴿

وَلَمَّاوَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُواْيَكُمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَاعَهِ دَعِندَكَ ۖ لَبِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُوْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِيَ إسراء يلَ شَ

فَلَمَّاكَشَفْنَاعَنَّهُمُ ٱلرِّجْزَ إِلَىٓ أَجَلِ

they had to reach, behold! they broke their word!

- 136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.
- 137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel. of their endurance. And because destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.
- 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an ilâh[1] (a god) as they have âlihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."
- 139. [Mûsâ (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."
- **140.** He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the 'Alamîn (mankind and jinn of your time)."
- 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

هُم بَلِغُوهُ إِذَاهُمْ يَنكُثُونَ (أَنَّا

فَأَننَقَمْنَا مِنْهُمْ فَأَغْرَقْنَهُمْ فِي ٱلْيَدِ بِأَنَّهُمْ كَذَّبُواْ بْايْدِيْنَاوَكَانُواْعَنْهَاغَنْفلينَ ١

وَأُوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَكِرِقَ ٱلْأَرْضِ وَمَغَكِرِبَهِكَاٱلَّتِي بُسَرِّكُنَافِيهَا ۗ وَتَمَتَ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِيٓ إِسْرَهِ يِلَ بِمَاصَبَرُوأَ وَدَمَّرْنَا مَاكَاتَ يَصْنَعُ فِرْعَوْثُ وَقَوْمُهُ، وَمَاكَانُواْ يَعْرِشُونَ ﴿

> وَجَكُوزْنَابِبَنِي إِسْرَءِيلَ ٱلْبَحْرَفَأَتُواْ عَلَى قَوْمِ يَعَكُفُونَ عَلَى أَصْنَامِ لَهُمَ فَالُواْ يَنْمُوسَى ٱجْعَلِلَّنَا ٓ إِلَاهَا كُمَا لَهُمْ ءَالِهُ ۗ قَالَ إِنَّكُمْ قُومٌ تَجْهَلُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

> > إِنَّ هَنَوُلآءِ مُتَابِّرٌمَّا هُمْ فِيهِ وَيَطِلُّ مَّا كَانُواْ يَعْمَلُونَ شَ

قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَاهَا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَلَمِينَ إِنَّ اللَّهُ

وَإِذْ أَنْجَيْنَاكُم مِنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَٱلْعَذَابِ يُقَيِّلُونَ أَبْنَآءَكُمُ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَالِكُم بَلاَ مُن رَبِّكُمْ عَظِيدٌ اللهُ

<sup>[1] (</sup>V.7:138) *Ilâh*: Who has all the right to be worshipped.

- 142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the Mufsidûn (mischiefmakers)."
- 143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain [1], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."
- 144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."
- 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fâsiqûn (the rebellious, disobedient to Allâh).
- 146. I shall turn away from My Ayât (verses of the Qur'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations,

﴿ وَوَاعَدْنَا مُوسَىٰ ثَلَثِينَ لَيْلَةً وَأَتَّمَمَّنَاهَا بِعَشْرِ فَتَمَّ مِيقَتُ رَبِّهِ ٤ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ ٱخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَاتَنَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ إِنَّ

وَلَمَّاجَآءَ مُوسَىٰ لِمِيقَائِنَا وَكَلَّمَهُ رَبُّهُ وَالْ رَبّ أَرِنِيَ أَنْظُرُ إِلَيْكَ قَالَ لَن تَرَمْنِي وَلَكِين ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّمُكَ اَنُهُ,فَسَوْفَ تَرَكَنِيْ فَلَمَّا تَجَلَّى رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَڪًا وَخَرَّ مُوسَىٰ صَعِقَأْفَلُمَّا أَفَاقَ قَالَ سُبْحَنَاكَ تُبْتُ إِلَيْكَ وَأَنَاْ أَوَّلُ ٱلْمُؤْمِنِينَ

قَالَ يَنْمُوسَى إِنِّي ٱصْطَفَيْتُكُ عَلَى ٱلنَّاسِ برسَلَتِي وَبِكُلَامِي فَخُذْ مَآءَاتَ يْتُكَ وَكُن مِنَ الشَّنكِرِينَ ١

وَكَتَبْنَالُهُ فِي ٱلْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةَ وَتَقْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأَمْرَ قَوْمَكَ يَأْخُذُواْ بِأَحْسَنِهَا سَأُوْدِيكُو دَارَ ٱلْفَاسِقِينَ الْهِا

سَأَصْرِفُ عَنْ ءَايْتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَـرَوْا كُلَّءَا يَةٍ لَا يُؤْمِـنُواْ

to the mountain was very little of Him. Įt was approximately equal to the tip of one's little finger as explained by the Prophet صلى الله عليه when he recited this Verse. (This *Hadith* is quoted by *Tirmidhi*).

etc.), they will not believe in them. And if see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zâlimûn (wrong-doers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zâlimûn (wrongdoers)."

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into بِهَا وَإِن يَرَوْأُ سَبِيلَ ٱلرُّشَدِ لَا يَتَخِذُوهُ سَبِيلًا وَإِن يَكُرُواْ سَبِيلَ ٱلْغَيّ يَتَّخِذُوهُ سَبِيلًا ذَالِكَ بِأَنَّهُمْ كَذَّبُواْبِ المِنتِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الله

وَٱلَّذِينَ كُذَّبُواْ بِحَايَنَتِنَا وَلِقَ لَهِ ٱلْآخِرَةِ حَبَطَتَ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُواْ يَعْمَلُونَ شَا

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِ مَ عِجْلًا جَسَدًا لَدُخُوارُ أَلَوْيَرَوْا أَنَّهُ الْايُكَلِّمُهُمْ وَلَا يَهْدِيهُمْ سَكِيلًا ٱتَّخَاذُوهُ وكَانُواْظُلِمِينَ

وَلَنَّاسُقِطَ فِتَ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْضَلُّواْ قَالُواْ لَيِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيُغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَسِرِينَ ١

وَلَمَّارَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ -غَضْبَن أَسِفَاقَالَ بِنْسَمَا خَلَفْتُهُونِي مِنْ بَعَدِيٌّ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُهُ ۚ إِلَيْهُ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِي وَكَادُواْ يَقْنُلُونَنِي فَلاتُشْمِتْ بِ ٱلْأَعْدَآءَ وَلاَ تَجْعَلْنِي مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ١

قَالَ رَبِّ أَغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا

Your Mercy, for you are the Most Merciful of those who show mercy."

- 152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.
- 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.
- anger of Mûsâ 154. And when the (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.
- 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Walî (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.
- 156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious — See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidences, verses, lessons, signs and revelations, etc.);
- 157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John

فِ رَحْمَتِكَ وَأَنتَ أَرْحَهُ ٱلرَّحِينَ شَ

إِنَّ ٱلَّذِينَ ٱتَّخَذُوا ٱلْعِجْلَ سَيَنَا لَمُمْ غَضَبٌ مِن رَّيِهِمْ وَذِلَّةُ فِي ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَكَذَالِكَ نَعْزى ٱلْمُفْتَرِينَ هِ

وَٱلَّذِينَ عَمِلُوا ٱلسَّيِّئَاتِ ثُعَّ تَابُوا مِنْ بَعْدِهَا وَءَامَنُوٓ أَإِنَّا رَبُّكَ مِنْ بَعْدِهَا لَعَنْفُورٌ رَّحِيدٌ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

وَلَمَّاسَكَتَ عَن مُوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلُواحُ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِهِمْ يَرْهَبُونَ ١

وَأَخْنَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَائِنَا فَلَمَّا أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْشِنْتَ أَهْلَكُنْهُم مِّن قَبْلُ وَإِنَّنَى أَنَّهُ لِكُنَا مِافَعَلَ ٱلسُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِنْنَكُ تُضِلُّ بِهَامَن تَشَآهُ وَتَهْدِي مَن تَشَآهُ أَنتَ وَلِيُّنَا فَأَغْفِر لَنَا وَأَرْحَمْنَا وَأَنتَ خَيْرُ ٱلْغَنْفِرِينَ ﴿

﴿ وَأَكْتُ لَنَا فِي هَاذِهِ ٱلدُّنْيَا حَسَانَةً وَفِي ٱلْآخِرَةِ إِنَّا هُدْنَآ إِلَيْكُ قَالَ عَذَابِيٓ أُصِيبُ بِهِ -مَنْ أَشَاآَهُ وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْءٍ فَسَأَكُ تُبُهَا لِلَّذِينَ يَنَّقُونَ وَيُؤْتُوكَ ٱلزَّكَوْهَ وَٱلَّذِينَ هُم بِنَايَنْ لِنَايُوْمِنُونَ اللَّ

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّيَّ ٱلْأُمِينَ ٱلَّذِي يَجِدُونَهُ مَكْنُوبًا عِندَهُمْ فِي ٱلتَّوْرَئِةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَلْهُمْ

xiv,  $16)^{[1]}$ , — he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allah's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So صلى those who believe in him (Muhammad الله عليه وسلم), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful<sup>[2]</sup>.

"O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam (Mary), إعليهما السلام, إعليهما السل

عَنِ الْمُنكَرِ وَيُحِلُ لَهُمُ الطَّيِبَتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَيْثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ عَامَنُواْ بِهِ عَ وَعَزَرُوهُ وَنَصَرُوهُ وَاتَبَعُواْ النُّورَ الَّذِي الْمَوْلِ مَعَهُ إِلَّا لَكِي كَانَتْ عَلَيْهِمْ الْمُفْلِحُونَ النَّورَ الَّذِي الْمَوْلِ لَهِ مَعَلَمُ الْمُفْلِحُونَ الشَّ

قُلْ يَتَأْتُهَا ٱلنَّاسُ إِنِي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِي لَهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِّ جَمِيعًا ٱلَّذِي لَهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ لَا إِلَهَ إِلَا هُو يُحْيِ وَيُمِيثُ فَعَامِنُواْ بِاللَّهِ وَرَسُولِهِ ٱلنَّبِي ٱلْأَمِي ٱلَّذِي يُؤْمِثُ بِاللَّهِ وَرَسُولِهِ النَّبِي ٱلْأَمِي ٱلَّذِي يُؤْمِثُ بِاللَّهِ وَرَسُولِهِ وَكَلِمَنتِهِ وَٱتَّبِعُوهُ لَعَلَّكُمْ وَكَلِمَنتِهِ وَٱتَّبِعُوهُ لَعَلَكُمْ تَهُ مَدُونَ فَي اللَّهِ لَا اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّ

<sup>(</sup>V.7:157) There exists in the Taurât (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad صلى الله عليه وسلم, e.g. Deut. 18: 18,21:21; Psl. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn.14: 12-17, 26-28, 16: 7-14.

A) "O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).

B). See (V.57:28), and its footnote.

<sup>[3] (</sup>V.7:158) See the footnote (A) of the (V.2:252).

- 159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).
- 160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna 11 and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.
- 161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."
- 162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings. [2]
- ask them (O Muhammad صلى 163. And about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah) [see the Qur'an: V.4:154 and its footnotel.
- 164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةً بُهُ ذُونَ بِٱلْحَقِّ وَبِهِ ـ يَعُدِلُونَ شَ

وَقَطَّعْنَهُمُ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمَّا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥۤ أَبِ ٱضْرِب ٱثْنُتَا عَشْرَةَ عَيْـنَا ۖ قَدْعَلِمَ كُلُّ أَنَاسِ مَشْرَبَهُمْ وَظَلَّلْنَاعَلَيْهِمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَرِكَ وَٱلسَّلُوَىٰ حُكُلُواْمِن طَيِّبُتِ مَارَزَقْنَكُمُ وَمَاظَلَمُونَاوَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ١ وَإِذْ قِيلَ لَهُمُ ٱسْكُنُواْ هَاذِهِ ٱلْقَرْبَةَ وَكُلُواْ مِنْهَاحَيْثُ شِئْتُمْ وَقُولُواْ حِظَّةٌ وَٱدْخُلُواْ ٱلْبَابَ سُجَّدًانَّغْفِرْلَكُمْ خَطِيَّئَتِكُمْ سَنَزيدُ ٱلْمُحْسِنِينَ

فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ قَوْلًاغَيْرَ ٱلَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزَامِّنَ ٱلسَّكُمَاء بِمَاكَانُواْ يَظْلِمُونَ ١ وَسْئَلُهُمْ عَن ٱلْقَرْبَةِ ٱلَّتِي كَانَتْ حَاضِرَةً ٱلْبَحْرِإِذْ يَعْدُونَ فِي ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَيْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونُ لَا تَأْتِيهِمْ كَذَالِكَ نَبْلُوهُم بِمَاكَانُواْيَفْسُقُونَ شَ

وَإِذْ قَالَتَ أُمَّةً مِّهُمْ لِمَ يَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْمُعَذِّبُهُمْ عَذَابًا شَدِيدً أَقَالُواْ مَعْذِرَةً إِلَى رَبَّكُمْ

<sup>&</sup>lt;sup>[1]</sup> (V.7:160) See the footnote of (V.2:57). <sup>[2]</sup> (V.7:162): See (V. 2:59) and its footnote.

order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

165. So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobey Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." [1]

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the

وَلَعَلَّهُمْ يَنَّقُونَ شَ

فَلَمَّانَسُواْ مَاذُكِّرُواْ بِهِۦٓأَنِجَيْنَاٱلَّذِينَ يَنْهَوْنَ عَنِٱلسُّوَءِ وَأَخَذْنَاٱلَّذِينَ ظَلَمُواْ بِعَذَابٍ بَئِيسٍ بِمَاكَانُواْ يَفْسُقُونَ ﴿ ﴿ اللَّهِ اللَّهِ الْمَاكَانُواْ يَفْسُقُونَ ﴾

> فَلَمَّاعَتَوْاْعَنَمَّانُهُواْعَنْهُ قُلْنَا لَهُمُّ كُونُواْقِرَدَةً خَسِئِينَ شَ

وَإِذْ تَأَذَّكَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ ٱلْقِيَكَمَةِ مَن يَسُومُهُمْ سُوّءَ ٱلْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْمِقَابِ وَإِنَّهُ, لَغَفُورٌ رَّحِيثٌ ﴿ اللَّهُ السَّرِيعُ ٱلْمِقَابِ وَإِنَّهُ, لَغَفُورٌ رَّحِيثٌ

وَقَطَّعْنَنَهُمْ فِ ٱلْأَرْضِ أَمَّمَا لِمِنْهُمُ الصَّلِلِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَهُم بِالْخَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ شَ

فَخَلَفَ مِنْ بَعَدِهِمْ خَلْفُ وَرِثُواْ الْكِنَابَ يَأْخُذُونَ عَرَضَ هَذَا ٱلْأَدُنَى وَيَقُولُونَ سَيُغَفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِثْلُهُ مِنَا خُذُوهُ أَلَمْ يُؤْخَذُ عَلَيْهِم مِيثَقُ الْكِتَبِ أَن لَا يَقُولُواْ عَلَى اللّهِ إِلَّا ٱلْحَقَّ وَدَرَسُواْ مَافِيةً وَالدَّارُ ٱلْأَخِرَةُ خَيْرٌ لِلَّائِينَ

<sup>(</sup>V.7:166) It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and keep far away from what He prohibits them.\*

<sup>\*</sup> See the footnote of (V.9:112).

home of the Hereafter is better for those who are Al-Muttaqûn (the pious — See V.2:2). Do not you then understand?

- 170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (Iqâmat-as-Salât), certainly We shall never waste the reward of those who do righteous deeds.
- 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."
- 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."
- 173. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds practised Al-Bâtil (i.e. men who polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (Tafsir At-Tabarî).
- 174. Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).
- صلى الله (O Muhammad) 175. And recite to them the story of him to whom We gave Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitan (Satan) followed him up, and he became of those who went astray.

لَنَقُونَ أَفَلَاتَعُقِلُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَٱلَّذِينَ يُمَيِّكُونَ بِٱلْكِئْبِ وَأَقَامُوا ٱلصَّلَوْةَ إِنَّا لَانْضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿ إِنَّا لَانْضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿ اللَّهِ

٥ وَإِذْ نَنَقَنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُ، ظُلَّةٌ وَظَنُّواْ أَنَّهُ، وَاقِعُ أَيِهِمْ خُذُواْ مَآءَاتَيْنَكُمْ بِقُوَّةٍ وَٱذْكُرُواْ مَافِيهِ لَعَلَّكُمُ لِنَّقُونَ شَ

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِن ظُهُورِهِ رَذُرِّيَّكُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِكُمْ قَالُواْ بَلَيْ شَهِدْنَأْ أَن تَقُولُواْ يَوْمَ ٱلْقِيْحَةِ إِنَّاكُنَّا عَنْ هَاذَاغَا فَاللَّهِ اللَّهِ

أَوْنَقُولُوٓ أَإِنَّا أَشْرِكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنُ يَعْدِهِمْ أَفَنْهُ لَكُنَا مَافَعَلَ ٱلْمُبْطِلُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَكَذَالِكَ نُفَصِّلُ ٱلْأَيْنِ وَلَعَلَّهُمْ يَرْجِعُونَ شَ

وَٱتۡلُ عَلَيْهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَهُ ءَايَٰئِنَا فَٱسۡلَحَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطُنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves.

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to Allâh<sup>[1]</sup>, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

182. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plan is strong.

وَلُوْشِئْنَا لَرَفَعْنَهُ بِهَا وَلَكِنَّهُ وَأَخْلَدُ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَنَهُ فَمَثَلُهُ كُمَثَلِ ألْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَتْ أَوْتَـتُرُكُهُ يُلْهَتْ ذَٰ إِلَى مَثَـلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِعَايَٰئِنَاْ فَا قَصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ١

> سَاآةَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُواْ بِنَا يَكِنْنَا وَأَنفُسَهُمْ كَانُواْ يَظْلِمُونَ ١

مَن يَهْدِ اللَّهُ فَهُو ٱلْمُهْتَدِيُّ وَمَن يُضْلِلْ فَأُولَتِكَ هُمُ ٱلْخَسِرُونَ ١

وَلَقَدُ ذَرَأْنَا لِجَهَنَّمَ كَيْيِرًا مِنَ ٱلْجِينَ وَٱلْإِنسِ ۗ المُمْ قُلُوبُ لَا يَفْقَهُونَ بِهَا وَلَهُمُ أَعْيُنُ لَا يُتَصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ بِهَا أَوْلَيْهِكَ كَأَلْأَنْعُنِهِ بَلْ هُمْ أَضَلُّ أُوْلَتِكَ هُمُ ٱلْعَنْفِلُونَ إِنَّ

> وَيِلَهِ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَأُوذَرُواْ ٱلَّذِينَ يُلْجِدُونَ مَا كَانُواْ يَعْمَلُونَ ١

> > وَمِمَّنْ خُلَقْنَآ أَمَّةٌ يَهُدُونَ بِٱلْحَقِّ وَبِهِ. يَعْدِلُونَ ١

وَٱلَّذِينَ كَذَّبُواْ بِعَايَنِنِنَا سَنَسْتَذْرِجُهُم مِّنْ حَيْثُ لَايَعْلَمُونَ ١

وَأَمْلِي لَهُمَّ إِنَّ كَيْدِي مَتِينٌ ١

<sup>[1] (</sup>V.7:180) Allâh has one hundred minus one Names. (i.e. 99).

Narrated Abu Hurairah رضى الله عنه : Allâh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr'. (Sahih Al-Bukhari, Vol. 8, Hadith No. 419).

- 184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.
- 185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?
- 186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions.
- 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not."[1]
- 188. Say (O Muhammad صلى الله عليه وسلم) : "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."
- **189.** It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring - as stated by Ibn Kathir in his Tafsir) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a Sâlih

أُولَمْ يَنَفَكُرُوا مَابِصَاحِبِهِم مِنجِنَةً إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينُ ١

أُوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَاخَلَقَ ٱللَّهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ ٱقْتُرَبَ أَجَلُهُمْ فَبَأَيّ حَدِيثٍ بَعْدَهُ ، يُؤْمِنُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

مَن يُضْلِلِ ٱللَّهُ فَكَلا هَادِي لَهُ وَيَذَرُهُمْ فِي طُغْيَنِهِمْ يَعْمَهُونَ ﴿ يَا

يَسْتُلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُنَّ سَنِهَا قُلْ إِنَّمَاعِلْمُهَا عِندَرَبِي لَا يُجَلِّيهَ الوَقْلِهَ إِلَّاهُونَقُلَتْ فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمُ إِلَّا بَغْنَةً يَسْتَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنَّهَا قُلْ إِنَّمَاعِلْمُهَاعِندَ ٱللَّهِ وَلَكِكَنَّ أَكْثَرَ ٱلنَّاسِ لَايْقَلَعُونَ ١

قُلِلَّا آَمْلِكُ لِنَفْسِي نَفْعَاوَلَاضَرًّا إِلَّامَاشَآءَ ٱللَّهُ وَلَوْكُنتُ أَعْلَمُ ٱلْغَيْبَ لَأَسْتَكُثَّرْتُ مِنَ ٱلْخَيْرِوَمَامَسَنِيُ السُّوَءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لْقُوْمِ نُوْمِنُونَ ﴿

اللَّهِ هُوَالَّذِي خَلَقَكُم مِّن نَّفْسِ وَحِدَةٍ وَجَعَلَ مِنْهَا زُوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَعَشَّلُهَا حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ - فَلَمَّا أَثْقَلَت دَّعُوا ٱللَّهَ رَبُّهُ مَا لَينْ ءَاتَيْتَنَا صَلِحًا لَّنَكُونَنَّ منَ ٱلشَّنكرينَ اللَّهِ

<sup>(</sup>V.7:187): Narrated 'Abdullâh رضى الله عنه said, "The keys of the unseen are five: Verily Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware." (V.31:34). (Sahih Al-Bukhâri, Vol. 6, Hadith No. 151).

(good in every aspect) child, we shall indeed be among the grateful."

- 190. But when He gave them (the polytheist and his wife) a Sâlih (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. (Tafsir Ibn Kathir).
- 191. Do they attribute as partners to Allâh created nothing but they those who themselves are created?
- 192. No help can they give them, nor can they help themselves.
- 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.
- 194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.
- **195.** Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!
- Walî (Protector, 196. Verily, my Supporter, and Helper) is Allâh Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.
- 197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.
- 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.
- 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).
- 200. And if an evil whisper comes to you from Shaitan (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

فَلَمَّا ءَاتَنْهُمَاصَلِحًاجَعَلَا لَهُ شُرِّكَاءً فِيمَا ءَاتَنْهُمَأْفَتَعَكَى ٱللَّهُ عَمَّا يُشْرِكُونَ شِ

أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئَا وَهُمُ يُخْلَقُونَ إِنَّا

وَلَايَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسُهُمْ ينصرون وَإِن لَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَبِعُوكُمْ سَوَآةُ عَلَيْكُرْ أَدْعَوْتُمُوهُمْ أَمْ أَنتُوصَا مِتُوكَ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادُ أمْثَا لُكُمُّ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُواْ لَكُمْ إِن كُنتُمْ صَدِقِينَ اللَّهُ أَلَهُمْ أَرْجُلُ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدِ يَبْطِشُونَ بَهَ أَمْرِ لَهُمْ أَعْيُنُ يُبْصِرُونَ بِهَا أَمْ لَهُمْ وَاذَاتُ يَسْمَعُونَ بِهَا قُلِ أَدْعُواْ شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا نُنظِرُونِ ١

> إِذَّ وَلِتِّي ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلْكِئَابُ وَهُوَسَوَلَّى ٱلصَّلِحِينَ اللهُ

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِ - لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلا أَنفُسُمْمْ يَنصُرُونَ اللهُ وَإِن تَدْعُوهُمْ إِلَى ٱلْمُذَىٰ لَايَسْمَعُوا ۗ وَتَرَاهُمُ يَنظُرُونَ إِلَيْكَ وَهُمُ لَا يُبْعِيرُونَ اللَّهُ خُذِٱلْعَفُووَأَمُرُ بِٱلْعُرُفِ وَأَعْرِضَ عَنِ ٱلْجَنهلينَ ١ وَإِمَّا يَنزَعَنَّكَ مِنَ ٱلشَّيْطَن نَـزُغٌ فَأَسْتَعِذَ بِٱللَّهِ إِنَّهُ سَمِيعُ عَلِيمٌ ١

- ttaqûn
- 201. Verily, those who are Al-Muttaqûn (the pious see V.2:2), when an evil thought comes to them from Shaitân(Satan), they remember (Allâh), and (indeed) they then see (aright).
- 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.
- 203. And if you do not bring them a miracle [according to their (i.e. Quraishpagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."
- 204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtihah*), and also when he is delivering the Friday-prayer *Khutbah*]. (*Tafsir At-Tabari*).
- 205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful. [2]
- 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

إِنَّ ٱلَّذِينَ ٱتَّقَوْا إِذَا مَسَّهُمْ طَلَّيْقُ مِنَ ٱلشَّيْطُنِ تَذَكَّرُواْ فَإِذَاهُم مُّبْصِرُونَ ۞

> وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي ٱلْغَيِّ ثُعَدَّ لَا يُقْصِرُونَ ﴿

وَإِذَالَمْ تَأْتِهِم بِنَايَةٍ قَالُواْ لَوْلَا أَجْتَبَيْتَهَا قُلَ إِنَّمَاۤ أَتَيِعُ مَا يُوحَىۤ إِلَىۡ مِن رَقِيْ هَـٰذَا بَصَـۤ إِرُ مِن رَيِّكُمْ وَهُدَى وَرَحْمَةُ لِقَوْمِ يُؤْمِنُونَ ۗ

وَإِذَا قُرِئَ اللَّهُ رَءَانُ فَأَسْتَمِعُواْ لَهُ، وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ ﷺ

> وَٱذْكُرِزَيَكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِمِنَ ٱلْقَوْلِ بِٱلْغُدُّةِ وَٱلْاَصَالِ وَلَا تَكُن مِّنَ ٱلْغَنْفِلِينَ ﴿

<sup>(</sup>V.7:203): Narrated Anas رضى الله عنه that the Makkan people (Quraish-pagans) requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (Sahih Al-Bukhâri, Vol.4. Hadith No.831).

[2] (V.7:205): See the footnote of (V. 13:28).

## Sûrat Al-Anfâl (The Spoils of War) VIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. They ask you (O Muhammad صلى الله عليه وسلم about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad ملى الله عليه وسلم), if you are believers.
- 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
- 3. Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.
- 4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
- 5. As your Lord caused you (O Muhammad صلى الله عليه وسلم) to go out from your home with the truth; and verily, a party among the believers disliked it,
- 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
- 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words



بِنَ إِللَّهِ اللَّهِ الرَّهِ عِلَا اللَّهِ الرَّهِ عِلَا الرَّهِ عِلَا الرَّهِ عِلَا الرَّهِ عِلَا

يَسْنَكُونَكَ عَنِ ٱلْأَنْفَالِ قُلِ ٱلْأَنْفَالُ بِلَهِ وَٱلرَّسُولِ فَا لَنَّهُ وَٱلرَّسُولِ فَا اللَّهُ وَٱطِيعُوا فَاتَ بَيْنِكُمْ وَٱطِيعُوا اللَّهَ وَرَسُولَهُ وَإِن كُنتُم مُّؤْمِنِينَ اللَّهُ وَرَسُولَهُ وَإِن كُنتُم مُّؤْمِنِينَ اللَّهُ

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتُ عَلَيْهِمْ ءَايَنَتُهُ, زَادَتْهُمْ إِيمَناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿ اللَّهِ مَا يَكُنا اللَّهُ اللَّالِمُ اللَّهُ اللّهُ اللّهُ اللَّا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّ

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوْةَ وَمِمَّارَزَقَنَهُمُّ لَيْنِ فَوَمِمَّارَزَقَنَهُمُّ لَيْنِ فَعُونَ الْ

أُوْلَيَهِكَ هُمُ الْمُؤْمِنُونَ حَقَّا لَمَّمْ دَرَجَتُ عِندَ رَبِهِ مْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيدٌ ۞

كَمَاۤ أَخْرَجَكَ رَبُّكَ مِنْ يَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِبِقًا مِن الْمُؤْمِنِينَ لَكُوهُونَ ﴿

يُجَدِدُلُونَكَ فِي ٱلْحَقِّ بَعْدَمَانَيَّنَ كَأَنَمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنْظُرُونَ ٢

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّآبِفَنَيْنِ أَنَّهَا لَكُمُّ
وَتَوَدُّونَ أَنَّ عَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ
لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَنتِهِ.
وَيَقْطَعَ دَابِرُ ٱلْكَفِرِينَ ﴿ ﴾

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and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

- 8. That He might cause the truth to triumph and bring falsehood to nothing, even Mujrimûn though the (disbelievers, polytheists, sinners, criminals) hate it.
- 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."
- 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.
- 11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evilof Shaitan (Satan), and to suggestions) strengthen your hearts, and make your feet firm thereby.
- 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."
- is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment.
- 14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.

لِيُحِقُّ ٱلْحَقَّ وَبُبْطِلُ ٱلْبَطِلُ وَلَوْكُرهُ ٱلْمُجْرِمُونَ ﴿

إِذْ تَسْتَغِيثُونَ رَبَّكُمُ فَأَسْتَجَابَ لَكُمْ أَنِّي مُعِدُّكُم بِأَلْفِ مِنَ ٱلْمَكَ كَفِي مُرْدِفِينَ

وَمَاجَعَلَهُ ٱللَّهُ إِلَّا بُشِّرَىٰ وَلِتَطْمَينَّ بِهِ - قُلُوبُكُمْ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ عَن بِزُحَكِمُ اللهُ

إِذْ يُغَشِّيكُمُ ٱلنَّعَاسَ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ ٱلسَّمَاءِ مَاءً لِيُطُهَرَكُم بِهِ وَيُذْهِبَ عَنكُور رِجْزَ ٱلشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُتَبِّتَ بِهِ ٱلْأَقْدَامَ ١

إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَئِ كَةِ أَنِّي مَعَكُمْ فَثَبِتُواْ ٱلَّذِينَ ءَامَنُواْ سَأَلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعْبُ فَأَضْرِبُواْ فَوْقَ ٱلْأَعْنَاقِ وَأَضْرِبُواْ مِنْهُمْ ڪُلُبنَانِ شَ

ذَالِكَ بِأَنَّهُمْ شَآقُوا ٱللَّهَ وَرَسُولَهُ، وَمَن يُشَاقِق ٱللَّهَ وَرَسُولَهُ فَ إِنَّ ٱللَّهَ شَدِيدُٱلْعِقَابِ ﴿ إِنَّا

> ذَالِكُمْ فَذُوقُوهُ وَأَنَ اِلْكَنْفِرِينَ عَذَابَٱلنَّادِ شَ

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- 15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.
- 16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!
- 17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.
- 18. This (is the fact) and surely, Allâh weakens deceitful plots of the disbelievers.
- 19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.
- 20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing.
- 21. And be not like those who say: "We have heard," but they hear not.
- 22. Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb. who understand not (i.e. disbelievers).
- 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen,

يَـُأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحْفَافَلَا تُولُوهُمُ ٱلْأَدْبَارَ ١

وَمَن يُولِهِمْ يَوْمَبِدٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِنَالٍ أَوْمُتَكَيِّزًا إِلَى فِئَةٍ فَقَدْبَآءَ بِغَضَبِ مِرَ ﴾ ٱللَّه وَمَأُونِهُ جَهَنَّهُ وَبِثْسَ ٱلْمَصِيرُ اللَّ

فَلَمْ تَقْتُلُوهُمْ وَلَكِحَ ٱللَّهَ قَنْلَهُمْ وَكَكِحَ ٱللَّهَ قَنْلَهُمْ وَكَارَمَيْتَ إِذْرَمَيْتَ وَلَكِكِنَ ٱللَّهَرَمَيْ وَلِيُهِلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلاَّءً حَسَنًا إِنَ ٱللَّهُ سَمِيعُ عَلِيدٌ ﴿

ذَالِكُمْ وَأَكَ ٱللَّهَ مُوهِنُكَيْدِ ٱلْكَنفرينَ ١

إِن تَسْتَفْئِحُواْ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ وَإِن تَننَهُواْ فَهُوَ خَيْرٌ لَكُمْ وَإِن تَعُودُواْ نَعُدُ وَلَن تُغْنَى عَنكُمْ فِتُتُكُمُ شَيْئًا وَلَوْكُثُرَتْ وَأَنَّ ٱللَّهُ مَعَ ٱلْمُؤْمِنِينَ ١

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَلْطِيعُوا ٱللَّهَ وَرَسُولَهُۥ وَلَاتُولَوْ أَعَنْهُ وَأَنتُمْ تَسْمَعُونَ ١

وَلَاتَكُونُواْ كَالَّذِينَ قَالُواْسَكِمِعْنَاوَهُمَّ لَايسمعُونَ ١ ﴿إِنَّ شَرَّ ٱلدُّوآتِ عِندَاللَّهِ ٱلصُّمُّ ٱلْبُكُمُ ٱلَّذِينَ لَا يَعْقِلُونَ أَنَّ

they would but have turned away with aversion (to the truth).

- 24. O you who believe! Answer Allâh (by صلى) obeying Him) and (His) Messenger when he والله عليه وسلم) calls you<sup>[1]</sup> to that which will give you life,<sup>[2]</sup> and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.
- 25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.
- 26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
- 27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).<sup>[3]</sup>
- 28. And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward.
- 29. O you who believe! If you obey and fear Allâh, He will grant you Furgân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out

لَتُولُواْ وَهُم مُعْرِضُونَ ١

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَجِيبُواْ لِنَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُعْيِيكُمْ وَأَعْلَمُواْ أَنَ اللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِ عِزَانَتُهُ إِلَيْهِ يُعْشَرُ ونَ شَا

وَٱتَّقُواْفِتْنَةً لَّاتُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمُ خَاصَاةً وَأَعْلَمُواْ أَرْبَ ٱللَّهَ شَكِيدُ ٱلْعِقَابِ ١

وَٱذْكُرُوٓ أَإِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي ٱلْأَرْضِ تَخَافُوكَ أَن يَنْخَطَّفَكُمُ ٱلنَّاسُ فَتَاوَىكُمُ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِّنَ ٱلطَّيْبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ١

> يَنَأَتُهَا ٱلَّذِينَ ءَامَنُوا لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمُ وَأَنتُمْ تَعَلَمُونَ ١

وَاعْلَمُوا أَنَّمَا أَمُولُكُمْ وَأَوْلَنَدُكُمْ فِتْنَدُّ وَأَنَّ أَلَّهُ عِندَهُ وَأَجْرُ عَظِيدٌ ١

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ إِن تَنَقُواْ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَا تِكُرُّ وَيَغَفِّرُ

[3] (V.8:27) See the footnote (A) of (V.3:164).

<sup>[1]</sup> (V.8:24) See the footnote of (V.1:2).

<sup>(</sup>V.8:24) i.e., one is alive, — a true believer (of Islâmic Monotheism) who is obedient to Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and follows the Qur'ân and Prophet's Sunnah practically, and he goes out for Jihâd in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.

- **30.** And (remember) when the disbelievers plotted against (0 Muhammad صلَّى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.
- 31. And when Our Verses (of the Qur'an) are recited to them, they say: "We have heard (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients."
- 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."
- 33. And Allâh would not punish them are (صلى الله عليه وسلم Muhammad) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.
- 34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious — See V.2:2), but most of them know not.
- 35. Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
- 36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for

لَكُمُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ١

سورة الأنفال ٨

وَإِذْ يَمْكُوبِكَ ٱلَّذِينَ كَفَرُواْ لِيثِبِتُوكَ أَوْيَقَتُلُوكَ أَوْيُخْ رِجُوكُ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَاللَّهُ خَيْرُ الْمَنْكِرِينَ شَي

وَإِذَا نُتَلَىٰ عَلَيْهِ مِ ءَاينتُنَا قَالُواْ قَدْ سَمِعْنَا لَوْنَشَاءُ لَقُلْنَامِثُلَ هَنذَأْ إِنْ هَنذَا إِلَّا أَسْطِيرُ ٱلأَوْلِينَ ١

وَإِذْ قَالُواْ ٱللَّهُمَّ إِن كَاكَ هَٰذَاهُواَ ٱلْحَقَّ ا مِنْ عِندِكَ فَأَمْطِ رْعَلَيْ نَاحِجَ ارْهُ مِنَ ٱلسَّكَاَّةِ أُواُتْتِنَابِعَذَابِأَلِيمِ أَنَّ

وَمَاكَاكَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَاكَاتَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ١

وَمَا لَهُمْ أَلَّا يُعَذِّبُهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَن ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَاكَانُوٓ ٱلْوَلِيَآءُهُۥۗ إِنْ أَوْلِيَآ وُهُۥ إِلَّا ٱلْمُنَّقُونَ وَلَكِئَّ أَكُثُرُهُمْ لَا يَعْلَمُونَ شَ

وَمَاكَانَ صَلَانُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَاةً وَتَصْدِيَةً فَذُوقُواْ ٱلْعَذَابَ بِمَاكُنُتُمْ تَكْفُرُونَ شَ

إِنَّالَّذِينَ كَفَرُواْ مُنفِقُونَ أَمُوَ لَهُمْ لِيَصُدُّواْ عَنسَبِيلِ ٱللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةَ ثُمَّ يُغْلَبُونَ وَٱلَّذِينَ كَفَرُوٓ أَإِلَى جَهَنَّمَ

them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

- 37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.
- 38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).
- 39. And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world<sup>[1]</sup>]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.<sup>[2]</sup>
- 40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

بُعْشَرُونَ ١

لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُ، عَلَى بَعْضِ فَيَرْكُمَهُ، جَمِيعًا فَيَجْعَلَهُ، فِجَهَنَّمُ أُوْلَنَبِكُ هُمُ ٱلْخَسِرُونَ ﴿

قُلُ لِّلَذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرُ لَهُم مَّافَدُ سَلَفَ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلْأُوَّلِينَ ۞

وَقَىٰ لِلُوهُمْ حَتَّىٰ لَاتَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُ لِلَّهِ فَإِنِ ٱنتَهَوَّا فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿ اللَّهِ اللَّهِ عَالَيْهُ اللَّهَ

وَإِن تَوَلَّواْ فَأَعْلَمُواْ أَنَّ اللَّهَ مَوْلَن كُمْ يَعْمَ الْمَوْلَى وَلِن تُولِي الْمَوْلَى وَيَعْمَ النَّصِيرُ

<sup>(</sup>V.8:39) It is mentioned by some of the Islâmic religious scholars that, that will be at the time when 'Îsâ (Jesus), son of Maryam (Mary) عليهما السلام, will descend on the earth, and he will not accept any other religion except Islâm — The True Religion of Allâh — Islâmic Monotheism).

[2] (V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger عليه وسلم said, "By Him (Allâh) in whose Hand my soul is, surely, the son of Maryam (Mary) ['Îsâ (Jesus)] عليهما (will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Îsâ (Jesus) عليه السلام and all mankind will be required to embrace Islâm with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Vol. 7, Pages No.304 and 305 for details). (Sahih Al-Bukhâri, Vol.3, Hadith No.425)

- 41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad صلى الله عليه وسلم)], (and also) the orphans, *Al-Masâkîn* (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is able to do all things.
- 42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.
- 43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's dream; if He had shown (صلى الله عليه وسلم them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
- 44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).
- 45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much

ا وَأَعْلَمُوا أَنَّمَا غَنِمْتُم مِن شَيْءٍ فَأَنَّ لِلَّهِ خُمْسَهُ. وَلِلرَّسُولِ وَلِذِي ٱلْقُرْبَى وَٱلْمِتَمَىٰ وَٱلْمَسَكِين وَأَبْنِ ٱلسَّكِيلِ إِن كُنتُدُ ءَامَنتُم بِٱللَّهِ وَمَآ أَنَزَلْنَا عَلَىٰ عَبْدِ نَايُوْمَ ٱلْفُرْقَ انِ يَوْمَ ٱلْنَقَى ٱلْجَمْعَاتِ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ اللَّهُ

إِذْ أَنتُم بِٱلْعُدُوةِ ٱلدُّنْكَاوَهُم بِٱلْعُدُوةِ ٱلْقُصُوى وَٱلرَّكْبُ أَسْفَلَ مِنكُمُ ۚ وَلَوْ تَوَاعَكُ تُكُمُ لَاَخْتَلَفْتُمْ فِي ٱلْمِيعَالْ وَلَاكِن لِيَقْضِي ٱللَّهُ أَمْرُاكَاتَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيْنَةِ وَيَحْيَىٰ مَنْ حَيْ عَنْ بَيِّنَةً وَإِلَّ ٱللَّهُ لَسَمِيعُ عَلِيمُ ١

إِذْ يُرِيكُهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلًا وَلُوَ أَرَىٰكُهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَلْنَازَعْتُمْ فِ ٱلْأَمْرِ وَلَكِ نَّ ٱللَّهَ سَلَّمَ إِنَّهُ مَعِلِيمُ بِذَاتِ ٱلصَّدُودِ ١

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْثُمْ فِي ٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِي ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ١

يَكَأَيُّهُا ٱلَّذِينَ ءَامَنُوۤ إِذَا لَقِيتُمْ فِئَكُ فَأَثَّبُتُواْ وَٱذْكُرُواْ ٱللَّهَ كَيْرًا لَّعَلَّكُمْ لُفْلِحُونَ ٥

الجزء ١٠

(both with tongue and mind), so that you may be successful.

- 46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).
- 47. And be not like those who come out of their homes boastfully and to be seen of men. and hinder (men) from the Path of Allah; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do.
- 48. And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allâh for Allâh is Severe in punishment."
- 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.
- 50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."
- 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."
- 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the Ayât (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allah is All-Strong, Severe in punishment.

وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُواْ فَنَفْشَلُواْ وَيَذْهَبُ رِيحُكُمْ وَأَصْبِرُواْ إِنَّ ٱللَّهَ مَعَ ٱلصَّنبرينَ ١

وَلَاتَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِينرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَنْسَبِيلِ ٱللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيظًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِذْ زَبِّنَ لَهُمُ ٱلشَّيْطَانُ أَعْمَالُهُمْ وَقَالَ لَاغَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّي جَارٌّ لَّكُمُّ فَلَمَّا تَرَآءَتِ ٱلْفِئْتَانِ نَّكُصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيَّ ءُ مِنكُمْ إِنِّي آرَىٰ مَا لَا تَرَوْنَ إِنَّ أَخَافُ ٱللَّهُ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ اللَّهِ

إِذْ يَكُولُ ٱلْمُنَافِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَرضُ عَرَّ هَوْ لَآءِ دِنْهُمْ وَمَن بَتُوَكِّلُ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَن يِزُحَكِيمٌ إِنَّا

وَلَوْتَرَى إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُو أَٱلْمَلَتِ كَهُ يَضْرِبُونَ وُجُوهَهُمْ وَأَذْبَكَرَهُمْ وَذُوقُواْعَذَابَ ٱلْحَرِيقِ ١٩

ذَالِكَ بِمَاقَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بظَلَنمِ لِلْعَبِيدِ (١٠)

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَفَرُواْ بِتَايَنتِٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمُّ إِنَّ ٱللَّهَ قَوِيُّ شَدِيدُ ٱلْعِقَابِ (أَنِّ)

- 53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allâh is All-Hearer, All-Knower.
- 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn* (polytheists and wrong-doers).
- 55. Verily, The worst of moving (living) creatures before Allâh are those who disbelieve,—so they shall not believe.
- 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.
- 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
- 58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.
- 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment).
- 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall

ذَالِكَ بِأَنَ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَقَى يُغَيِّرُواْ مَا بِأَنفُسِمِمْ وَأَنَ اللَّهَ سَمِيعُ عَلِيدٌ اللهِ

كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْبِئَايَتِ رَبِّهِمْ فَأَهْلَكُنَهُم بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلُّ كَانُواْ ظَلِمِينَ ﴿

> إِنَّ شَرَّ ٱلدَّوَآتِ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمُّ لَا يُؤْمِنُونَ ﴿

الَّذِينَ عَهَدَتَ مِنْهُمْ ثُمَّ يَنَقُضُونَ عَهْدَهُمْ فِ كُلِّمَ فَ وَهُمْ لَا يَنَقُونَ ﴿ فَإِمَّا لَثَقَفَنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِم مَنْ خَلْفَهُمْ لَعَلَهُمْ يَذَكَرُونَ ﴿

وَإِمَّا تَخَافَكَ مِن قَوْمٍ خِيَانَةً فَٱنْبِذَ إِلَيْهِمُ عَلَىٰ سَوَآءٍ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآبِنِينَ ﴿

> وَلَا يَعْسَبَنَ ٱلَّذِينَ كَفَرُواْ سَبَقُوٓ أَإِنَّهُمْ لَايُعْجِزُونَ ﴿ ﴿

وَأَعِدُّواْ لَهُم مَّا اَسْتَطَعْتُ مِين قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِ، عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَانْعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمُّ وَمَاتَّنفِقُواْ مِن شَيْءٍ فِ سَبِيلِ

<sup>(</sup>V.8:55) i.e. disbelieve in their Lord (Allâh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

- 61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
- 63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.
- 64. O Prophet (Muhammad الصلى الله عليه رسلم)! Allâh is Sufficient for you and for the believers who follow you.
- 15. O Prophet (Muhammad صلى الله عليه رسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
- 66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).
- 67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَانُظْلَمُونَ ٥

وَإِن يُرِيدُوٓا أَن يَخْدَعُوكَ فَإِنَ حَسْبَكَ اللَّهُ مُوَالَّذِي وَاللَّهُ عَلَيْكَ اللَّهُ اللَّهُ اللَّهُ هُوَ اللَّهِ اللَّهِ اللهُ اللهُ وَاللَّهُ اللَّهُ الللَّا اللَّلْمُواللَّا اللللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللّ

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْأَنفَقْتَ مَا فِي ٱلْأَرْضِ جَيعًا مَّا ٱلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَاكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ، عَزِيزُ حَكِيمٌ ﴿ ثَنَى

> يَّنَأَيُّهَا ٱلنَّبِيُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿ إِنَّى اللَّهُ اللَّهُ وَمَنِ التَّبَعَكَ

يَتَأَيُّهَا ٱلنَّيِ حَرِضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَ الِّ إِن يَكُن مِن كُمْ عِشْرُونَ صَعَيْرُونَ يَغْلِبُواْ مِائْنَيْنِ وَإِن يَكُن مِن صَعْمُ مِائْنَةٌ يَغْلِبُواْ أَلْفًا مِنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُ مُ قَوْمٌ لَا يَفْقَهُونَ الْأَ

ٱلْتَنَخَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَكَ فِيكُمْ ضَعْفَاً فَإِن يَكُن مِّنكُمْ مِّائَةٌ صَابِرَةٌ يُغْلِبُواْ مِاثَنَانِ وَإِن يَكُن مِّنكُمْ الْفُ يَغْلِبُوۤ اللَّهَ يَا لِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّنِرِينَ الْإِلَّا

مَاكَانَ لِنَبِيِّ أَن يَكُونَ لَهُۥ أَسْرَىٰ حَقَّى يُثَخِنَ فِي ٱلْأَرْضِٰ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْآخِرَةً ۚ وَٱللَّهُ عَزِيزُ حَكِيدٌ ۖ ﴿ ﴿

- 68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.
- 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.
- 70. O Prophet (Muhammad صلى الله عليه وسلم) Say to the captives that are in your hands! "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful."
- 71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allah before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.
- 72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلی الله علیه وسلم), you owe no duty of protection to them until they emigrate; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.
- 73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalifah (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be (wars, battles, polytheism) oppression on the earth, and a great mischief and corruption (appearance of polytheism). [2]

لَّوْلَا كِنَابُ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَاۤ أَخَذْتُمْ عَذَابُ عَظِيمٌ ﴿ اللَّهُ عَظِيمٌ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الله

فَكُلُواْمِمَّاغَنِمْتُمْ حَلَىٰلًاطِيِّبًا وَٱتَّقُواْٱللَّهَ إِنَ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١

يَنَأَيُّهَا ٱلنَّبِي قُل لِمَن فِي أَيْدِيكُم مِنَ ٱلْأَسْرَى إِن يَمْ لَمُ اللَّهُ فِي قُلُوبِ كُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنكُمْ وَيَغْفِرْلَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿ اللَّهُ عَفُورٌ رَّحِيمٌ ﴿ اللَّهُ

وَإِن يُربِيدُ وأَخِيانَنَكَ فَقَدْ خَانُواْ ٱللَّهَ مِن قَبْلُ فَأَمْكُنَ مِنْهُمْ وَاللَّهُ عَلِيدُ حَكِيدً ١

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَنِهَدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَنَصَرُوٓا أُوْلَيْهِكَ بَعْضُهُمْ أَوْلِيَآهُ بَعْضٍ وَٱلَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُوا مَا لَكُم مِن وَلَيْتِهم مِن شَيْءٍ حَتَّىٰ يُهَاجِرُواْ وَإِنِ ٱسْتَنصَرُوكُمْ فِي ٱلدِّينِ فَعَلَنَكُمُ ٱلنَّصْرُ إِلَّاعَلَىٰ قَوْمِ بِيْنَكُمُ وَبَيْنَهُم مَنْ أُو اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿ اللَّهُ مِمَا تَعْمَلُونَ بَصِيرٌ ﴿ اللَّهُ

وَٱلَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيآ أَءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِ ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ١

<sup>&</sup>lt;sup>[1]</sup> (V. 8:72): See the footnote of (V.3:149).

<sup>(</sup>V.8:73) It has been mentioned in *Tafsir At-Tabari*, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the

**74.** And those who believed. emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision i.e. Paradise).

75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

اَللَّهُ وَالَّذِينَ ءَاوَواْ وَنَصَرُوۤاْ أَوْلَتِهِكَ هُمُ ٱلْمُوْمِنُونَ حَقَّالْهُم مَّغَفرَةٌ وَرِزْقٌ كُرِيٍّ

فَأُوْلَتِكَ مِنكُرُّ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضِ فِي كِنَابِ ٱللَّهِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ اللَّهِ

whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)."] is "That if you do not do what We (Allah) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allâh's religion Islâm) victorious, there will be a great Fitnah (polytheism, wars, battles, killing, robbing, a great mischief, corruption and oppression.)"]. And it is Fitnah to have many Khalifahs ( Muslim rulers), as it has been mentioned in Sahih Muslim by 'Arfajah, who said: I heard Allâh's Messenger صلى الله عليه وسلم saying: "When you all (Muslims) are united (as one block) under a single Khalifah (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

Also there is another narration in Sahih Muslim: Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "If the Muslim world gave the Bai'a (pledge) to two Khalifah (chief Muslim rulers), the first one who was given the Bai'a (pledge) first will remain as the Khalifah, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'an and the Prophet's statement), that there shall not be more than one Khalifah (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great Fitnah (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

## Sûrat At-Taubah (The Repentance) IX

- 1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.
- 2. So travel freely (O Mushrikûn See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.
- 3. And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the Mishrikûn (See V.2:105) and so is His Messenger. So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad ملى الله عليه وسلم) of a painful torment to those who disbelieve.
- 4. Except those of the *Mushrikûn* (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves *Al-Muttaqûn* (the pious See V.2:2).
- 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave



بَرَآءَةُ مِّنَ ٱللَّهِ وَرَسُولِهِ إِلَى ٱلَّذِينَ عَنهَدتُمُ مِّنَ ٱلْمُشْرِكِينَ ﴿

فَسِيحُواْفِي ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓ الَّنَكُمُ عَيْرُمُعْجِزِي ٱللَّهِ وَأَنَّ ٱللَّهَ مُغْزِي ٱلْكَنفِرِينَ (اللَّهُ مُغْزِي ٱلْكَنفِرِينَ (اللَّهُ مُغْزِي ٱلْكَنفِرِينَ (اللَّهُ مُغْزِي الْكَنفِرِينَ (اللَّهُ مُغْزِي الْكَنفِرِينَ (اللَّهُ مُغْزِي الْكَنفِرِينَ (اللَّهُ مُغْزِي الْكَنفِرِينَ (اللَّهُ مُغْزِي اللَّهُ مُعْرِينَ اللَّهُ اللْعُلِمُ اللْعُلِمُ اللَّهُ اللْعُلِمُ اللَّهُ الللْعُلِمُ اللَّهُ اللْعُلْ

وَأَذَنَّ مِنَ اللَّهِ وَرَسُولِهِ الْ النَّاسِ يَوْمَ الْحَجِّ الْأَحْتَ بَرِكَةً مِّنَ الْمُشْرِكِينَ وَرَسُولُةً, الْأَحْتَ بَرَى أَلْمُشْرِكِينَ وَرَسُولُةً, فَإِن تَوَلَّتُ مُ فَاعَلَمُوا فَا مَنْ مُ اللَّهِ وَبَشِرِ الَّذِينَ كَفَرُوا بِعَدَابِ أَلِيمٍ ﴿ اللَّهِ وَبَشِرِ الَّذِينَ كَفَرُوا بِعَدَابِ أَلِيمٍ ﴿ اللَّهِ وَبَشِرِ الَّذِينَ كَفَرُوا بِعَدَابِ أَلِيمٍ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَنْهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَالِقُولُوا اللَّهُ اللِيمُ اللَّهُ الْمُعَالَقُولُ الْمِنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُعَالَقُولُ الْمُعِلِيمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ

إِلَّا ٱلَّذِينَ عَنهَدتُّم مِّنَ المشْرِكِينَ ثُمَّ لَمَّ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظْلِهِرُواْ عَلَيْكُمْ أَحَدًا فَأَيْدُوۤ اٰ إِلَيْهِمْ عَهْدَهُمُ إِلَىٰ مُدَّتِهِمٌ إِنَّ اللَّهَ يُحِبُ ٱلْمُنَّقِينَ ۞ ٱلْمُنَّقِينَ ۞

فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ الْحُرُمُ فَأَقَنُلُوا ٱلْمُشْرِكِينَ حَيْثُ وَجَدَتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّمَ صَلَّا فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوُا ٱلزَّكَوْةَ فَخَلُوا سَبِيلَهُمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيدٌ ( ) their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

- 6. And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.
- 7. How can there be a covenant with Allâh and with His Messenger for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near Al-Masjidal-Harâm (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn (the pious See V.2:2).
- 8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are  $F\hat{a}siq\hat{u}n$  (rebellious, disobedient to Allâh).
- 9. They have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.
- 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

وَإِنْ أَحَدُّمِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَمَ ٱللَّهِ ثُعَّ أَتَلِغَهُ مَأْمَنَهُۥ ذَالِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿ إِنَّ

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدُعِندَ الله وَعِندَ رَسُولِهِ اللهُ الَّذِينَ عَهَدَتُهُ عِندَ الْمَشْجِدِ الْخَرَامِّ فَمَا اسْتَقَنْمُوا لَكُمْ فَاسْتَقِيمُوا لَمُمْ إِنَّ اللَّهَ يُحِبُ الْمُتَقِينَ ﴿

كَيْفَوَ إِن يَظْهَرُواْ عَلَيْكُمْ لَا يَرْقُبُواْ فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفَوَ هِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِقُونَ ﴿ إِنَّيْ

ٱشْتَرَوْاْبِحَايَنتِ ٱللَّهِ ثَمَنَا قَلِيلًا فَصَكَدُّواْ عَن سَبِيلِهِ عَإِنَّهُمْ سَاءَ مَا كَانُواْ يَعْمَلُونَ ﴿ اللهِ

لَايَرْفَبُونَ فِي مُؤْمِنِ إِلَّا وَلَاذِمَّةً وَأُوْلَتِهِكَ هُمُ الْمُعْتَدُونَ ﴿ اللهِ اللهِ مَا المُعْتَدُونَ ﴿ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللّهُ اللهُ ا

a) (V. 9:5) See the footnote of (V.2:193).

b) Narrated Abû Hurairah رضى الله عليه وسلم : When the Prophet صلى الله عليه وسلم died and Abû Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abû Bakr! How can you fight these people although Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: La ilâha illallâh (none has the right to be worshipped but Allâh), and whoever said La ilâha illallâh will save his property and his life from me, unless (he does something for which he recieves legal punishment) justly, and his account will be on Allâh?" Abû Bakr said, "By Allâh! I will fight who ever differentiates between Salât (prayers) and Zakât, as Zakât is the right to be taken from property (according to Allâh's orders). By Allâh! If they refused to pay me even a kid they used to pay to Allâh's Messenger ملى الله عليه وسلم, I would fight with them for withholding it," Umar said "By Allâh! It was nothing, but I noticed that Allâh opened Abû Bakr's chest towards the decision to fight, therefore I realized that his decision was right." (Sahih Al-Bukhâri, Vol.9, Hadith No 59).

- 11. But if they repent, perform As-Salât, (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion. (In this way) We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.
- 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) for surely their oaths are nothing to them so that they may stop (evil actions).
- 13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if you are believers.
- 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,
- 15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.
- 16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken Walîjah [(Bitânah helpers, advisors and consultants from disbelievers, pagans.) giving openly to them their secrets] besides Allâh, and His Messenger, and the believers. Allâh is Well-Acquainted with what you do.
- 17. It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.

فَإِنتَابُواْ وَأَقَامُوا الصَّكَوْةَ وَءَا نَوُا الزَّكُوٰةَ فَإِخْوَنُكُمْ فِي الدِّينِّ وَنُفَصِّلُ الْآينَتِ لِقَوْمِ يَعْلَمُونَ ﴿

وَإِن نَّكُثُواْ أَيْمَنَهُم مِنْ بَعَدِعَهُدِهِمْ وَطَعَنُواْ فِدِينِكُمْ فَقَنِنْلُواْ أَبِمَةَ ٱلْكُفْرِ إِنَّهُمْ لَاَ أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿

اَلانُقَنَيْلُونَ قَوْمَانَكَ ثُوَا أَيْمَنَهُمْ وَهَكُمُ الْيَصُولِ وَهُم وَهَكُمُّواْ بِإِخْرَاجِ الرَّسُولِ وَهُم بَكَدَءُ وَكُمُ مَا قَلْكَ مَرَّةً أَتَغَشَّوْنَهُمْ فَاللَّهُ الْحَقُ الْنَّعُمُ اللَّهُ عَلَيْهِمْ مَكِيمُ اللَّهُ عَلَيْهُمْ مَكِيمُ اللَّهُ عَلَيْهُ مَكِيمُ اللَّهُ عَلَيْهُمْ مَكِيمُ اللَّهُ عَلَيْهُمْ مَكِيمُ اللَّهُ عَلَيْهُمْ مَكِيمُ مَكِيمُ اللَّهُ اللَّهُ عَلَيْهُمْ مَكِيمُ مُكِيمُ اللَّهُ اللَّهُ عَلَيْهُمْ مَكِيمُ مَكِيمُ اللَّهُ اللَّهُ عَلَيْهُمْ مَكِيمُ مُكِيمُ مُكِيمُ اللَّهُ اللَّهُ عَلَيْهُمْ مَكِيمُ مُكِيمُ مُكِيمُ اللَّهُ اللَّهُ عَلَيْهُمْ مَكِيمُ مُكَالِمُ اللَّهُ اللَّهُ عَلَيْهُمْ مَكِيمُ مُكِيمُ مُكِيمُ اللَّهُ اللَّهُ عَلَيْهُمْ مَكِيمُ اللَّهُ اللَّهُ عَلَيْهُمُ مُكَامِهُ اللَّهُ اللَّهُ عَلَيْهُمُ مَكِيمُ مُكِيمُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ

> أَمْحَسِبْتُ مَّ أَن تُنْرَكُواْ وَلَمَّا يَعْلَمُ اللَّهُ الَّذِينَ جَهْدُواْ مِنكُمُّ وَلَوْيَتَّخِذُواْ مِن دُونِ اللَّهِ وَلَارَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرُ بِمَا تَعْمَلُونَ شَيْ

مَاكَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَدِجِدَ اللَّهِ شَنِهِدِينَ عَلَىٓ أَنفُسِهِم بِٱلْكُفْرِ أُولَتِهِكَ حَبِطَتَ أَعْمَالُهُمْ وَفِي ٱلنَّارِهُمْ خَلِدُونَ ﴿ ﴾

<sup>[1](</sup>V.9:11) See the footnote of (V.9:5).

- 18. The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.
- 19. Do you consider the providing of drinking water to the pilgrims and the Al-Masjidal-Harâm (at maintenance of Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allâh. And Allâh guides those people who are the Zâlimûn (polytheists and wrong-doers).
- 20. Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.[1]
- 21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased with them), and of Gardens (Paradise) for them wherein are everlasting delights.

إِنَّمَا يَعْمُرُ مَسَجِدَ أُلَّهِ مِنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَالَى ٱلزَّكُوٰةَ وَلَوْ يَخْشَ إِلَّا ٱللَّهُ فَعَسَى أَوْلَتِكَ أَن يَكُونُواْ مِنَ ٱلْمُهْتَدِينَ ١

ه أَجَعَلْتُمُ سِفَايَةَ ٱلْحَاجِ وَعِمَارَةَ ٱلْمَسْجِدِٱلْخَرَامِ كَمَنْءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَجَنْهَدَ فِي سَبِيلِ ٱللَّهِ لَاسَتُورُنَ عِندَاللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ ٱلظَّالِمِينَ ﴿ اللَّهُ

مُولِمِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ وَأُولَيِّكَ

<sup>&</sup>lt;sup>[1]</sup> (V.9:20).

a. Narrated Abu Hurairah صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger صلى الله عليه وسلم , performs Salât (Iqamât-as-Salât) and observes Saum (fasts) during the month of Ramadan, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allah's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allâh has reserved for the Mujahidûn who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for Al-Firdaus which is the middle and highest part of Paradise." [the subnarrator added, "I think the Prophet صلى الله عليه وسلم also said, 'Above it (i.e. *Al-Firdaus*) is the Throne of the Most Gracious (i.e. Allâh), and from it gushes forth the rivers of Paradise]." (Sahih Al-Bukhâri, Vol.4, Hadith No.48).

b. The wish for martyrdom.

said, "By Him in Whose Hand صلى الله عليه وسلم The Prophet رضى الله عنه said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya (army unit) going out for Jihâd in Allâh's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allah's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred." (Sahih Al-Bukhâri, Vol.4, Hadith No.54).

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- 22. They will dwell therein forever. Verily, with Allâh is a great reward.
- 23. O you who believe! Take not as Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).
- 24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, [1] then wait until Allâh brings about His Decision (torment). And guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).
- 25. Truly Allâh has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.
- **26.** Then Allâh did send down His (calmness. tranquillity Sakînah and reassurance) on the Messenger (Muhammad and on the believers, and (صلى الله عليه وسلم sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.
- 27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
- believe (in Allâh's 28. O you who Oneness and in His Messenger Muhammad Verily, the Mushrikûn ! (صلى الله عليه وسلم (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of

خَلِدِينَ فَهَا أَبِدًا إِنَّ اللَّهَ عِندَهُۥ أَجْرٌ عَظِيمٌ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

يَتَأْتُهَا ٱلَّذِينَ ءَامَنُواْ لَاتَتَّخِذُوٓاْءَابَآءَكُمُ وَإِخْوَانَكُمُ أَوْلِيآ ءَإِنِ ٱسْتَحَبُّوا ٱلۡكُفْرَ عَلَى ٱلْإِيمَ نِ وَمَن يَتُولُّهُ مِينَكُمُ فَأُولَتِك هُمُ ٱلظَّلِمُونَ ١ قُلْ إِن كَانَ ءَابَ آؤُكُمْ وَأَبْنَ آؤُكُمْ وَإِخْوَلُكُمْ وَأَزُوا جُكُرُوعَ شِيرَتُكُو وَأَمْوالُ أَقْتَرَفْتُمُوهَا وَيَجِكَرُهُ تَخْشُونَ كَسَادَهَاوَمَسَكِنُ تَرْضَوْ نَهَا أَحَبَ إِلَيْكُم مِنَ ٱللَّهِ وَرَسُولِهِ، وَجِهَادٍ فِ سَبِيلِهِ عَنَرَ بَصُواْحَتَى يَأْقِ اللَّهُ بِأَمْرِةِ وَٱللَّهُ لَايَهُدِى ٱلْقَوْمَ ٱلْفَسِقِينَ ﴿

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنِ إِذْ أَعْجَبُ تَكُمُ كُثُرَتُكُمْ فَكُمْ تُعْنِ عَنْكُمْ شَيْئًا وَضَاقَتُ عَلَيْكُمُ ٱلْأَرْضُ بِمَارَحُبَتْ ثُمَّ وَلَيْتُمُ مُّدْبِرِينَ ۞

> مُمَّ أَنْزَلَ ٱللَّهُ سَكِينَتُهُ عَلَىٰ رَسُولِهِ، وَعَلَىٰ ٱلْمُؤْمِنِينِ وَأَنزَلَجُنُودًا لَوْ تَرُوهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُواْ وَذَلِكَ جَزَآهُ ٱلْكَفرينَ ١

ثُمَّ يَتُوبُ ٱللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَن يَشَاءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوٓ أَإِنَّمَا ٱلْمُشْرِكُونَ نَجُسُ فَلَا يَقْرَبُوا ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.9:24): See the footnote of (V.2:190).

Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad صلى الله عليه وسلم) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah<sup>[2]</sup> with willing submission, and feel themselves subdued.

30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth! [3]

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God— Allâh) Lâ ilâha illa Huwa (none has the

مِن فَضْلِهِ: إِن شَاءً إِنَّ ٱللَّهَ عَلِيمُّ حَكِيمٌ ﴿

قَىٰئِلُوا ٱلَّذِيكَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِٱلْيُومِ ٱلْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا الْكِتَبَ حَتَّى يُعْطُواْ ٱلْجِزِّيةَ عَن يَدِ وَهُمْ صَنْغِرُونَ ﴿ ثَنَّى ﴾

وَقَالَتِ ٱلْيَهُودُ عُزَيْرُ ابْنُ اللّهِ وَقَالَتِ
النَّصَدَى الْمَسِيحُ أَبْنُ اللّهِ وَقَالَتِ
ذَلِكَ قَوْلُهُم بِأَفُوهِ هِمَّ
ذَلِكَ قَوْلُهُم بِأَفُوهِ هِمَّ
يُضَاهِ عُونَ قَوْلَ الّذِينَ كَفَرُوا مِن قَبْلُ
قَدَنَكُ هُمُ اللّهُ أَنَّ يُؤْفَكُونَ ﴿
قَدَنَكُ هُمُ اللّهُ أَنَّ يُؤْفَكُونَ ﴿
مِن دُونِ اللّهِ وَالْمَسِيحَ أَبْنَ مَرْيَمَ
وَمَا أَمِرُوا إِلّا لِيعَبُ دُوا إِلَاهًا وَحِدًا لَا إِلَاهُ مُنْ مُنْكِمَ لَا اللّهِ وَالْمَسِيحَ أَبْنَ مَرْيَمَ
لَا إِلَنَهُ إِلّا لِيعَبُ دُوا إِلَى هَا وَحِدًا لَا اللّهِ وَالْمَسِيحَ اللّهِ وَالْمَسِيحَ اللّهِ وَالْمَسِيحَ أَبْنَ مَرْيَمَ
وَمَا أَمِرُوا إِلّا لِيعَبُ دُوا إِلَى هَا وَحِدًا لَا اللّهِ وَالْمَسِيحَ اللّهِ وَالْمَسِيحَ أَبْنَ مَرْيَكُمَ
وَمَا أَمُرُوا إِلّا لِيعَبُ دُوا إِلَى هَا وَحِدًا لَا اللّهُ وَالْمَسِيحَ اللّهِ وَالْمَسِيحَ اللّهُ وَالْمَسِيحَ اللّهُ اللّهُ وَالْمَسْتِ وَالْمُ اللّهُ وَالْمَسْتِ اللّهُ وَالْمَسْتِ اللّهُ وَالْمَسْتِ اللّهُ وَالْمُسْتِ مَنْ اللّهُ وَاللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّ

<sup>(</sup>V.9:28) Their impurity is spiritual and physical: spiritual, because they don't believe in Allâh's Oneness and in His Prophet Muhammad صلى الله عليه وسلم; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood). And the word Najas is used only for those persons who have spiritual impurity e.g. Al-Mushrikûn.

<sup>[2] (</sup>V.9:29) a) See the footnote of (V.2:193)

b) Narrated Abû Hurairah رضى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established untill you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him' " (Sahih Al-Bukhari, Vol.4, Hadith No. 177)

c) Jizyah: a tax levied from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government.

[3] (V.9:30)

a) See the footnote of (V.2:116).

b) See the footnote of (V.4:40) and the footnote (c) of (V.68:42).

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right to be worshipped but He)<sup>[1]</sup>. Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."

- 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's صلى الله عليه Light (with which Muhammad has been sent — Islâmic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).
- 33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).
- 34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid and spend them not in the Way of Allâh, announce unto them a painful torment.
- 35. On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."[2]

يُريدُونِ أَن يُطْفِئُواْ نُورَاللَّهِ بِأَفْوَاهِمِهُ وَيَأْفِ اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْكُرِهُ ٱلْكَنفرُونَ ١

هُوَٱلَّذِي ٓ أَرْسَلَ رَسُولُهُ بِإِلَّهُ دَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُ عَلَى ٱلدِّينِ كُلِّهِ وَلَوْكَرِهَ ٱلْمُشْرِكُونَ ١

﴿ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوۤ ۚ إِنَّ كَثِيرًا مِنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَلَ ٱلنَّاسِ بِٱلْبَيْطِلِ وَيَصُدُّونَ عَن سَبِيل ٱللَّهِ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَـٰةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرُهُم بعَذَابِ ٱلبِيرِ

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِجَهَنَّ مَ فَتُكُوِّي بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَاذَامَا كَنَرْتُمْ لِأَنفُسِكُمْ فَذُوقُواْ مَاكُنتُمُ تكنزوك ش

(V.9:35) See the footnote of (V.3:180).

<sup>(</sup>V.9:31) Once while Allâh's Messenger صلى الله عليه وسلم was reciting this Verse, 'Adi bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e.the rabbis and monks)." Said: "They certainly do. [They (i.e. the rabbis and monks) صلى الله عليه وسلم made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]." (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir).

- 36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively<sup>[1]</sup> as they fight against you collectively. But know that Allah is with those who are Al-Muttaqûn (the pious — See V.2:2).
- 37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.
- 38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter. [2]
- 39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things.
- صلی الله علیه 40. If you help him (Muhammad صلی الله علیه not (it does not matter), for Allâh did indeed

إِنَّ عِدَّةَ ٱلشَّهُورِعِندَ ٱللَّهِ أَثْنَا عَشَرَ شَهْرًا في كِتَنبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ مِنْهَ آرَبَعَ أَهُ حُرُمٌ ذَالِكَ ٱلدِّينُ ٱلْفَيْتِمُ فَلَا تَظْلِمُوا فِيهِنَّ ٱنفُسَكُمْ وَقَدْئِلُوا ٱلْمُشْرِكِينَ كَآفَة كَمَا يُقْلِلُونَكُمْ كَآفَةُ وَاعْلَمُوا أَنَّ ٱللَّهَ مَعَ ٱلْمُنَّقِينَ الْنَا

إِنَّمَا ٱلنَّيِىَ أُزِيكَادَةٌ فِي ٱلْكُ فَرِّيُصَلُّ بِهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَ هُ عَامَا وَيُحَرِّمُونَ هُ عَامًا لِيُواطِئُواْ عِدَةً مَاحَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَاحَرَّمَ ٱللَّهُ رُيِّنَ لَهُ مُسْوَءُ أَعْمَلِهِ مِثْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَ فِي بِنَ ﴿

يَتَأَيُّهَا الَّذِينَ ، امَنُواْ مَا لَكُوْ إِذَاقِيلَ لَكُوُ انفِرُواْ فِي سَبِيلِ اللَّهِ اَثَاقَلْتُمْ إِلَى اَلْأَرْضِ أَرَضِيتُ مَا الْحَيَوْةِ الدُّنْيَ امِنَ الْآخِرَةِ فَمَا مَنَ عُ الْحَيَوْةِ الدُّنْيَ افِي الْآخِرةِ إِلَّا قَلِيلُ الْكَالِي

إِلَّانَنفِرُواْ يُعَذِّبُكُمْ عَذَابًا أَلِهِمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَاتَضُرُّوهُ شَيْئًا وَاللّهُ عَلَى كُلِّ شَىءٍ قَدِيرٌ ﴿ إِلَّا نَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذَا خَرَجَهُ إِلَّا نَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذَا خَرَجَهُ

 $<sup>^{[1]}</sup>$  (V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

<sup>(</sup>V. 9:38) Narrated Anas bin Mâlik رضى الله عنه The Prophet صلى الله عليه رسلم said, "Nobody who dies and finds good from Allâh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allâh's Cause)." (Sahih Al-Bukhâri, Vol.4, Hadîth No.53-A).

help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلی and Abu Bakr (رضی الله علیه وسلم) were in the cave, he (صلی الله علیه وسلم) said to his companion (Abu Bakr صلی): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

- 41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.
- 42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars.
- 43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?
- 44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious See V.2:2).
- 45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.

الذِينَ كَفَرُواْ ثَانِ النِّنَيْنِ إِذْ هُمَا فِ الْفَارِ إِذْ يَتَقُولُ لِصَنجِبِهِ عَلَا تَحْنَرُنْ إِنَ اللَّهَ مَعَنَ أَفَا سَرَلُ اللَّهُ سَكِينَتَهُ، عَلَيْهِ وَأَيْتَدَهُ، بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ عَلَيْهِ وَأَيْتَدَهُ، بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ عَلِيهِ وَأَيْتَدَهُ أَلَّذِينَ كَفَرُواْ السُّفْلَيُّ وَكَلِمَةُ اللَّهِ هِي الْعُلْيَ أَوْاللَّهُ عَزِيزُ وَكِلِمَةُ اللَّهِ هِي الْعُلْيَ أَوْاللَّهُ عَزِيزُ عَكِيمُ شَوْ

أنفِرُواْخِفَافَاوَثِقَ الْاوَجَهِدُواْ بِأَمُوَلِكُمْ وَأَنفُسِكُمْ فِ سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنكُنتُمْ تَعْلَمُونَ شَيْ

لَوْكَانَ عَهَضَاقَرِيبًا وَسَفَرًا قَاصِدًا لَانَتَعُوكَ وَكَكِنَ بَعُدَتُ عَلَيْهِمُ ٱلشُّقَّةُ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ ﴿ إِنَّهُمْ لَكَذِبُونَ ﴿ إِنَّهُ الْمَاكِمُ لَكُونَ الْ

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُ مُحَتَّى يَتَبَيَّنَ لَكَ الْكَ الْمُعْمَ حَتَّى يَتَبَيَّنَ لَكَ الْمُعْمَ الْمُعْمَا الْمُعْمَا الْمُعْمَا الْمُعْمَا الْمُعْمَا الْمُعْمَالُونَ عَلَمَ الْمُعْمَالُونَ عَلَمَ الْمُعْمَالُونَ عَلَمَ الْمُعْمَالُونَ الْمُعْمَالُونَ عَلَمَ الْمُعْمَالُونَ عَلَمَ الْمُعْمَالُونَ عَلَمُ الْمُعْمَالُونَ عَلَمُ الْمُعْمَالُونَ عَلَمُ الْمُعْمَالُونَ عَلَمُ اللّهُ عَلَمُ عَلَمُ اللّهُ عَلَمُ اللّهُ عَلَمُ اللّهُ عَلَمُ عَلَمُ اللّهُ عَلَمُ اللّهُ عَلَمُ عَلَمُ عَلَمُ اللّهُ عَلَمُ اللّهُ عَلَمُ عَا عَلَمُ عَلّمُ عَلَمُ عَلّمُ عَلَمُ عَلَمُ عَلّمُ عَلّمُ عَلَمُ عَلَمُ عَلَمُ عَلّمُ عَلَمُ عَلّمُ عَلَمُ عَلّمُ عَلَمُ عَلَمُ عَلَمُ عَلّم

لَايَسْتَغْذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِأَللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ أَن يُجَلِهِ دُواْبِأَمْوَ لِهِمْ وَأَنفُسِمِمُّ وَاللَّهُ عَلِيدُ الْإِلْمُنَّقِينَ ﴿ إِنَّا لَا اللَّهُ عَلِيدُ الْإِلْمُنَّقِينَ ﴿ إِنَّا لَا اللَّهُ عَلِيد

إِنَّمَايَسْتَغْذِنُكَ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَٱرْتَابَتُ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَثَرَدَّدُونَ شِ

- 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."
- 47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers).
- 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.
- 49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
- 50. If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing.
- 51. Say: "Nothing shall ever happen to us except what Allâh has ordained for us. [1] He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.
- 52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

﴿ وَلَوَ أَرَادُواْ الْخُـرُوجَ لَأَعَدُوالَهُ عُدَّةً وَاللَّهُ عُدَّةً وَلَا عَدُواللَهُ عُدَّةً وَلَا عَدُوا لَهُ عُدَّةً وَلَا عَدُوا لَهُ اللَّهُ الْبِعَاثَهُمْ فَتُبَطَّهُمْ وَقَيْلَ الْقَاعِدِينَ اللَّهُ وَقِيلًا قَعْدُواْ مَعَ الْقَنْعِدِينَ اللَّهُ

لَوْخَرَجُواْفِيكُمْ مَّازَادُوكُمُ إِلَّاخَبَالَا وَلَأَوْضَعُواْ خِلَالُكُمْ يَبْغُونَكُمُ اللَّهُ ٱلْفِئْنَةَ وَفِيكُرُ سَمَّعُونَ لَمُثَمُّ وَاللَّهُ عَلِيمُ الْفِلْدِلِمِينَ الْآَا

لَقَدِ ٱبْتَعَوْا ٱلْفِتْنَةَ مِن قَبْلُ وَقَكَلَبُوا لَكَ ٱلْأُمُورَ حَتَّى جَكَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَرِهُونَ ﴾

وَمِنْهُم مَّن يَكُولُ أَثْذَن لِي وَلَا نَفْتِنِيَّ وَالْأَفْتِنِيَّ الْكَافِي وَلَا نَفْتِنِيَّ الْكَافِي الْفَاتِنِيَّ وَلَائَفْتِنَا وَ إِلَى جَهَنَّمَ لَمُحِيطَةٌ إِلَى حَهَنَّمَ لَمُحِيطَةٌ إِلَى الْكَافِي الْكَافِي الْكَافِي الْكَافِي الْكَافِي اللَّهُ الْكَافِي الْكَافِي اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولِي الللْمُلْمُ الللِّهُ الللْمُولِي الللْمُلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ

إِن تُصِبُكَ حَسَنَةٌ تَسُوَّهُمُ وَإِن تُصِبْكَ مُصِيبَةٌ يُكَفُّولُواْ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْ لُو يَكْتَوَلُّواْ وَهُمْ فَرِحُونَ ۞

قُل لَّن يُصِيبَ اَ إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَىنَا وَعَلَى اللَّهِ فَلْيَتُوكَ لِ مَوْلَىنَا وَعَلَى اللَّهِ فَلْيَتُوكَ لِ الْمُؤْمِنُونَ (أَنَّ اللَّهُ وَمِنُونَ (أَنَّ اللَّهُ وَمِنُونَ وَنَحَلُ نَتَرَبَّصُونَ وَنَكُنُ نَتَرَبَّصُونَ وَمَا لَا يُصِيبَكُوا اللَّهُ وَعَذَابِ وَنَعَنُ نَتَرَبَّصُونَ وَمَا اللَّهُ وَعَذَابِ مِنْ عَنْدِهِ قَا وَيَا يَدِينَا فَتَرَبَّصُونَ (أَنَّ اللَّهُ وَعَذَابِ مِنْ عَنْدِهِ قَا وَيَا يَدِينَا فَتَرَبَّصُونَ (أَنَّ اللَّهُ وَعَذَابِ مِنْ عَنْدِهِ قَا وَيَا يَدِينَا فَتَرَبَّصُونَ (أَنَّ اللَّهُ وَعَذَابِ إِنَّا مَعَكُم مُتَرَبِّصُونَ (أَنَّ اللَّهُ وَعَذَابِ إِنَّا مَعَكُم مُتَرَبِّصُونَ (أَنَّ اللَّهُ وَعَذَابِ إِنَّا مَعَكُم مُتَرَبِّصُونَ (أَنْ اللَّهُ وَعَذَابِ إِنَّا مَعَكُمُ مَتُرَبِّصُونَ (أَنْ اللَّهُ وَعَذَابِ إِنَّا اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَعَذَابِ إِنَّا مَعَكُمُ مَتُرَبِّصُونَ (أَنْ اللَّهُ الْمُعَالَى الْعَالَالِي الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَّةُ اللَّهُ الْمُعَلِّلُهُ الْمُعَالَى الْمُعَالَّةُ الْمُعَالَّةُ الْمُعِلَّةُ اللَّهُ اللَّهُ الْمُعَالِمُ الْمُعَالَى الْمُعَالَّةُ الْمُعَالِمُ الْمُعَالَّةُ الْمُعَالَى الْمُعَالَّةُ الْمُعَالَةُ الْمُعَالِمُ اللَّهُ اللَّهُ الْمُعَالِقُ الْمُعَالِمُ الْمُعَلِي الْمُعَالِمُ الْمُعَلِي الْمُعَلِي الْمُعَالِمُ الْمُعَلِّ الْمُعَلِّمُ الْمُعَالَمُ اللَّهُ اللَّهُ الْمُعَالِمُ الْمُعَالْمُ الْمُعَالِمُ الْمُعَلِي الْمُعَالِمُ الْمُعَالِمُ الْمُعَالَ

<sup>[1] (</sup>V.9:51) See the footnote of (V.57:22).

- 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a who are people Fâsiqûn (rebellious, disobedient to Allâh)."
- 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, [1] and that they offer not contributions but unwillingly.
- 55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.
- 56. They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).
- 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.
- 58. And of them are some who accuse you in the matter (صلى الله عليه وسلم Muhammad) of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! [2]
- 59. Would that they were contented with what Allah and His Messenger (صلی

قُلْ أَنفِقُواْ طَوْعًا أَوْكَرْهَا لَن يُنَقَبِّلَ مِنكُمٌّ إِنَّكُمْ كُنتُمْ قَوْمًا فَسِقِينَ ١

وَمَامَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِ عَوَلَا يَأْتُونَ ٱلصَّكَاوْةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كُنرهُونَ ١

فَلا تُعْجِبُكَ أَمُوالُهُمُ وَلا أَوْلَادُهُمُ إِنَّمَا يُربِدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي ٱلْحَيَوْةِ ٱلدُّنْيَاوَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَفِرُونَ ١

وَيَعْلِفُونَ بِأَللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَاهُم مِّنكُرُ وَلَكِنَهُمْ قَوْمٌ يُفَرَقُونَ ١

لَوْيَحِدُونَ مَلْجَنَّا أُوْمَغَكُرْتِ أَوْمُدَّخَلًا لَّوَلَوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ١

وَمِنْهُم مَن يَلْمِزُكَ فِي ٱلصَّدَقَيْتِ فَإِنْ أَعْظُواْمِنْهَا رَضُوا وَإِن لَمْ يُعْطَوْا مِنْهَا إِذَاهُمْ يَسْخَطُونَ ﴿ اللَّهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَلَوْ أَنَهُ مُرَرَضُواْ مَا ءَاتَ نَهُ مُ ٱللَّهُ وَرَسُولُهُ.

<sup>[1] (</sup>V.9:54) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "No Salât (prayer) is more heavy (harder) for the hypocrites than the Fajr and the 'Ishâ prayer; but if they knew the reward for these Salât (prayers) at their respective times, they would صلى certainly present themselves (in the mosques) even if they had to crawl." The Prophet added, "Certainly, I intended (or was about) to order the Mu'adhdhin (call-maker) الله عليه وسلم to pronounce Igamah and order a man to lead the Salat (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the Salât (prayer) (in the mosques)." (Sahih Al-Bukhâri, Vol.1, Hadîth No. 626). (V.9:58) See the footnote of (V.20:134).

is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

- 60. As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin<sup>[1]</sup> (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.
- 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh, has faith in the believers, and is a mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad صلى الله عليه وسلم will have a painful torment. [See V.33:57]
- 62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers.
- 63. Know they not that whoever opposes and shows hostility to Allâh (عزو جل ) and His Messenger (صلى الله عليه وسلم ), certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace.
- 64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَقَالُواْحَسَٰبُنَااللَّهُ سَكُوْتِينَااللَّهُ مِن فَضَّلِهِ، وَرَسُولُهُ إِنَّاۤ إِلَى ٱللَّهِ زَغِبُونَ ﴿ اللَّهِ اللَّهِ وَعِبُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ ا

﴿ إِنَّمَا ٱلصَّدَقَاتُ لِلْفُ قَرَآءِ وَٱلْمَسَكِينِ وَٱلْعَنِمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ فُلُو بُهُمْ وَفِي ٱلرِّقَابِ وَٱلْغَنْرِمِينَ وَفِ سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِّ فَرِيضَكَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيثُمُ حَكِيمٌ ﴿

وَمِنْهُمُ ٱلَّذِينَ يُؤَذُونَ ٱلنَّيِّ وَيَقُولُونَ هُوَ النَّيِّ وَيَقُولُونَ هُوَ الْنَيِّ وَيَقُولُونَ هُو أَذُنَّ قُلُ أَذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنكُوْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَمُمْ عَذَاجُ الْمِمْ شَيْ

يَعْلِفُونَ بِأَللَّهِ لَكُمُ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥ آحَقُ أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ ﴿

أَكُمْ يَعْلَمُوَاأَنَّهُ. مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُ. فَأَنَّ لَهُ نَارَجَهَنَّمَ خَلِدًا فِيهَا ذَلِكَ ٱلْخِنْ كُ ٱلْعَظِيمُ لَيْ

يَحْذَرُ ٱلْمُنَنفِقُونَ أَنْ تُنَزَّلَ عَلَيْهِ مُسُورَةٌ نُنَيْتُهُم بِمَافِي قُلُوبِهِمْ قُلِ ٱسْتَهْزِهُ وَأَ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

- 65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز و حل ), and His Ayât (proofs, evidences, verses, lessons, signs, revelations) and His Messenger (صلی ) that you were mocking?"
- 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals.).
- 67. The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh).
- 68. Allâh has promised the hypocrites men and women and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment.
- 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad معلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.
- 70. Has not the story reached them of those before them? The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan

وَكَبِن سَاَ لَتَهُمْ لَيَقُولُ إِنَّمَاكُنَا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَنِهِ وَرَسُولِهِ عَ كُنتُمْ تَسْتَهْ زِءُونَ ﴿

لَاتَعْنَذِرُواْفَدْكَفَرْتُمُ بَعْدَإِيمَنِكُوْ إِن نَعْفُ عَنطَآبِفَةٍ مِّنكُمْ نُعُذِّبُ طَآبِفَةٌ بِأَنَهُمْ كَانُواْ مُجِّرِمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

ٱلْمُنَفِقُونَ وَٱلْمُنَفِقَاتُ بَعَضُهُ مِينَا بَعْضِ عَأْمُرُونَ إِلْمُنَكَ كَرِوَيَنْهُونَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا ٱللَّهَ فَنَسِيَهُمُّ إِنَّ ٱلْمُنَفِقِينَ هُمُ ٱلْفَاسِقُونَ ﴿

وَعَدَاللَّهُ ٱلْمُنَافِقِينَ وَٱلْمُنَافِقَاتِ وَٱلْكُفَّارَ نَارَجَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمَّ وَلَعَنَهُمُ ٱللَّهُ وَلَهُمْ عَذَابُ مُقِيمٌ ۞

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوۤ الْسَدَّمِنكُمْ قُوَّةً وَأَكْثَرَ الْمَوْلَا وَاَوْلَـٰدَا فَاسْتَمْتَعُواْ بِحَلَقِهِمْ فَاسْتَمْتَعْتُمْ بِحَلَقِكُمُ كَالسَّمْتَعُ الَّذِينَ مِن قَبْلِكُم بِحَلَقِهِمْ وَخُصْتُمْ كَالَّذِي حَاصُواً أُولَتِيكَ حَبِطَتَ اَعْمَالُهُمْ فِ الدُّنْيَا وَالْآخِرَةَ وَأُولَتِيكَ حَبِطَتَ اَعْمَالُهُمْ فِ الدُّنْيَا وَالْآخِرَةَ وَأُولَتِيكَ حَبِطَتَ اَعْمَالُهُمْ فِ الدُّنْيَا وَالْآخِرَةَ

ٱلرَّيَأْتِهِمْ نَسَأُٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوجٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَهِيمَ وَأَصْحَنبِ (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.

73. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلی) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Walî (supporter, protector) or a helper.

مَدْيَنَ وَٱلْمُؤْتَفِكَ تِ أَنَاهُمُ رُسُلُهُم يَالْبَيِنَنَتِّ فَمَاكَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوۤ أَانَفُسَهُمْ يَظْلِمُونَ ۞

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعَضُمُ أَوْلِيا آءُ بَعْضِ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكرِ وَيُقِيمُونَ الصَّلَوْةَ وَيُؤْتُونَ الزَّكُوةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أَوْلَتِيكَ سَيَرْ مَهُمُ اللَّهُ إِنَّ اللَّهَ عَنِينَ زُّحَكِيمُ اللَّهَ

وَعَدَاللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ جَنَّاتٍ جَعِرِى مِن تَعَيْهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانُ مِّنَ ٱللَّهِ أَكْمَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿ إِنَّيْ

يَتَأَيُّهَا ٱلنَّبِيُّ جَهِدِ ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ وَأَغَلُظُ عَلَيْهِمْ وَمَأْوَلِهُمْ جَهَنَّدُّ وَبِنْسَ ٱلْمَصِيرُ ﴿ اللَّهُ عَلَيْهِمْ وَمَأْوَلِهُمْ جَهَنَّدُ وَبِنْسَ

يَحْلِفُونَ بِاللّهِ مَاقَالُواْ وَلَقَدْقَالُواْ كَلِمَةَ الْكُفْرِ
وَكَفَرُواْبِعَدَ إِسْلَيْهِمْ وَهَمُواْبِمَا لَوْيَنَالُواْ
وَمَانَقَ مُوَاْلِكَ أَنْ اَغْنَى هُمُ اللّهُ وَرَسُولُهُ, مِن فَضْلِهِ وَهَانَقَ مُواللهُ مُواللهُ مَن فَضْلِهِ وَمَانَقَ مُواللهُ مُواللهُ مَن فَضْلِهِ فَإِن يَتُولُواْ يُعَذِّبُهُمُ
اللّهُ عَذَابًا اللّه مَا فِي الدُّنْيَا وَالْآخِرَةَ وَمَا لَمُنْمُ
فِالْأَرْضِ مِن وَلِي وَلَا نَصِيرٍ اللهُ اللّهِ مِن وَلِي وَلَا نَصِيرٍ اللهُ اللّهِ اللهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse.

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.

78. Know they not that Allâh knows their secret ideas, and their Najwa[1] (secret counsels), and that Allâh is the All-Knower of things unseen.

79. Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them - so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

80. Whether you (O Muhammad ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for forgiveness — Allâh will their not forgive them because they disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allah guides not those people who are Fâsiqûn (rebellious, disobedient to Allâh).

ا وَمِنْهُم مِّنْ عَلَهَ دَاللَّهَ لَهِ عَالَمُنَا مِن فَضَّله ، لَنَصَّدُقَنَّ وَلَنَكُونَنَّ مِنَ الصَّلِحِينَ (١٠٠٠)

فَلَمَّآءَاتَىٰهُ مِينِ فَضَلِهِ ۦ بَخِلُواْ بِهِ ۦ وَتَوَلُّواْ وَّهُم مُعرضُونَ ١

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقُونَهُ بِمَآأَخَلَفُواْ اللَّهَ مَاوَعَدُوهُ وَبِمَاكَانُواْ ئڭدۇن ش

ألزيعَلَمُواْ أَبَ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجُونِهُمْ وَأَنَ اللَّهُ عَلَىٰ مُ ٱلْغُيُوبِ ﴿

ٱلَّذِينَ يُلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُوْمِنِينَ فِ ٱلصَّدَقَاتِ وَ ٱلَّذِينَ لَا يَجِدُ وَنَ إِلَّا جُهْدَهُمْ فَيَسْخُرُونَ مِنْهُمْ سَخِرَاللَّهُ مِنْهُمْ وَلَمُنْمَ عَذَابُ أَلِيمٌ ١

أستغفرهم أؤلاتستغفرهم إدتستغفرهم سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَكُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُواْبِٱللَّهِ وَرَسُولِيُّهُ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَاسِقِينَ ١

<sup>[1] (</sup>V.9:78) See the F.N. of (V.11:18).

- 81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!
- 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).
- 83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."
- 84. And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelied in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious, disobedient to Allâh and His Messenger).
- 85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
- 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."
- 87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَفَ رَسُولِ ٱللَّهِ وَكَرِهُوَ أَأَن يُجَهِدُواْ بِأَمْوَ لِمِدْ وَأَنفُسِهِمْ فِ سَبِيلِ ٱللَّهِ وَقَالُواْ لَائنفِرُواْ فِي ٱلْحَرُِّ قُلُ نَارُجَهَنَّمَ أَشَدُّ حَرَّا لَوْكَانُواْ يَفْقَهُونَ (اللَّهُ)

> فَلْيَضْحَكُواْ قَلِيلًا وَلْيَبَكُواْ كَثِيرًا جَزَآءً بِمَا كَانُواْ يَكْسِبُونَ ﴿ اللَّهِ عَلَيْهِ الْمُعَالِكُونَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

فَإِن رَّجَعَكَ ٱللَّهُ إِلَى طَآبِفَةٍ مِّنْهُمْ فَأَسْتَغَذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَغَرُّجُواْ مَعِى أَبَدًا وَلَن نُقَائِلُواْ مَعِى عَدُولًا إِنْكُرُ رَضِيتُ مِ إِلْقُعُودِ أَوَّلَ مَرَّةٍ مَعَى عَدُولًا مَعَ الْخَيْلِفِينَ وَهُمَا فَعُودٍ أَوَّلَ مَرَّةٍ فَاقْعُدُواْ مَعَ الْخَيْلِفِينَ وَهُمَا فَعُدُواْ مَعَ الْخَيْلِفِينَ وَهُمَا

وَلَا تُصَلِّعَكَ أَحَدِ مِّنْهُم مَّاتَ أَبَدًا وَلَانَقُمُّ عَلَىٰ فَبْرِهِ ﴿ إِنَّهُمْ كَفَرُواْ بِأَللَهِ وَرَسُولِهِ وَمَاتُواْ وَلَانَعُواْ وَكَاللَهُ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَكِيفُونَ ﴿ إِنَّهُ مَا كُلُولُهُ مَا كُلُولُهُ وَهُمْ فَكِيفُونَ ﴿ إِنَّهُ اللَّهِ اللَّهُ اللّلَهُ اللَّهُ اللللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ

وَلَاتُغُجِبِكَ أَمُوا لَهُمُ وَأَوْلَادُهُمُ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبُهُم بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ صَكِفِرُونَ (فَيُ

وَإِذَآ أُنزِلَتْ سُورَةُ أَنْءَامِنُواْ بِٱللَّهِ وَجَهِدُواْ مَعَرَسُولِهِ ٱسْتَعَذَّنَكَ أُوْلُواْ ٱلطَّوْلِ مِنْهُمْ وَقَالُواْ ذَرُنَا نَكُن مَّعَ ٱلْقَنعِدِينَ ﴿ اللَّهِ

رَضُوا بِأَن يَكُونُوا مَعَ ٱلْخَوَالِفِ وَطُيعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿

- 88. But the Messenger (Muhammad صلی) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.
- 89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.
- 90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.
- 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihâd)], if they are sincere and true (in duty) to Allâh and His Messenger. [1] No ground (of complaint) can

لَكِكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُ جَنهَدُواْ بِأَمُوَلِهِ مِرْ وَأَنفُسِهِ مُ وَأُولَتِيكَ لَهُمُ ٱلْخَيْرَاتُ وَأُولَتِيكَ هُمُ ٱلْمُفْلِحُونَ ۞

أَعَذَاللّهُ لَهُمُ جَنَّتِ بَعَرِي مِن تَغِيّهَا ٱلْأَنْهَ رُ خَلِدِينَ فِيهَا ذَلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿
وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَمُمُ وَجَآءَ ٱلْمُعَذِرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَمُمُ وَقَعَدَ ٱلَّذِينَ كَذَبُوا ٱللّهَ وَرَسُولَهُ أَسَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابُ أَلِيمٌ ﴿
حَفَرُواْ مِنْهُمْ عَذَابُ أَلِيمٌ ﴿

لَيْسَ عَلَى ٱلصُّعَفَآءِ وَلَاعَلَى ٱلْمَرْضَىٰ وَلَاعَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجُّ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِ مَاعَلَى ٱلْمُحْسِنِينَ

And the Statement of Allâh تعالى : "If they are sincere and true (in duty) to Allâh (حلاله and His Messenger (Muhammad صلى الله عليه وسلم )." (V.9:91)

Narrated Jarîr bin Abdullâh رضى الله عنه ! gave the Bai'â (pledge) to Allâh's Messenger صلى الله عليه وسلم for the following:

- 1. Iqâmat-as-Salât (to perform prayers).
- 2. To pay the Zakât.

<sup>(</sup>V.9:91) CHAPTER. The Statement of the Prophet صلى الله عليه رسلم: "Religion is An-Nasîhah (to be sincere and true) to: 1. Allâh حل حلاله [i.e. obeying Him, by following His Religion of Islamic Monotheism, attributing to Him what He deserves and doing Jihâd for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allâh's Messenger [i.e., to respect him greatly and to believe that he (صلى الله عليه وسلم) is Allâh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his Sunnah — (legal ways )] 3. to the Muslim rulers [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and 4. to all the Muslims (in common) [i.e. to order them for Al-Ma'rûf (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to be merciful and kind to them].

<sup>3.</sup> And to be sincere and true to every Muslim [i.e. to order them for Al-Ma'rûf (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden),

there be against the *Muhsinûn* (good-doers — See the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).

93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

مِن سَبِيلٍ وَأَللَّهُ عَنْفُورٌ رَّحِيدٌ ١

وَلاَعَلَى الَّذِينَ إِذَامَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا آَخِلُكُمْ عَلَيْهِ تَوَلَّواْ وَأَعْبُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُواْ مَا يُنْفِقُونَ ﴿ ﴾ مَا يُنْفِقُونَ ﴿ ﴾

﴿ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَغَذِنُونَكَ وَهُمْ أَغْنِينَ أَنْ وَنُكَ وَهُمْ أَغْنِينَ أَنْ وَضُوا بِأَن يَكُونُواْ مَعَ ٱلْخَوَالِفِ وَطَيَعَ ٱللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿ إِنَّا اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿ إِنَّا اللَّهِ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿ إِنَّا اللَّهِ اللَّهُ عَلَى فَلَوْبِهِمْ فَهُمْ لَا يَعْلَمُونَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَمُ اللَّهُ عَلَيْ اللَّهُ عَلَى الْعَلَمُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى الْعَلَمُ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَا عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى الْعَلَا عَلَى الْعَلَا عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى الْعَلَا عَلَى الْعَلَا عَلَى الْعَلَا عَلَا عَلَيْ الْعَلَى الْعُلِي الْعَلَى الْعَلَى الْعَلَا عَلَيْ اللَّهُ عَلَيْ عَلَيْ عَلَى الْعَلَا عَلَى الْعَلَا عَلَى الْعَلَى الْعَلَا عَلَى الْعَلَا عَلَى الْعَلَا عَلَى الْعَلَا عَلَى الْعَلَا عَلَا عَلَى الْعَلَا عَلَا عَلَى الْعَلَا عَلَى الْعَلَى الْعَلَا عَلَى الْعَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَى الْعَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَى الْعَلَا عَلَا عَل

and to help them, and to be merciful and kind to them]. (Sahih Al-Bukhåri, Vol. 1, Hadith No. 54 and its Chapter No. 43).

said, "A صلى الله عليه وسلم The Prophet :رضـى الله عنـه said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it\*. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a Bai'a (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the Bai'a (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet added: "Then Allâh saw our weakness and disability, so He made صلى الله عليه وسلم booty legal for us." (Sahih Al-Bukhâri, Vol. 4, Hadith No. 353).

<sup>\*</sup> Booty used to be burnt by a fire sent by Allâh.

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- 94. They (the hypocrites) will present their excuses to you (Muslims), when you صلى الله عليه return to them. Say (O Muhammad صلى الله عليه Present no excuses, we shall not believe (وسلم you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsir At-Tabari]
- 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.
- 96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh).
- 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be ignorance of the limits (Allâh's Commandments and His Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise.
- 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.
- 99. And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of the Messenger's invocations. receiving Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهُمْ قُل لَا تَعْتَذِرُواْ لَن نُوْمِنَ لَكُمْ قَدْ نَبَاأَنَا ٱللَّهُ مِنْ أَخْبَارِ كُمُّ وَسَيْرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُ. مُمَّ تُرَدُّونَ إِلَى عَلِمِ ٱلْغَيْبِ وَٱلشَّهَ لَهُ وَ فَيُنَتِثُكُم بِمَاكُنتُهُ تَعَمَلُونَ ١

> سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَتْ تُعْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمَّ فَأَعْرِضُواْ عَنْهُمْ إِنَّهُمْ رِجْسُ وَمَأْوَلَهُ مُجَهَنَّهُ جَـزَآءُ بِمَاكَانُواْ يَكْسِبُونَ شَ

يَعْلِفُونَ لَكُمْ لِتَرْضُواْعَنْهُمْ فَإِن تَرْضُواْعَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَاسِقِينَ (أَنَّ)

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَ اقَا وَأَجْدَرُ أَلَّانَعْ لَمُواْحُدُودَ مَا أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِ وَٱللَّهُ عَلِيهُ حَكِيمٌ ١

وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبُّصُ بِكُوالدَّوَآبِرَ عَلَيْهِ مْ دَآبِرَةُ ٱلسَّوْءُ وَٱللَّهُ سَمِيعٌ عَلِيهُ ﴿

وَمِنَ ٱلْأَعْـرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْمَيْوْمِ ٱلْآخِرِ وَيَتَّخِذُ مَايُنفِقُ قُرُبَنتٍ عِندَاللَّهِ وَصَلُواتِ ٱلرَّسُولِ ٱلآإِنَّهَا قُرْبَهُ لَّهُمْ سَنُدْ خِلْهُ مُ اللَّهُ فِي رَحْمَتِهُ عِإِنَّ اللَّهَ

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admit them to His Mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

100. And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are wellpleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

- 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad صلى الله عليه وسلم) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.
- 102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. [1]
- 103. Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of

عَفُورٌ رَّحِيمٌ

وَٱلسَّيِقُوكَ ٱلْأُوَّلُونَ مِنَ ٱلْمُهَجِرِينَ وَٱلْأَنْصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَنِ رَّضِي ٱللَّهُ عَنْهُمْ وَرَضُواْعَنْهُ وَأَعَلَدُ كُمُمْ جَنَّنتِ تَجُرِي تَحْتُهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَآ أَبَدًا ذَلِكَ ٱلْفَوْرُ ٱلْعَظِيمُ

وَمِتَنْحَوْلَكُمْ مِنَ ٱلْأَعْرَابِ مُنَافِقُونَّ وَمِنْ أَهْلُ ٱلْمَدِينَةِ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَاتَعْلَمُهُمْ ۗ بَحُنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُورَدُّونَ إِلَىٰعَذَابٍعَظِيم ١

وَءَاخُرُونَ ٱعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلُاصَلِحًا وَءَاخَرَسَيِتًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ عَفُورُ رَحِيمُ

خُذُمِنْ أَمْوَلِمِ مُ صَدَقَةً تُطَهِّرُهُمْ وَتُرَكِّهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوْتَكَ سَكُنٌّ لَهُمُّ وَٱللَّهُ سَمِيعٌ عَلِيمٌ اللَّهُ

<sup>[1] (</sup>V.9:102) The Statement of Allâh عز و جل: "And (there are) others who have acknowledged their sins..." (V.9:102)

said, "Tonight صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn' Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allâh forgave them.' " (Sahih Al-Bukhari, Vol.6, Hadith No.196).

security for them; and Allâh is All-Hearer, All-Knower.

- 104. Know they not that Allâh accepts repentance from His slaves and takes the Sadaqât (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?
- ملى الله عليه (O Muhammad ملى الله عليه "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."
- 106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise.
- 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad صلى الله عليه وسلم) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.
- 108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].
- 109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the

أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ -وَيَأْخُذُ الصَّدَقَنتِ وَأَنَّ اللَّهَ هُوَ التَّوَابُ الرَّحِيثُ ﴿ إِنَّ

وَقُلِ أَعْمَلُواْ فَسَكِرَى اللَّهُ عَلَكُوْ وَرَسُولُهُ، وَالْمُؤْمِنُونَّ وَسَتُرَدُّونَ إِلَى عَلِمِ الْغَيْبِ وَالشَّهَدَةِ فَيُنَتِثُكُمُ مِمَاكُنْتُمْ تَعْمَلُونَ ﴿ إِلَيْ عَلِمِ الْغَيْبِ وَالشَّهَدَةِ فَيُنْتِثُكُمُ

وَءَاخُرُونَ مُرْجَوْنَ لِأَمْنِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَاللَّهُ عَلِيمٌ حَرِيدَ اللَّهُ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَٱللَّهُ عَلِيمٌ حَرِيدَ اللَّهُ عَلِيمٌ حَرِيدَ اللَّهُ عَلِيمٌ مَرَكِيدً اللَّهُ

وَٱلَّذِينَ ٱتَّحَادُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِبِهَا ٰ بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُ, مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدُناً إِلَّا ٱلْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَنذِبُونَ ﴿

لَانَقُمُ فِيهِ أَبَدَأَ لَمَسْجِدُ أُسِّسَ عَلَى ٱلتَّقُوىٰ مِنْ أَوَّلِ يَوْمِ أَحَقُ أَنْ تَقُومَ فِيهِ فِيهِ فِيهِ رِجَالُّ يُحِبُّونَ أَنْ يَنَطَهَّرُوأً وَٱللَّهُ يُحِبُّ ٱلْمُطَّقِ رِينَ ﴿ إِنَّا لَهُ يُحِبُّ

أَفَمَنْ أَسَّسَ بُنْكِنَهُ، عَلَى تَقُوى مِنَ اللهِ وَرِضُوَانٍ خَيْرُ أَمْ مَنْ أَسَسَ بُنْكِنَهُ، عَلَى شَفَا وَرِضُوَانٍ خَيْرُ أَمْ مَنْ أَسَسَ بُنْكِنَهُ، عَلَى شَفَا جُرُفٍ هَادٍ فَأَنْهَ ارْبِهِ وَفِي نَارِجَهَنَّمُ وَاللهُ لا يَهْدِى الْقَوْمَ الظَّالِمِينَ فَيْ الْمَالِمِينَ الْإِنْ

people who are the *Zâlimûn* (cruel, violent, proud, polytheist and wrong-doer).

- 110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise.
- 111. Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. [1]
- 112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief,

لَايَزَالُ بُنْيَئَهُ مُ ٱلَّذِى بَنَوَّا رِيبَةً فِ قُلُوبِهِمْ الَّذِى بَنَوَّا رِيبَةً فِ قُلُوبِهِمْ اللَّ

﴿إِنَّ اللَّهَ اَشْتَرَىٰ مِنَ الْمُؤْمِنِينَ اَنفُسَهُمْ وَامُولَهُمْ بِأَنِ لَهُمُ الْحَنَّةَ يُقَالِلُونَ فِي سَكِيلِ اللَّهِ فَيَقْنُلُونَ وَيُقْنَلُونَ وَعُدَّاعَلَيْهِ فَي سَكِيلِ اللَّهِ فَيَقْنُلُونَ وَيُقْنَلُونَ وَعُدَّاعَلَيْهِ حَقَّا فِ التَّوْرَالِةِ وَالْإِنجِيلِ وَالْقُرْءَانِ وَمَنْ أَوْفَ بِعَهْدِهِ مِن اللَّهِ فَاسْتَبْشِرُوا بِيَعْمِكُمُ الَّذِي بَايَعْتُم بِدِّ وَذَلِكَ هُوَ الْفَوْرُ الْعَظِيمُ اللَّذِي بَايَعْتُم بِدِ وَذَلِكَ هُوَ الْفَوْرُ

التَّهِبُونَ الْعَدِدُونَ الْحَدِدُونَ السَّيْحِونَ الرَّكِعُونَ السَّحِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَيْفِظُونَ لِحُدُودِ اللَّهُ وَبَشِرِ الْمُؤْمِنِينَ شَ

<sup>&</sup>lt;sup>[1]</sup> (V.9:111)

a) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Allâh guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihâd in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (Sahih Al-Bukhari, Vol.4, Hadith No.352).

b) Narrated Jâbir bin 'Abdullâh رضى الله عنهما. On the day of the battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (Sahih Al-Bukhari, Vol.5, Hadith No.377).

c) Narrated Ibn 'Umar رضى الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم saying: "If you (1) practised Bai' Al-'Inah (the 'Inah transaction i.e. selling goods to a person for a certain price and then buying them back from him for a far less price); (2) and followed the tails of the cows (i.e. indulged in agriculture and became content with it during the period of Jihâd); (3) and deserted the Jihâd (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation, and it will not be removed till you return back to your religion." (Abu Dâwûd, Vol.3, Hadith No.3462).

polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. [1]

113. It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily Ibrâhîm (Abraham) was Awwah (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. (Tafsir Al-Qurtubî)<sup>[2]</sup>.

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything. [3]

مَاكَانَ لِلنَّبِي وَالَّذِينَ اَمَنُوَاأَنَ يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْكَانُوٓاْأُوْلِي قُرْبَ مِنْ بَعْدِ مَاتَبَيَّنَ لَمُمُّمَّ أَنَّهُمْ أَصْحَبُ ٱلْجَحِيمِ شَ

وَمَاكَانَ ٱسْتِغْفَارُ إِبْرَهِيمَ لِأَبِيهِ إِلَاعَن مَّوْعِدَةٍ وَعَدَهَ آ إِيَّاهُ فَلَمَّا لَبَيَّنَ لَدُ أَنَّهُ عَدُوُّ لِلَّهِ تَكِرَّأُ مِنْ فُأْ إِنَّا إِبْرَهِيمَ لِأَوَّهُ حَلِيمٌ الْآَ

وَمَاكَانَ ٱللَّهُ لِيُضِلَّ قَوْمَا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّى يُبَيِّنَ لَهُم مَّايَتَّقُونَ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمُ ﴿ اللَّهِ عَلِيمُ اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْ

<sup>[1] (</sup>V.9:112) Narrated Sahl bin Sa'd: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue and his private parts)\*. I guarantee Paradise for him." (Sahih Al-Bukhari, Vol. 8, Hadith No. 481)

<sup>\*</sup> i.e. whoever protects his tongue from illegal talk e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

<sup>(</sup>V.9:114) See the footnote of (V.6:74).

<sup>(</sup>V.9:115) Killing the *Khawârij* (people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidûn* (heretics) after the establishment of firm proof against them.

And the Statement of Allâh تصانى: 'And Allâh will never lead a people astray after He has guided them, until He makes clear to them what they should avoid...' (V.9:115) And Ibn 'Umar رضى الله عنهما used to consider them (the *Khawarij* and the *Mulhidûn*) the worst of Allâh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

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117. Allâh has forgiven the Prophet (الله عليه وسلم), the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinah) who followed him (Muhammad اصلى الله عليه وسلم) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.

118. And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet صلى الله عليه)] (for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds). [1]

إِنَّاللَّهَ لَهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يُحِي وَيُمِيتُ وَيُمِيتُ وَمُالَكُمُ مِنْ دُونِ اللَّهِ مِن وَلِيِ وَمَالَكُم مِن دُونِ اللَّهِ مِن وَلِيِ وَكَانَضِ يَرِ اللَّهِ مِن وَلِي

لَقَدَّنَابَ ٱللَّهُ عَلَى ٱلنَّبِيّ وَٱلْمُهَاجِرِينَ وَٱلْأَنْصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنْ بَعْدِمَا كَادَيَزِيعُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّةً تَابَ عَلَيْهِمْ إِنَّهُ, بِهِمْ رَءُ وَثُ رَّحِيمٌ ﴿ ﴿ ﴾ ثُمَّةً تَابَ عَلَيْهِمْ إِنَّهُ, بِهِمْ رَءُ وَثُ رَّحِيمٌ ﴿ ﴿ ﴾

وَعَلَى ٱلثَّلَاثَةِ ٱلَّذِينَ خُلِفُواْ حَتَّى إِذَا صَاقَتْ عَلَيْهِمُ ٱلأَرْضُ بِمَارَحُبَتْ وَضَاقَتْ عَلَيْهِمُ أَنفُسُهُمْ وَظَنُّوۤ أَأَن لَامَلْجَامِنَ ٱللَّهِ إِلَّاۤ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوَّ أَإِنَّ ٱللَّهَ هُوَ ٱلنَّوَابُ ٱلرَّحِيمُ ﴿

عَلَيْهِمْ لِيَتُوبُونَ أَإِنَّ ٱللَّهَ هُواً لَنَّوَابُ ٱلرَّحِيمُ ﴿

اللَّهُ عَلَيْهِمْ لِيَتُوبُونَ أَإِنَّ ٱللَّهَ هُواً لَنَّوَابُ ٱلرَّحِيمُ ﴿

> يَّنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّدِقِينَ شَ

صلى الله عليه regarding Al-Haruriyah: The Prophet رضى الله عنهها said, "They will go out of Islâm as an arrow darts out of the game's body." (Sahih Al-Bukhari, Vol.9, Hadith No.66).

: تمالى (V.9:119) The Statement of Allâh تمالى :

'O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).' (V.9:119).

And what is forbidden as regards telling of lies.

- a) Narrated 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Truthfulness leads to Al-Birr (righteousness) and Al-Birr (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujûr (i.e. wickedness evil-doing), and Al-Fujûr leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allâh." (Sahih Al-Bukhari, Vol.8, Hadith No.116).
- b) Narrated Abu Hurarirah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahih Al-Bukhari, Vol.8, Hadith No.117).

120. It was not becoming of the people of and the bedouins of the Al-Madinah neighbourhood to remain behind Allah's Messenger (Muhammad صلى الله عليه وسلم when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*. [1]

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). [2]

122. And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left

مَاكَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُواْ بِأَنفُسِهِمْ عَن نَفْسِهِ عَذَ لِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأُ وَلَانَصَبُ وَلَا يَخْمَصَهُ فِي سَكِيلِ ٱللَّهِ وَلَا يَطِئُونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَا لُونَ مِنْ عَدُوِّ نَّيْلًا إِلَّا كُنِّبَ لَهُ م بهِ عَمَلُ صَلِحُ إِنَ ٱللَّهَ لَا يُضِيعُ أَجْرَ

وَلَا نُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَاكَ وَلَا يَقْطَعُونَ وَادِيًّا إِلَّاكُتِبَ لَهُمْ لِيَجْرِيَهُ مُ اللَّهُ أَحْسَنَ مَاكَانُواْ يَعْمَلُونَ شَ

﴿ وَمَاكَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ ح فَلُوۡلَانَفَرَمِنكُلِ فِرۡقَةِ مِنۡهُمۡ طَآبِفَةٌ لِيَـٰـفَقَّهُواْ

c) Narrated Samurah bin Jundub صلى الله عليه وسلم : The Prophet رضى الله عنه said, "I saw (in a dream), two men came to me." Then the Prophet صلى الله عليه وسلم narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (Sahih Al-Bukhari, Vol.8, Hadith No.118).

<sup>(</sup>V.9:120) Muhsinûn: Doers of good, i.e. those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the Sunnah (legal ways) of Allah's Messenger, Muhammad صلى الله عليه وسلم. <sup>[2]</sup> (V.9:121)

a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). (Sahih Muslim, Vol. 1, Chapter 52, Page 18)

b) What is said regarding the superiority of a person who embraces Islâm sincerely.

Narrated Abu Sa'îd Al-Khudrî رضى الله عنه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allah forgives it." (Sahih Al-Bukhari, Vol.1, Hadith No. 40A)

said, "If anyone of you صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "If anyone of you improves (follow strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahih Al-Bukhari, Vol. 1, Hadith No. 40B)

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behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

- 123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious — See V.2:2).
- 124. And whenever there comes down a Sûrah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.
- 125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.
- 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).
- 127. And whenever there comes down a Sûrah (chapter from the Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.
- 128. Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى is anxious over you (to be rightly) guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.

فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُوٓ أَإِلَيْهِمْ لَعَلَّهُمْ مَعْذَرُونَ شَ

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَدْئِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُواْ فِيكُمُ غِلْظَةً وَأَعْلَمُواْ أَنَّ ٱللَّهُ مَعَ ٱلْمُنَّقِينَ اللَّهُ

وَإِذَامَآ أَنْزِلَتْ سُورَةٌ فَمِنْهُم مِّن يَقُولُ أَيُّكُمْ زَادَتُهُ هَاذِهِ عِ إِيمَنَا فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتُهُمْ إِيمَنَا وَهُرْ يَسْتَبْشِرُونَ إِنَّا

وَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِ مِ مَّرَضُّ فَرَادَتُهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُواْ وَهُمْ كَ فَرُونَ ١٩٠٥

أَوَلَارَوْنَ أَنَّهُ مُ يُفْتَنُونَ فِي كُلِّ عَامِ مَّزَةً أَوْمَرَّتَيْنِ ثُمَّ لَايَتُوبُونَ وَلَاهُمْ يَذَكَّرُونَ شَ

وَإِذَامَآ أُنزِلَتْ سُورَةٌ نَّظَ رَبَعْضُ هُمْ إِلَى بَعْضِ هَـلْ يَرَىْكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَـرَفُواْ صَرَفَ ٱللَّهُ قُلُو بَهُم بِأَنَّهُمْ فَوْمٌ لَّا يَفْقَهُونَ ﴿

لَقَدْ جَآءَ كُمْ رَسُوكِ مِنْ أَنفُسِكُمْ عَن يزُّ عَلَيْهِ مَاعَنِتُ مُرحَريضٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُونُ زَجِيمٌ اللهُ

129. But if they turn away, say (O : (صلی الله علیه وسیام): "Allah is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."[1]

فَإِن تُوَلِّواْ فَقُلْ حَسِينَ ٱللَّهُ لَا إِلَهُ إِلَا هُوَعَلَيْهِ تَوَكَّلْتُ وَهُورَبُ الْعَرْشِ الْعَظِيمِ ١

## Sarat Yanus (Jonah) X

In the Name of Allâh the Most Gracious, the Most Merciful,

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Book (the Qur'an) Al-Hakîm [2]
- 2. Is it a wonder for mankind that We have sent Our Revelation [3] to a man from among themselves (i.e. Prophet Muhammad (ملى الله عليه وسلم (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of صلى الله Allah and in His Prophet Muhammad that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident صلى الله عليه sorcerer (i.e. Prophet Muhammad and the Qur'an)!
- 3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?



وألله التحنز الرجييه

المر تِلْكَ النَّتُ الْكِنْبِ الْحَكِيمِ ١

أَكَانَ لِلنَّاسِ عَجَبُّ أَنْ أَوْحَبْ نَآإِلَىٰ رَجُلِ مِنْهُمْ أَنَّ أَنْذِرا لنَّاسَ وَكَثَّر ٱلَّذِينَ ءَامَنُوٓ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَرَبِهِمُّ قَالَ ٱلْكَ فِرُونَ إِنَ هَنذَا لَسَنحِرُّ مُبِينُ ١

إِنَّ رَبَّكُمُ اللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ فِي سِتَّةٍ أَيَّامِ ثُمَّ ٱسْتَوَىٰعَلَى ٱلْمَرْشِّ يُدَبِّرُ ٱلْأَمْرُ مَامِن شَفِيعِ إِلَّامِنْ بَعْدٍ إِذْنِدِّ - ذَلِكُمُ ٱللَّهُ رَبُّكُمْ فَأَعْتُ دُوهُ أَفَالَا تَذَكَّرُونَ ٢

[1] (V.9:129) See the footnote of (V.3:173).

[3] (V.10:2) See the footnote of (V.4:163).

<sup>(</sup>V. 10:1) Al-Hakim: showing lawful and unlawful things, explaining Allah's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, — worshipping none but Allâh Alone — that will guide them to Paradise and save them from Hell .

- 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
- 5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.
- 6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.
- 7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 8. Those, their abode will be the Fire, because of what they used to earn.
- 9. Verily, those who believe, [1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will in the Gardens of Delight flow rivers (Paradise).

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَاللَّهِ حَقَّا إِنَّهُ يَبْدُوُّا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّنلِحَنتِ بِٱلْقِسْطِ وَٱلَّذِينَ كَفَرُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمِ وَعَذَابٌ أَلِيمُ بِمَا كَانُواْ

هُوَالَّذِي جَعَلَ الشَّمْسَ ضِياءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُ مَنَاذِلَ لِنَعْلَمُواْعَدُدَٱلسِّنِينَ وَٱلْحِسَابُ مَاخَلَقَٱللَّهُ ذَلِكَ إِلَّا بِٱلْحَقُّ يُفَصِّلُ ٱلْآيَنتِ لِقَوْمِ يَعْلَمُونَ ٥

إِنَّ فِي ٱخْئِلَفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِي ٱلسَّمَوَٰتِ وَٱلْأَرْضِ لَآيَٰتٍ لِقَوْمِ ىَنَّقُون شَ

إِنَّ ٱلَّذِينَ لَا رَجُونَ لِقَاءَ نَا وَرَضُواْ بِٱلْحَيَوْةِ ٱلدُّنْيَا وَٱطۡمَأَنُّواۡ بِهَا وَٱلَّذِينَ هُمۡ عَنۡءَايَـٰئِنَا عَنفِلُونَ ۞

> أُوْلَيِكَ مَأُونَهُمُ ٱلنَّارُيِمَاكَانُواْ يَخْسِبُونَ ۞ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَكِمِلُواْ ٱلصَّالِحَ يَهْدِيهِ مْرَبُّهُم بِإِيمَنِهِمْ تَجْرِي مِن تَعْلِمُ ٱلأَنْهَارُ فِ جَنَّاتِ ٱلنَّعِيمِ (١)

<sup>(</sup>V.10:9) Who believe in the Oneness of Allâh along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) — Islâmic Monotheism.

- 10. Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabb-il-'Âlamîn [All the praises and thanks be to Allâh, the Lord of 'Âlamîn (mankind, jinn and all that exists)].
- 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsir At-Tabarî*)
- 12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the *Musrifûn*<sup>[1]</sup> that which they used to do.
- 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals).
- 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.
- 15. And when Our clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad صلى الله عليه وسلم): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the

دَعُونهُمْ فِيهَاسُبْحَنَكَ ٱللَّهُمَّ وَتَحِيَّنُهُمْ فِيهَاسَكُمُّ وَءَاخِرُ دَعُونهُ مَ أَنِ ٱلْحَـمُدُلِلَّهِ رَبِّ ٱلْعَنَلُمِينَ ﴿ ﴾

﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَ اَسْتِعْجَالَهُمْ فَا لَكُمْ الشَّرَ اَسْتِعْجَالَهُمْ فِأَلْخَيْرِ اللَّهِ مَا اللَّهُ الْحَلَّهُمُ فَذَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَ فَا فِي طُغْيَنِهِمْ يَعْمَهُونَ اللَّ

وَإِذَامَسَ ٱلْإِنسَنَ ٱلضَّرُّ دَعَانَا لِجَنْبِهِ عَأَوْقَاعِدًا أَوْقَآبِمَا فَلَمَّاكَشَفْنَاعَنْهُ ضُرَّهُ، مَرَّكَأَن لَّهُ يَدْعُنَا إِلَىٰضُرِّمَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَاكَانُواْ يَعْمَلُونَ لَيْ

وَلَقَدُ أَهْلَكُنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّاظَلَمُواُ وَجَآءَ تَهُمْ رُسُلُهُ م بِٱلْبِيّنَتِ وَمَاكَانُواْ لِيُؤْمِنُواْ كَذَلِكَ نَجْرِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿ آَيُ

مُّمَّ جَعَلْنَكُمُ خَلَيْهِ فَ فِٱلْأَرْضِ مِنْ بَعَدِهِمَ لِنَنْظُرَكَيْفَ تَعْمَلُونَ شَ

وَإِذَا تُتَلَىٰ عَلَيْهِمْ ءَايَا ثُنَا بَيِنَنَ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا ٱنْتِ بِقُرْءَ انِ غَيْرِهَ ذَا أَوْ بَدِّلَهُ قُلْ مَا يَكُونُ لِيَ أَنْ أَبَدِ لَهُ مِن تِلْقَآيِ نَفْسِيَّ إِنْ أَتَ بِعُ إِلَّا مَا يُوحَىٰ إِلَى إِنِيَ أَخَافُ إِنْ عَصَيْتُ رَبِّ عَذَابَ يَوْمٍ عَظِيمٍ (اللهَ)

<sup>&</sup>lt;sup>[1]</sup> (V.10:12) *Musrifûn*: Those who belied Allâh and His Prophets, and transgressed Allâh's limits by committing all kinds of crimes and sins.

الجزء ١١

torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

- 16. Say (O Muhammad صلى الله عليه وسلم): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"
- 17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!
- 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!
- 19. Mankind were but one community (i.e. on one religion Islâmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed<sup>[1]</sup>.
- 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)."
- 21. And when We let mankind taste mercy after some adversity has afflicted them, behold! they take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is more Swift

قُل لَّوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ. عَلَيْكُمْ وَلَا آذرَىٰكُم بِدِّ عَفَدُ لِبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ الْفَلَا تَعْقِلُونَ اللَّا عُمُرًا مِّن قَبْلِهِ الْفَلَا تَعْقِلُونَ اللَّا

فَمَنْ أَظْلَمُ مِمَّنِ أَفْتَرَكَ عَلَى ٱللَّهِ كَذِبًا أَوْكَذَّ كَ بِعَا يَنْتِهُ عِإِنَّهُ وَلَا يُقْلِحُ ٱلْمُجْرِمُوكَ ﴿ اللَّهِ اللّ

وَيَعْبُدُونَ مِن دُونِ أُلَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَنَوُلَآءِ شُفَعَتُونَا عِندَ اللَّهِ قُلْ أَتُنَيِّنُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَتِ وَلَا فِي الْأَرْضِ شُبْحَنَهُ, وَتَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿ اللَّهِ الْأَرْضِ شُبْحَنَهُ, وَتَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿ إِنَّ

وَمَاكَانَ ٱلنَّكَاشُ إِلَّا أُمَّنَةً وَحِدَةً فَٱخْتَكَلَفُوأً وَلَوْ لَاكِ لِمِكَةٌ سَبَقَتْ مِن زَيْلِكَ لَقُضِى بَيْنَهُ مْرِفِيمَافِيهِ يَخْتَلِفُونَ ﴿ إِنَّى الْأَلْ

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ ءَاكِةً مِّن زَّيِهِ -فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَأَنتَظِرُوۤ أَإِنِّ مَعَكُم مِّنَ ٱلْمُنكَظِرِينَ ﴿

وَإِذَآ أَذَفَنَا ٱلنَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّآ مَسَّتْهُمْ إِذَا لَهُ مِمَّكُرُّ فِي ءَايَانِنَا قُلِ ٱللَّهُ أَسْرَعُ مَكُرًا إِنَّ رُسُلَنَا يَكُنْبُونَ مَا تَمْكُرُونَ (شَا

<sup>(</sup>V.10:19) Narrated Abu Hurairah رضى الله عنه (خسر): The Prophet صلى الله عليه وسلم said, "Every child is born on Al-Fitrah [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (Sahih Al-Bukhari, Vol.2, Hadith No.467). [See also the Qur'ân, Verse 30:30]

in planning!" Certainly, Our Messengers (angels) record all of that which you plot. [17]

- 22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful."[2]
- 23. But when He delivers them, behold! they rebel (disobey Allâh) in the earth O mankind! Your wrongfully. rebellion (disobedience to Allâh) is only against your ownselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.
- 24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.
- 25. Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism

هُوَٱلَّذِي يُسَيِّرُكُونِ ٱلْبَرِّوَٱلْبَحْرِ ۖ حَتَّى إِذَا كُنُتُمْ فِ ٱلْفُلْكِ وَجَرَيْنَ بِهِم بريح طَيْبَةٍ وَفَرِحُواْ بِهَاجَآءَتُهَا رِيحٌ عَاصِفُ وَجَآءَ هُمُ ٱلْمَوْجُ مِن كُلِ مَكَانِ وَظَنُّواْ أَنَّهُمْ أُحِيطَ بِهِ مُ دَعَوا اللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَينَ أَنِحَيَّتَنَامِنَ هَانِهِ عِنَ لَنَكُونَكُ مِنَ ٱلشَّكرينَ (أَنَّ)

فَلَمَّآ أَنْجَلْهُمْ إِذَاهُمْ يَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ يَّا أَيُّا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُمْ مَّتَعَ ٱلْحَيَوْةِ ٱلدُّنْيَا ثُمُّ إِلَيْنَامَ جِعُكُمُ فَنُنِيَتُكُمُ بِمَاكُنتُهُ تَعْمَلُونَ ١

إِنَّمَا مَثُلُ ٱلْحَمَوْةِ ٱلدُّنْيَاكُمَآءِ أَنزَلْنَهُ مِن ٱلسَّمَآءِ فَٱخْلَطَ بِهِ، نَبَاتُ ٱلْأَرْضِ مِمَايَأُ كُلُ ٱلنَّاسُ وَٱلْأَنْعَكُمُ حَتَّى إِذَآ أَخَذَتِٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَـٰكَتُ وَظَنَ أَهْلُهَآ أَنَّهُمْ قَندِرُونَ عَلَيْهَآ أَتَهُمَّ أَمْ نَالَيْلًا أَوْنَهَارًا فَجَعَلْنَهَا حَصِيدًا كَأُن لَّمْ تَغْنَ بِٱلْأَمْسِكَذَالِكَ نُفَصِّلُ ٱلْأَيْتِ لِقَوْمِ نَفَكَ رُونَ ١

وَٱللَّهُ يَدْعُوٓ أَإِلَىٰ دَارِ ٱلسَّلَامِ وَيَهْدِى مَن يَشَآهُ إِلَى صِرَطِ مُسْلَقِيمٍ (أَنَّ)

<sup>&</sup>lt;sup>[1]</sup> (V.10:21) See the footnote (B) of (V.6:61). <sup>[2]</sup> (V.10:22): See the footnote of (V.17:67).

and evil deeds) and guides whom He wills to the Straight Path.

- 26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah جل جلال). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
- 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.
- 28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."
- 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."
- 30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful Maulâ (Lord), and their invented false deities will vanish from them.
- 31. Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

اللَّذِينَ أَحْسَنُوا ٱلْحُسُنَى وَزِيَادَةً وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرُ وَلَاذِلَّهُ أُولَنِيكَ أَصْحَبُ ٱلْجِنَاةِ هُمْ فيهَاخَلاُونَ ١

وَٱلَّذِينَ كَسَبُوا ٱلسَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَكُم مِنَ ٱللَّهِ مِنْ عَاصِهُمِ كَأَنَّمَا أغشيت وكجوهه ترقطعام بنأليّل مُظلِمّاً أُوْلَتِكَ أَصْعَنْ ٱلنَّارُّهُمْ مِنهَا خَلِدُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَيَوْمَ نَعَشُرُهُمْ جَمِيعًاثُمَّ نَقُولُ لِلَّذِينَ أَشَرَكُواْ مَكَانَكُمْ أَنتُدُوشُرُكَآ وَكُوْفَرَ فَرَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَا وُهُم مَّاكُنْتُمْ إِيَّانَا نَعْبُدُونَ ١

فَكَفَىٰ بِٱللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَ تِكُمْ لَعْنَفِيلِينَ إِنَّ اللَّهُ

هُنَالِكَ تَبِلُواْ كُلُّ نَفْسِ مَّآ أَسْلَفَتْ وَرُدُّواْ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ وَضَلَعَنْهُم مَّا كَانُواْ يَفْتَرُونَ

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَئِرُومَن يُغِرِّجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيِّ وَمَنْ يُدَبِّرُ ٱلْأَمْنِ فَسَمَقُولُونَ ٱللَّهُ فَقُلْ أَفَكَا نَنَّقُونَ الَّهُ

- 32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?
- 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad صلى الله as the Messenger of Allâh).
- 34. Say: "Is there of your (Allâh' called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"
- 35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
- 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.
- 37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) wherein there is no doubt from the Lord of the 'Âlamîn' (mankind, jinn, and all that exists).

فَلَالِكُمُ اللَّهُ رَبَّكُمُ الْلَقِّ فَمَاذَا بَعَدَ الْحَقِّ فَمَاذَا بَعَدَ الْحَقِّ إِلَا الصَّلَالُ فَأَنَّى تَصُرَفُونَ اللَّ

كَذَٰلِكَ حَقَّتَ كَلِمَتُ رَبِكَ عَلَى ٱلَّذِينَ فَسَقُواً أَنْهُمْ لَا يُؤْمِنُونَ ﴿ اللَّهِ اللَّهِ اللَّهُ اللَّالَةُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللّه

قُلْهَلْمِن شُرَكَآيِكُومَّن يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥقُلِ ٱللَّهُ يَــُبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥفَأَنَّ تُؤْفَكُونَ ﴿

قُلْ هَلْ مِن شُرَكَا بِكُرْمَّن يَهْدِى إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْمَالِمَةِ فَلَ اللَّهُ يَهْدِى لِلْمُحَقِّ أَخَفُ أَن يُنَّبَعَ أَمَّن لَا لِلْحَقِ أَحَقُ أَن يُنَّبَعَ أَمَّن لَا يَهِدِى إِلَى ٱلْحُوْكَ فَيُ أَن يُهْدَى فَهَا لَكُوْكَيْفَ تَعْكُمُونَ فَيَ الْكُورِيَ فَهَا لَكُورِكَيْفَ تَعْكُمُونَ فَيَ اللَّهُ وَكَيْفَ تَعْكُمُونَ فَيَ اللَّهُ وَكَيْفَ تَعْكُمُونَ فَيَ اللَّهُ وَكَيْفَ تَعْكُمُونَ الشَّا

وَمَايَنَيِعُ أَكْثُرُهُمْ لِللَّاظَنَّا إِنَّ ٱلظَّنَّ لَا يُغِنِي مِنَ ٱلْحَقِّ شَيْئًا إِنَّ ٱلظَّنَ لَا يُغْفِي مِنَ ٱلْحَقِّ شَيْئًا إِنَّ ٱللَّهَ عَلِيمُ بِمَا يَفْعَلُونَ شَ

وَمَاكَانَ هَلَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِئْبِ لَارَيْبَ فِيهِ مِن رَّبِ ٱلْعَلَمِينَ ﴿ اللَّهِ الْمَالَمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

<sup>[1] (</sup>V.10:37) Narrated Abu Hurairah رضى الله عنه وسلم. The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahih Al-Bukhari, Vol.9, Hadith No.379).

- 38. Or do they say: "He (Muhammad ملی) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!"
- 39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zâlimûn (polytheists and wrong-doers)!
- 40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn* (evil-doers, liars).
- 41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
- 42. And among them are some who listen to you, but can you make the deaf to hear even though they apprehend not?
- 43. And among them are some who look at you, but can you guide the blind even though they see not?
- 44. Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.
- 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.
- 46. Whether We show you (in your lifetime, O Muhammad صلى الله عليه وسلم) some of what We promise them (the torment), or We cause you to die still unto Us is their return, and moreover, Allâh is Witness over what they used to do.

ٱمْ يَقُولُونَ ٱفْتَرَىٰ لَهُ قُلُ فَ أَتُواُ بِسُورَةٍ مِثْلِهِ عَ وَادْعُواْ مَنْ اللَّهِ عَلَاهِ عَوَادْعُوا

بَلْكَذَّبُواْ بِمَالَرْ يُحِيطُواْ بِعِلْمِهِ - وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ كَذَاكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ قَالَظُرْ كَيْفَ كَانَ عَنِقِبَةُ ٱلظَّلِمِينَ ﴿ اللَّهِ عَلَيْهِ الْأَلْ

وَمِنْهُم مَّن يُؤْمِنُ بِهِ، وَمِنْهُم مَّن لَا يُؤْمِثُ بِهِ. وَمِنْهُم مَّن لَا يُؤْمِثُ بِهِ. وَرَبْنُهُم مَّن لَا يُؤْمِثُ بِهِ. وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿ اللَّهِ اللَّهِ الْمُفْسِدِينَ ﴿ اللَّهِ اللَّهُ اللَّ

وَإِنكَذَّبُوكَ فَقُل لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيَّنُونَ مِمَّا أَعْمَلُ وَأَناْ بَرِى مُثْمِّمَا تَعْمَلُونَ ﴿

وَمِنْهُمْ مَن يَسْتَمِعُونَ إِلَيْكُ أَفَأَنتَ تُسْمِعُ ٱلصَّمَ وَلَوْكَانُواْ لَا يَعْقِلُونَ ﴿ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِي اللهِ اله

وَمِنْهُم مَّن يَنظُرُ إِلِيْكَ أَفَأَنتَ تَهْدِعَ ٱلْمُمْيَ وَلَوْ كَانُواْ لَا يُبْصِرُونَ ﴿ اللَّهِ عَلَى اللَّهُ عَلَى الْمُعْمَى

إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلتَّاسَ شَيْءًا وَلَنكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿ اللَّاسَ اللَّهُ النَّاسَ النَّاسُ النَّاسَ النَّ

وَيُوْمَ يَعْشُرُهُمُ كَأَن لَّرَيْلْبَثُوۤ الِلَّاسَاعَةُ مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمُ مَّ قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَآءِ اللَّهِ وَمَا كَانُواْ مُهْ تَدِينَ ﴿ اللَّهِ

وَإِمَّانُرِيَنَكَ بَعْضَ ٱلَّذِى نَعِدُهُمُ أَوْنَنُوفَيْنَكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمُّ ٱللَّهُ شَهِيدُ عَلَى مَايَفْعَلُونَ ﴿

- 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.
- 48. And they say: "When will be this promise (the torment or the Day Resurrection), if you speak the truth?"
- 49. Say (O Muhammad صلى الله عليه وسلم): "I have no power over any harm or profit to myself except what Allah may will. For every Ummah (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance an hour (or a moment)." (Tafsir Al-Qurtubî).
- 50. Say: "Tell me, if His torment should come to you by night or by day, which thereof would the Mujrimûn portion (disbelievers, polytheists, sinners, criminals) hasten on?"
- 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
- 52. Then it will be said to them who themselves: "Taste wronged you everlasting torment! Are you recompensed (aught) save what you used to earn?"
- ملى O Muhammad ملى 53. And they ask you الله عليه وسلم) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"
- 54. And if every person who had wronged (by disbelieving in Allah and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with

وَلِكُلِّ أُمَّةِ رَسُولُ فَإِذَا جَاءَ رَسُولُهُمْ وَتُضِيَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ اللَّهُ

وَنَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعَدُ إِن كُنتُمُ صَادِقِينَ ﴿ اللَّهُ

قُل لَآ أَمْلِكُ لِنَفْسِي ضَرًّا وَلَانَفْعًا إِلَّا مَا شَاءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلُّ إِذَاجَآءَ أَجَلُهُمْ فَلَايَسْتَثْخِرُونَ سَاعَةً وَلَاسَتُفُدِمُونَ (اللهُ)

قُلْ أَرَهُ يَتُعُرُ إِنْ أَتَكُمْ عَذَابُهُ بِيَئَا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ إِنَّ

أَثُمَّ إِذَا مَا وَقَعَ ءَا مَنهُم بِهِ يَهِ ءَ آلَكَنَ وَقَدْكُنُّهُم بِهِ ـ تَسْتَعْجِلُونَ ١

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُواْ عَذَابَ ٱلْخُلْدِ هَلْ تَجُزُونَ إِلَّا بِمَاكُنُّهُمْ تَكْسِبُونَ شَ

٥ وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَّ قُلْ إِي وَرَبِّ إِنَّهُ لَحَقُّ وَمَآ أَنتُه بِمُعْجِزِينَ ﴿

وَلَوْأَنَّ لِكُلِّ نَفْسِ ظَلَمَتْ مَافِي ٱلْأَرْضِ لَا فْتَدَتْ بدِّء وَأَسَرُّواْ ٱلنَّدَامَةَ لَمَّا رَأُوْاْ ٱلْعَذَابُ وَقْضِي ﴿ مَنْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿

justice, and no wrong will be done unto them. [1]

- 55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.
- 56. It is He Who gives life, and causes death, and to Him you (all) shall return.
- 57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, a guidance and a mercy (explaining lawful and unlawful things) for the believers.
- 58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); therein let them rejoice." That is better than what (the wealth) they amass.
- 59. Say (O Muhammad صلى الله عليه وسلم to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad صلى الله عليه وسلم): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"
- 60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.
- ol. Neither you (O Muhammad صلى الله عليه) do any deed nor recite any portion of the Qur'ân, nor you (mankind) do any deed (good or evil) but We are Witness thereof,

أَلآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَاوَتِ وَٱلْأَرْضُّ أَلاَ إِنَّ وَعْدَاللَهِ حَقُّ وَلَاكِنَ أَكَثَرُهُمْ لَا يَعْلَمُونَ ﴿

هُوَيُعِي وَيُمِيثُ وَإِلَيْهِ تُرْجَعُونَ ﴾

يَّنَأَيُّهَا ٱلنَّاسُ فَذَجَاءَ نَكُم مَّوْعِظَةٌ مِّن زَّيِكُمْ وَعِظَةٌ مِّن زَّيِكُمُ وَشِفَاءٌ لِمَّاكُمُ وَشِفَاءٌ لِمَّاكُمُ الصُّدُودِ وَهُدَى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿ وَهُدَى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿ وَهُدَى

قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَيَذَٰلِكَ فَلْيَفْ رَحُواْ هُوَخَ يُرُّكِ

قُلْ أَرَّهُ يْشُمِ مِّآ آنْ زَلَ ٱللَّهُ لَكُمُ مِّنِ رِّزْقِ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَلًا قُلْءَ آللَّهُ أَذِبَ لَكُمُّ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿ ثَقْ

وَمَاظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْفِينَمَةِ ۚ إِنَّ ٱللَّهَ لَذُوفَضًى إِعَلَى ٱلنَّاسِ وَلَكِكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ۞

وَمَاتَكُونُ فِي شَأْنِ وَمَانَتْلُواْمِنْهُ مِن قُرْءَانِ وَلَاتَعْمَلُونَ مِنْ عَمَلٍ إِلَّاكُنَّا عَلَيْكُرُ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَايَعْ زُبُ عَن زَيِّكَ مِن مِّثْقَالِ

<sup>&</sup>lt;sup>[1]</sup> (V.10:54) See the footnote of (V.3:91).

when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî).

- 62. No doubt! Verily, the Auliva' of Allah si.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.[1]
- 63. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).
- 64. For them are glad tidings, in the life of the present world [12] (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.
- 65. And let not their speech grieve you (O Muhammad صلى الله عليه وسلم), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.
- 66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is

ذَرَّةٍ فِ ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ أَصْغَرَمِن ذَالِكَ وَلآ أَكْبَرُ إِلَّافِي كِنَبِ مُّبِينِ إِنَّ

أَلَآ إِنَّ أَوْلِيآ ءَ ٱللَّهِ لَاخَوْثُ عَلَيْهِمْ وَلَاهُمُۥ يَحْزَنُونَ ﴿ اللَّهِ الْاَخْوَثُ عَلَيْهِمْ وَلَاهُمُ

ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ﴿ إِنَّا

لَهُمُ ٱلْشُرَىٰ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِ ٱلْآخِرَةِ \* لَانَبْدِيلَ لِكَلِمَٰتِٱللَّهِٰ ذَٰلِكَ هُوَٱلْفَوْزُ

وَلَا يَحْدُزُنِكَ قَوْلُهُمْ كَإِنَّ ٱلْمِيزَّةَ لِلَّهِ جَمِيعًا َّ هُوَالسَّمِيعُ الْعَلِيمُ ١

said, صلى الله عليه وسلم Allâh's Messenger رضى الله عنه Said (V.10:62) Narrated Abu Sa'îd Al-Khudrî (خمى الله عنه "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Present me (hurriedly),' and if he was not righteous, it will say: 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man, and if he heard it, he would fall unconscious." (Sahih Al-Bukhari, Vol.2, Hadith No.400). <sup>[2]</sup> (V.10:64)

a) Narrated Abu Hurairah صلى الله عليه وسلم اله saying: المصنى الله عليه وسلم saying: "Nothing is left of النبوة An-Nubuwwah (Prophethood) except Al-Mubashshirât." They asked, "What is Al-Mubashshirat?" He replied, "The true good dreams (that convey glad tidings).". (Sahih Al-Bukhari, Vol. 9, Hadith No. 119).

b) Narrated Abu Hurairah رضى الله عنيه وسلم : Allâh's Messenger صلى الله عليه وسلم said: "The (good) dream of a faithful believer is a part of the forty-six parts of An-*Nubuwwah* (Prophethood)." (Sahih Al-Bukhari, Vol. 9, Hadith No. 117).

in the earth. And those who worship and invoke others besides Allâh, in fact they follow not (Allah's so-called) partners, they follow only a conjecture and they only invent lies.

- 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).
- 68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.[1]
- 69. Say: "Verily, those who invent a lie against Allâh will never be successful" —
- 70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, belie His Messengers, deny and challenge His Ayât (proofs, signs, verses, etc.)].
- 71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my (you) of the Ayât reminding (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
- 72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have

وَمَايَتَ بِعُ ٱلَّذِينَ يَـ نَـعُونَ مِن دُونِ ٱللَّهِ شُرَكَاءً إِن يَتَبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَغْرُمُونَ ١

هُوَالَّذِي جَعَلَلَكُمُ ٱلَّيْلَ لِتَسْكُنُواْفِيهِ وٱلنَّهَارَمُبْصِرًا إِنَّ فِ ذَلِكَ لَآيَنَ لِقَوْمِ سَمْعُونَ ١

فَالُواْ ٱتَّخَاذَاللَّهُ وَلَكُأْسُبْحَانَهُ هُوَ ٱلْعَنَيُّ لَهُ مَا فِ ٱلسَّمَاوَتِ وَمَا فِي ٱلْأَرْضِ إِنَّ عِندَكُم مِن سُلْطَن بِهَندَأَ أَتَقُولُون عَلَى أَللَّهِ مِمَا لَاتَعْلَمُونَ ١

قُلْ إِتَ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ إِنَّ اللَّهُ مَتَنَعُ فِي ٱلدُّنْكَ اثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَٱلشَّدِيدَبِمَاكَانُواْيَكُفُرُونَ الْآ

﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَنُوجٍ إِذْ قَالَ لِقَوْمِهِ عَنَقَوْمِ إِن كَانَ كُبْرَعَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِتَايَنتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُواْ أَمْرَكُمْ وَشُرِكَآ عَكُمْ ثُمَّ لَايكُنْ أَمْرُكُمْ عَلَيْكُرْغُمَّةً ثُمَّ أَقْضُواْ إِلَيَّ وَلَا نُنظِرُونِ ١

فَإِن تَوَلَّيْتُ مُ فَمَاسَ أَلْتُكُرُ مِن أَجْرٌ إِن أَجْرِي إِلَّا عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿ اللَّهُ اللَّا اللَّلْمُ اللَّهُ اللَّهُ اللَّا اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللل

<sup>&</sup>lt;sup>[1]</sup> (V.10:68) See the footnote of (V.6:101).

I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

- 73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayât (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.
- 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).
- 75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimûn (disbelievers, sinners, polytheists, criminals) folk.
- 76. So when came to them the truth from Us, they said: "This is indeed clear magic."
- 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."
- 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"
- 79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."
- 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!"

فَكَذَّبُوهُ فَنَجَيْنَهُ وَمَن مَعَهُ فِي ٱلْفُلْكِ وَجَعَلْنَهُمْ خَلَتَ بِفَ وَأَغْرَقُنَا ٱلَّذِينَ كَذَّبُواْ بِتَايَنِينَا ۖ فَٱنظُرَ كَيْفَكَانَ عَنِقِبَةُ ٱلْنُذَرِينَ ﴿ ﴾

ثُمَّ بَعَثْنَامِنُ بَعْدِهِ ـ رُسُلًا إِلَىٰ قَوْمِ هِمْ فَحَآ ـُ وَهُم بِٱلْبَيِّنَاتِ فَمَا كَانُواْ لِيُؤْمِنُواْ بِمَا كَذَّبُواْ بِهِ ـ مِن قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْ تَذِينَ ﴿ آَئِنَ اللَّهُ عَلَىٰ قَلُوبِ ٱلْمُعْ تَذِينَ ﴿ آَئِنَا ال

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُُوسَىٰ وَهَـٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ، بِتَايَنْنِنَا فَٱسْتَكْبَرُواْ وَكَانُواْ قَوْمَا مُجْرِمِينَ ﴿ ثَنِيْ اللَّهِ ال

> فَلَمَّاجَآءَ هُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا إِنَّ هَنذَا لَسِحْرُ مُبِينٌ ﴿ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ قَالَ مُوسَىٰ أَنَقُولُونَ لِلْحَقِّ لَمَّا جَآءَ كُمُّ أَسِحْرُ هَذَا وَلَا يُقْلِحُ ٱلسَّنْ حِرُونَ ﴿ اللَّهُ السَّخِرُونَ ﴿ اللَّهِ السَّخِرُونَ ﴿ اللَّهُ السَّخ

قَالُوٓ أَأْجِئْتَنَالِتَلْفِئْنَاعَمَّا وَجَدْنَاعَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَّا ٱلْكِبْرِيَآءُ فِي ٱلْأَرْضِ وَمَانَحُنُ لَكُمَا بِمُؤْمِنِينَ ﴿ إِنَّا الْكِبْرِيَا مُ فِي الْمُؤْمِنِينَ ﴿ إِنَّا الْمُؤْمِنِينَ ﴿ إِنَّا الْمُؤْمِنِينَ ﴿ إِن

وَقَالَ فِرْعَوْنُ أَثْنُونِي بِكُلِّ سَحِرٍ عَلِيمِ اللهِ

فَلَمَّاجَاءَ ٱلشَّحَرَةُ قَالَ لَهُم مُّوسَىٰۤ ٱلْقُواٰ مَاۤ أَنتُم مُلْقُوك ﴿ كُلُونَ اللَّهُ عَلَيْهِ مِنْ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ ال

- 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters).
- 82. "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate (it)."
- 83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the Musrifûn (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).
- 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."
- 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Zâlimûn (polytheists and wrongdoers) (i.e. do not make them overpower us).
- 86. "And save us by Your Mercy from the disbelieving folk."
- 87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."
- 88. And Mûsâ (Moses) said: "Our Lord! indeed bestowed on Fir'aun You have (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَاجِئْتُم بِهِ ٱلسِّحْرِ إِنَّ ٱللَّهَ سَيْبَطِ لُمُوْدِ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿ اللَّهُ

> وَيُحِقُ ٱللَّهُ ٱلْحَقَّ بِكُلِمَنتِهِ ، وَلَوْكَرَهُ ٱلْمُجْرِمُونَ ١

فَمَآءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرَّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفِ مِن فِرْعَوْنَ وَمَلَإِينِهِمْ أَن يَفْئِنَهُمْ وَ إِنَّ فِرْعَوْبَ لَعَالِ فِي ٱلْأَرْضِ وَإِنَّهُ لِمِنَ ٱلْمُسْرِفِينَ ﴿ لَكُمْ الْمُسْرِفِينَ ﴿ إِنَّهُ الْمُعْمَدُ

وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُم بِٱللَّهِ فَعَلَيْهِ نَوَكُّلُوٓ أَ إِن كُنتُم مُسْلِمِينَ ١

فَقَالُواْعَلَى لَلَّهِ تَوَكَّلْنَا رَبَّنَا لَا يَجْعَلْنَا فِتْسَنَةً لِلْقَوْمِ الطَّلِمِينَ ١

وَغِيِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَفِرِينَ ﴿

وَأُوْحَيْنَاۤ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَ الِقَوْمِكُمُا بِمِصْرَبُيُونَا وَأَجْعَلُواْ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ ٱلصَّلَوةُ وَيَشْرِ ٱلْمُؤْمِنِينَ اللَّهُ

وَقَالِكَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلاَّهُ رِينَةً وَأَمُولاً فِي ٱلْحَيَوةِ ٱلدُّنْيَارَبَّنَا لِيُضِ لُواْ عَن سَبِيلِكُ رَبِّنَا ٱطْمِسْ عَلَىٰ ٱمْوَلِهِ مُ وَٱشۡدُدۡعَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْحَتَّىٰ يَرَوُاْ الْعَدَابَ الْأَلِيمَ ١

- 89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."
- 90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allah)" in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."
- 91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, the corrupters).
- 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.
- 94. So if you (O Muhammad صلى الله عليه) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has

قَالَ قَدْ أُجِيبَت دَّعُوتُكُمَا فَأَسْتَقِيمَا وَلَا نَتَبِعَآنِ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ شَ

﴿ وَجَنُوزُنَابِمَنِي إِسْرَهِ يِلُ ٱلْبَحْرَ فَأَنْبُعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغْيَا وَعَدُوَّا حَتَّى إِذَا آذَرَكَهُ ٱلْفَرَقُ قَالَ ءَامَنتُ أَنَّهُ، لَآ إِلَهَ إِلَّا ٱلَّذِي ءَامَنتَ بِهِ عِنْوَا إِسْرَهِ يِلَ وَأَنَا مِنَ ٱلْمُسْلِمِينَ (﴿ )

> ءَآفَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ شَ

فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُوْثَ لِمَنْ خَلَفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَـٰ إِنَّا لَغَنِفِلُونَ ﴿ إِنَّ

وَلَقَدْ بَوَّأَنَا بَنِيَ إِسْرَةِ يلَ مُبَوَّا صِدْقِ وَرَزَقْنَهُم مِّنَ ٱلطَّيِبَنتِ فَمَا ٱخْتَلَفُواْ حَتَّى جَآءَ هُمُ ٱلْعِلْمُ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِينَمَةِ فِيمَا كَانُواْفِيهِ يَغْتَلِفُونَ ﴿ إِنَّهُ يَغْتَلِفُونَ ﴿ إِنَّهُ

فَإِن كُنتَ فِي شَكِّ مِّمَّا أَنزَلْنَاۤ إِلَيْكَ فَسْتَلِ ٱلَّذِينَ يَقْرَءُونَ ٱلۡكِتَبُ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلۡحَقُّ مِن زَيِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَّذِينَ ﴿ اللَّهِ come to you from your Lord. So be not of those who doubt (it). [1]

- 95. And be not one of those who belie the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.
- 96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
- 97. Even if every sign should come to them, until they see the painful torment.
- 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
- 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صنى الله ) then compel mankind, until they become believers.
- 100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.
- 101. Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
- 102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

وَلَاتَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِثَايَنتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَسِرِينَ ﴿

إِنَّ ٱلَّذِينَ حَقَّتَ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَيْكُ رَبِكَ لَا يُوْمِنُونَ (إِنَّ اللَّهُ اللَّلِي اللَّهُ اللَّالِي اللَّهُ اللَّهُ اللِّهُ اللَّهُ الللَّهُ اللَّهُ الللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّالِي الللِّلِي اللْمُواللِمُ اللَّالِي الللِّلْمُ ا

وَلَوْجَاءَ تُهُمْ كُلُّ ءَايَةٍ حَقَّىٰ يَرُوُا ٱلْعَذَابَ ٱلْأَلِيمَ ﴿ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّ

يُونُسُ لَمَّاآءَ امَنُوا كَشَفْنَاعَنْهُمْ عَذَابَ ٱلْخِزْيِ فِي الْحَيَوْةِ الدُّنْيَاوَمَتَغَنَّهُمْ إِلَى حِينِ ال

وَلُوْشَاءَ رَبُّكَ لَامَنَ مَن فِي ٱلْأَرْضِكُ أَهُمْ جَمِيعًا أَفَأَنتَ ثُكْرِهُ ٱلنَّاسَ حَتَى يَكُونُوا مُؤْمِنِينَ (إِنَّ)

وَمَاكَاتَ لِنَفْسِ أَن تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿ قُلِ اَنظُرُواْ مَاذَافِ السَّمَوَتِ وَالْأَرْضِ وَمَا تُغْنِي الْآينَ وَالنَّذُرُ عَن قَوْمِ لَا يُؤْمِنُونَ ﴿

فَهَلَ يَنْظِرُونَ إِلَّامِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْاً مِن قَبْلِهِمْ قُلْ فَٱنْظِرُوۤ إِنِي مَعَكُمُ مِن ٱلْمُنتَظِرِينَ ﴿ إِنَّى مَعَكُمُ

<sup>&</sup>lt;sup>[1]</sup> (V.10:94): See (V.2:76), (V.7:157) and their footnotes.

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad صلى الله عليه وسلم): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.

105. "And (it is revealed to me): Direct your face (O Muhammad صلى الله عليه وسلم) entirely towards the religion Hanîf (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the Mushrikûn (those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allâh).

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers). [1],

107. And if Allah touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: "O you mankind! Now truth (i.e. the Qur'an and Prophet Muhammad صلى الله عليه وسلم) has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakîl (disposer of affairs to oblige you for guidance)."

ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ،َامَنُواْ كَذَالِكَ حَقًّا عَلَيْ نَانُنجِ ٱلْمُؤْمِنِينَ ١

قُلْ يَنَا يُهَا ٱلنَّاسُ إِن كُنهُمْ فِي شَكِّ مِن دِينِي فَلَآ أَعَبُدُ ٱلَّذِينَ تَعَبُدُونَ مِن دُونِ ٱللَّهِ وَلَكِينَ أَعَبُدُ ٱللَّهَ ٱلَّذِي يَتُوَفَّنَكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿ إِنَّا

> وَأَنْ أَقِدْ وَجْهَكَ لِلدِّين حَنِيفًا وَلَاتَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ١

> وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُكُ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّالِمِينَ ﴿ إِنَّا

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرِّ فَلَاكَاشِفَ لَهُ <sub>ٱ</sub> إِلَّاهُو**َ** وَإِن يُرِدُكَ عِنْدِ فَلَارَآدَ لِفَضْلِهُ - يُصِيبُ بِهِ عَن يَشَآهُ مِنْ عِبَادِهِ } وَهُوَ ٱلْعَفُورُ ٱلرَّحِيمُ لَإِنَّا

قُلْيَنَأَيُّهَا ٱلنَّاسُ قَدْجَآءَ كُمُ ٱلْحَقُّ مِن زَّتِكُمُ فَمَن آهْ تَدَى فَإِنَّمَا يَهْ تَدِى لِنَفْسِهِ ، وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا عَلَيْكُم بِوَكِيلِ فِي

<sup>&</sup>lt;sup>[1]</sup> (V.10:106) See the footnote of (V.2:165).

109. And (O Muhammad صلى الله عليه وسلم), follow the revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

وَٱتَبِعْ مَايُوحَىۤ إِلَيْكَ وَٱصْبِرْحَتَّىٰ يَعْكُمُ ٱللَّهُ وَهُوَخَيْرُ ٱلْخَنجِمِينَ ﴿ اللَّهِ

## Sûrat Hûd [(Prophet) Hûd] XI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things).
- 2. (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه وسلم) am unto you from Him a warner and a bringer of glad tidings.
- 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
- 4. To Allâh is your return, and He is Able to do all things."
- 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.



مِنْ الْرَحِيمِ اللَّهُ الْرَحِيمِ اللَّهِ الْرَحِيمِ اللَّهِ الْرَحِيمِ اللَّهِ الْرَحِيمِ اللَّهِ

الَّرْكِنَابُ أُحْكِمَتْ ءَايَنَكُهُ ثُمَّ فُصِّلَتْ مِنلَّدُنْ حَكِيمٍ خَبِيرٍ ۞

ٱلَّاتَعَبُدُوٓ إِلَّا ٱللَّهَ إِنَّنِي لَكُو مِّنْهُ نَذِيرٌ وَبَشِيرٌ ٢

وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُونُمُّ تُوبُواْ إِلَيْهِ يُمَنِّعْكُم مَّنَعًا حَسَنًا إِلَىٰٓ أَجَلِ مُسَمَّى وَيُؤْتِ كُلَّ ذِى فَضْلِ فَضْلَةً. وَإِن تَوَلَّوْاْ فَإِنِّ آَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ كَبِيرٍ ﴿ ﴾

إِلَى ٱللَّهِ مَرْجِعُكُمْ وَهُو عَلَىٰ كُلِّ شَيْءٍ قَدِيرُ

أَلآإِنَّهُمْ يَثْنُونَ صُدُورَهُرُ لِيَسْتَخْفُواْمِنْهُ أَلَاحِينَ يَسْتَغْشُونَ ثِيَابَهُ مُ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيهُ مُا بِذَاتِ ٱلصَّدُورِ فِي

- 6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (*Al-Lauh-Al-Mahfûz* the Book of Decrees with Allâh).
- 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic. [1],"
- 8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!
- 9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful.
- 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).
- 11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

﴿ وَمَامِن دَآبَتَةِ فِ ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْنَقَرَهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَبِ مُبِينٍ ﴿ لَيْ

وَهُواَلَّذِى خَلَقَ السَّمَوَتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامِ وَكَانَ عَرْشُهُ, عَلَى الْمَآءِ لِيَبْلُوَكُمْ أَيْكُمْ أَحْسَنُ عَمَلًا وَلَمِن قُلْتَ إِنَّكُمْ مَّبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ إِنَّكُمْ مَّبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُولْ إِنْ هَاذَ آ إِلَّاسِحْرٌ مَبِينٌ ﴿ إِلَيْ

وَلَيِنْ أَخَرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَعْدُودَةِ لَيَقُولُتَ مَا يَعْبِسُهُۥ أَلَا يَوْمَ يَأْنِيهِ مَلَاسَ مَصْرُوفًا عَنْهُمْ وَحَافَ بِهِم مَّاكَانُواْ بِهِ يَسْتَهْزِ وُنَ ﴿ ﴾

وَلَيِنْ أَذَقَنَا ٱلْإِنسَانَ مِنَّارَحْمَةً ثُمَّ نَزَعْنَهَا مِنْهُ إِنَّهُ لِيَنُوسُ كَفُورٌ ﴿ اللهِ الله

وَكَ إِنْ أَذَقَنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتُهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّ عَلِيَّ إِنَّهُ لَفَرِحٌ فَخُورً ﴿

إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّلِحَتِ أُولَتِهِكَ لَهُ مَ مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١

<sup>(</sup>V.11:7) Narrated Abu Hurairah رضى الله عنه Said, "The Prophet صلى الله عليه وسلم said, "The Right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (Sahih Al-Bukhari, Vol. 9, Hadith No. 515)

- 12. So perchance you (Muhammad الله عليه وسلم) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian) over all things.
- 13. Or they say, "He (Prophet Muhammad صلى الله عليه وسلم) forged it (the Qur'an)." Say: "Bring you then ten forged Sûrahs (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"
- 14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?
- 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.
- 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.
- 17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibril (Gabriel عليه)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ملى الله عليه وسلم and also denied all that which he brought from Allâh. Surely, they

فَلَعَلَّكَ تَارِكُ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآبِقُ بِهِ،صَدْرُكَ أَن يَقُولُواْ لَوْلَاۤ أُنزِلَ عَلَيْهِ كَنزُ أَوْجَكَآءَ مَعَهُ,مَلَكُ إِنَّمَاۤ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۞ كُلِّ شَيْءٍ وَكِيلٌ ۞

آمَيَقُولُوكَ آفْتَرَنَّهُ قُلْ فَأَتُواْبِعَشْرِسُوَرِ مِثْلِهِ -مُفْتَرَيْتِ وَآدْعُواْ مَنِ ٱسْتَطَعْتُ مِنْ دُونِ آللهِ إِن كُنُتُمْ صَلِاقِينَ ﴿ إِنَّا اللهِ الْمَنْ الْمَنْ الْمَالِقِينَ ﴿ إِنَّا اللهِ اللهُ اللهِ اللهِ

فَإِلَّا يَسْتَجِيبُواْ لَكُمْ فَأَعْلَمُواْ أَنَّمَا أَنْزِلَ بِعِلْمِ اللَّهِ وَأَنْكَا أَنْزِلَ بِعِلْمِ اللَّهُ وَأَنْكُمْ أَنْتُم مُسْلِمُونَ إِلَّا اللَّهِ وَأَنْلَا إِلَا اللَّهُ وَلَهُ اللَّهُ وَأَنْكُمْ أَنْتُم مُسْلِمُونَ إِلَى

مَن كَانَ يُرِيدُ ٱلْحَيَوْةَ ٱلدُّنْيَا وَزِينَنَهَا نُوَقِ إِلَيْهِمَ أَعَمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿ اللَّهُ مَا لَا يُبْخَسُونَ ﴿ اللَّهُ مَا لَا يُبْخَسُونَ ﴿ اللَّهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿ اللَّهُ مَا لَا يُعْمَلُونَ اللَّهُ مُعْلَقًا لَا يُعْمَلُونَ اللَّهُ اللَّهُ عَلَيْهِ مَا لَا يَعْمَلُونَ اللَّهُ مَا اللَّهُ عَلَيْهُ مَا اللَّهُ عَلَيْهُ مَا اللَّهُ مُعْلَقًا لَهُ عَلَيْهُ مَا اللَّهُ عَلَيْهِ مَا اللَّهُ عَلَيْهِ مَا اللَّهُ عَلَيْهِ مَا اللَّهُ عَلَيْهُ مَا اللَّهُ عَلَيْهُ مَا اللَّهُ عَلَيْهِ مَا اللَّهُ عَلَيْهُ عَلَيْهُ مِنْ عَلَيْهُ مَا اللَّهُ عَلَيْهُ عَلَيْهُ مَا اللَّهُ عَلَيْهُ مَا اللَّهُ عَلَيْهُ عَلَيْهُ مَا عَلَيْهُمْ فَيْهَا وَهُمْ عَلَيْهُ مَا اللَّهُ عَلَيْهُ عَلَيْهُ مَا عَلَيْهُ عَلَيْهُ مَا عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُولُ عَلَيْكُ عَلَيْكُولُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عِلْمُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عِلَيْكُ عِلَيْكُ عَلَيْكُ عِلْمُ عَلَيْكُ عِلَيْكُ عِلْكُ عَلَيْكُ عِلَاكُ عَلَيْكُ عِلَيْكُمْ عَلَيْكُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُ عَلَيْكُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ

أُوْلَتِهِكَ ٱلَّذِينَ لَيْسَ لَمُنَمْ فِي ٱلْآخِرَةِ إِلَّا ٱلنَّكَارُّ وَكَيْطِلُ وَحَبِطُ مَاصَنَعُواْ فِيهَا وَبَنْطِلُ وَكَالِمُ اللَّهُ مَا صَنَعُواْ فِيهَا وَبَنْطِلُ مَا صَانُواْ يَعْمَلُونَ شَ

أَفَمَنَكَانَ عَلَى بَيِنَةِ مِن رَّيِهِ وَيَتَلُوهُ شَاهِدُّمِنَهُ وَمِن فَبَلِهِ عَكِنْبُ مُوسَى إِمَامُاورَ حُمَةً أُولَتَهِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرُ بِهِ عِن ٱلْأَخْزَابِ فَٱلنَّارُ مَوْعِدُهُ أَنْ فَلَا تَكُ فِي مِن يَقِمِنْهُ إِنَّهُ ٱلْحَقُّ مِن رَبِك وَلَكِنَّ أَكْ مِنْ النَّاسِ لَا يُؤْمِنُونَ (إِنَّا)

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will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not. [1]

- 18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors). [2]
- 19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.
- 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).
- 21. They are those who have lost their ownselves, and their invented false deities will vanish from them.
- 22. Certainly, they are those who will be the greatest losers in the Hereafter.

وَمَنْ أَظْلَوُمِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أُوْلَتِهِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَا لُـ هَنَوُٰلاَ هِ ٱلَّذِينَ كَذَبُواْ عَلَى رَبِّهِ مَّ أَلَا لَعَنَهُ ٱللَّهِ عَلَى ٱلظَّلِمِينَ ﴿ إِنَّهُ عَلَى رَبِّهِ مَّ أَلَا لَعَنَهُ ٱللَّهِ

ٱلَّذِينَ يَصُدُّونَ عَن سَيِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم إِلَّا خِرَةِهُمْ كَفِرُونَ ﴿ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْعَلَى عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعَلِّمُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعَلَى اللّهُ عَلَى الْمُعَامِعُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الْمُعَلِّمُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الْعَلَى الْمُعَلِّمُ عَلَى الْعَلَى اللّهُ عَلَى الْعَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَاللّهُ عَلَى الْعَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّ

أُوْلَتَهِكَ لَمْ يَكُونُواْ مُعْجِزِينَ فِي ٱلْأَرْضِ وَمَاكَانَ لَمُ يَكُونُواْ مُعْجِزِينَ فِي ٱلْأَرْضِ وَمَاكَانَ لَمُتُمَدِينَ دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ يُضَعَفُ لَمُثُمُ ٱلْعَذَابُ مَاكَانُواْ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَاكَانُواْ يُشِعِرُونَ ﴿ مَا كَانُواْ يُشْعِرُونَ ﴿ مَا كَانُواْ يُشْعِرُونَ ﴿ مَا كَانُواْ يُشْعِرُونَ ﴿ فَالْعَالَمُ اللَّهُ عَلَى مَا كَانُواْ يُشْعِرُونَ ﴿ فَالْعَالَمُ اللَّهُ عَلَى مَا اللَّهُ عَلَى الْعَالَةُ الْمُعْرَونَ اللَّهُ عَلَى الْعَالَمُ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ الْعُلَى اللَّهُ اللَّهُ عَلَى الْتَعْلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللّهُ اللّهُو

أُولَنَيِكَ ٱلَذِينَ خَسِرُوٓ أَانفُسَهُمْ وَضَلَّعَنْهُم

لَاجَرَمُ أَنَّهُمْ فِي ٱلْآخِرَةِ هُمُ ٱلْآخْسَرُونَ ١

<sup>[1] (</sup>V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

<sup>[2] (</sup>V.11:18) The Statement of Allâh عزوجل: "The witnesses will say: 'These are the ones who lied against their Lord...'"

Narrated Safwân bin Muhriz: While Ibn 'Umar was performing the *Tawâf* (around the *Ka'bah*), a man came up to him and said, "O Abu 'Abdur-Rahmân!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet صلى الله عليه وسلم about *An-Najwâ?*"\* Ibn 'Umar said, "I heard the Prophet صلى الله عليه وسلم saying, 'The believer will be brought near his Lord." (Hishâm, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allâh will ask him). 'Do you know (that you did) such-and-such a sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allâh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are the ones who lied against their Lord.'" (Sahih Al-Bukhari, Vol.6, Hadith No.207).

<sup>\*</sup>An-Najwâ: the private talk between Allâh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

- 23. Verily, those who believe (in the Oneness of Allah — Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever.
- 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?
- 25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."
- 26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day."
- 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."
- 28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?
- 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
- 30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّنلِحَنتِ وَأَخْبَتُواْ إِلَىٰ رَبِّهِمْ أُولَتِكَ أَضْعَكُ ٱلْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ شَ

اللهُ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِ وَٱلْبَصِيرِ وَٱلسَّمِيعُ هَلْ يَسْتَوِيَانِ مَثَلَّا أَفَلَا نَذَكُرُونَ ١ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۚ إِنِّي لَكُمْ نَذِيرٌ مُبِينُ ١

أَن لَانَعُبُدُوٓ أَإِلَّا ٱللَّهَ إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ أَلِيمِ ۞

فَقَالَ ٱلْمَلَا ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ عَمَانَرَ عِلْكَ إِلَّا بَشَرًا مِثْلَنَا وَمَانَرَنكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَا ذِلْنَا بَادِي ٱلرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضَٰلٍ بَلْ نَظُنُكُمْ كَندِ بِينَ

> قَالَ يَقَوْمِ أَرَءَ يَتُمُ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِن رَّبِّي وَءَالَسْنِي رَحْمَةُ مِنْ عِندِهِ عَفَعُمِيتُ عَلَيْكُمُ أَنْلُزُمُكُمُوهَا وَأَنتُمْ لَمَاكُرِهُونَ شَ

وَيَنْقُوْمِ لَا أَسْتُلُكُمْ عَلَيْهِ مَا لَّا إِنْ أَجْرِي إِلَّا عَلَى ٱللَّهِ وَمَا آنَا بِطَارِدِ ٱلَّذِينَ ءَامَنُوۤ أَإِنَّهُم مُّلَنقُواْ رَبِّهُمْ وَلَئِكِنِّى أَرَنكُمْ قَوْمًا يَجْهَلُونَ ﴿

> وَيَنَقُوهِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَحَهُمْ أَفَلا نَذَكَرُونَ ١

- 31. "And I do not say to you that with me are the Treasures of Allâh, nor that I know the *Ghaib* (Unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *Zâlimûn* (wrong-doers, oppressors)."
- 32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."
- 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.
- 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."
- 35. Or they (the pagans of Makkah) say: "He (Muhammad صلى الله عليه وسلم) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."
- 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.
- 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."
- 38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

قَالُواْ يَننُوحُ قَدْ جَندَلْتَنَا فَأَكْثَرَتَ جِدَالْنَا فَأْلِنَا بِمَا تَعِدُنَاۤ إِن كُنتَ مِنَ الصَّندِ قِينَ ﴿

قَالَ إِنَّمَا يَأْنِيكُم بِهِ ٱللَّهُ إِن شَاءَ وَمَاۤ أَنتُم بِمُعْجزينَ ﴿ اللَّهُ اللَّ

وَلَا يَنْفَعُكُمُ نُصِّحِى إِنْ أَرَدَتُ أَنْ أَنصَحَ لَكُمُ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغُوِيَكُمُ هُورَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿ إِنَّا

أَمْ يَقُولُونَ أَفْتَرَكَهُ قُلْ إِنِ أَفْتَرَيْنُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيَ \* يُمِمَّا تَجُدرِمُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

وَأُوحِكِ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَىٰ نُوجِ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّ

وَٱصنَعِٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُحْنَطِنِي فِٱلَّذِينَ ظَلَمُوٓ أَإِنَّهُم مُّغْرَقُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَيصَنَعُ ٱلْفُلْكَ وَكُلِّمَا مَرَّعَلَيْهِ مَلَأُمِّن قَوْمِهِ، سَخِرُواْ مِنْهُ قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُمِنكُمْ كَمَا تَسْخَرُونَ ﴿ اللَّهِ ال

- 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."
- 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him. except a few."
- 41. And he [Nûh (Noah) عليـه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî)
- 42. So it (the ship) sailed with them like mountains, and Nûh amidst waves (Noah) called out to his son, who had "O my son! (apart): separated himself Embark with and be not with the us disbelievers."
- 43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nûh (Noah) said: "This day there is no saviour<sup>[1]</sup> from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.
- 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And

فَسَوْفَ نَعْلَمُونَ مَن يَأْلِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُنِيسِمُ ١

حَتَى إِذَا جَآءَ أَمْرُنَا وَفَارَا لَنَّوُرُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلِّ زَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّامَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنُ وَمَآءَامَنَ مَعَهُ ﴿ إِلَّا قَلِيلٌ ١

﴿وَقَالَ ٱرْكَبُواْ فِهَا بِسَامِ ٱللَّهِ مَعْرِسُهَا وَمُرْسَنِهَا إِنَّارَ بِي لَغَفُورٌ رَّحِيمٌ (إِنَّا

وَهِيَ تَعْرِي بِهِمْ فِي مَوْجٍ كَٱلْجِبَ الِ وَنَادَىٰ نُوحُ ٱبْنَهُ وَكَانَ فِي مَعْزِلِ يَنْبُنَّ ٱرْكَبِ مَّعَنَا وَلَاتَكُن مَّعَ ٱلْكَيْفِرِينَ ١

قَالَسَتَاوِىٓ إِلَىٰ جَبَلِ يَعْصِمُنِي مِنَ ٱلْمَآءُ قَالَ لَاعَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن زَّحِمُّ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَاكَ مِنَ ٱلْمُغْرَقِينَ

وَقِهِ لَ يَنَأَرُضُ ٱبْلَعِي مَآءَكِ وَيَنْسَمَآهُ أَقَلِعِي وَغِيضَ ٱلْمَآءُ وَقُضِيَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ وَقِيلَ نُعْدَا لِلْقَوْمِ ٱلظَّالِمِينَ ١

<sup>[1] (</sup>V.11:43) Narrated Abu Sa'îd Al-Khudrî that the Prophet صلى الله عليه وسلم said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it: and Al-Ma'sûm (the sinless or the saved or the protected) is the one whom Allâh protects." (Sahih Al-Bukhari, Vol.8, Hadith No.608).

it (the ship) rested on (Mount) Jûdî, and it was said: "Away with the people who are Zalimûn (polytheists and wrong-doers)!"

- 45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."
- 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."
- 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers."
- 48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off-spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."
- 49. This is of the news of the Unseen which We reveal unto you (O Muhammad صلى الله عليه وسلم); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for *Al-Muttaqûn* (the pious See V.2:2)
- 50. And to 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies!
- 51. "O my people I ask of you no reward for it (the Message). My reward is only from

وَنَادَىٰ ثُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكُمُ ٱلْحَكِمِينَ ﴿

قَالَ يَننُوحُ إِنَّهُ لَيْسَمِنَ أَهْلِكَ ۚ إِنَّهُ عَمَلُّ غَيُّرُ صَلِيْحٍ فَلَاتَسَعُلْنِ مَالَيْسَ لَكَ بِهِ عِلْمُ ۚ إِنِّ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَنِهِلِينَ ﴿ إِنَّا

قَالَ رَبِّ إِنِّ أَعُودُ بِكَ أَنْ أَسْنَلَكَ مَالَيْسَ لِى بِهِ عِلْمُ وَ إِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي ٓ أَكُن مِنَ ٱلْخَسِرِينَ ﴿ إِلَيْهِ عَلَيْهِ اللَّهِ عَلَىٰ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قِيلَ يَنفُحُ أَهْ بِطَ بِسَلَاءِ مِنَّا وَبَرَكَتِ عَلَيْكَ وَعَلَىٰ أُمُدِ مِّمَّن مَعَكَ وَأُمَمُ سَنُمَتِعُهُمْ ثُمَّ يَعَشُهُ مِ مِنَا عَذَابُ أَلِيدُ ﴿ اللَّهِ مُنْكَافِهُمْ اللَّهُ اللّهُ اللَّهُ اللّ

يِلْكَ مِنْ أَنْبَآءِ ٱلْغَيْبِ نُوحِيهَ ٓ إِلَيْكُ مَاكُنتَ تَعْلَمُهَا أَنتَ وَلَاقَوْمُكَ مِن قَبْلِ هَاذَ أَا فَاصْبِرُ إِنَّ الْعَلِقِبَةَ لِلْمُنَّقِينَ ﴿ إِنَّ الْعَلَقِبَةَ لِلْمُنَّقِينَ ﴿ إِنَّ

يَنْفُوهِ لِآأَسْنَلُكُوْعَلَيْهِ أَجْرًا إِنْ أَجْرِي

Him Who created me. Will you not then understand?

- 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."
- 53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
- 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,
- 55. With Him (Allâh). So plot against me, all of you, and give me no respite.
- 56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).
- 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."
- 58. And when Our Commandment came, We saved Hûd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.
- 59. Such were 'Âd (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

إِلَّا عَلَى ٱلَّذِى فَطَرَنِّ آفَلَا تَعْقِلُونَ ١

وَيَعَوْمِ ٱسْتَغْفِرُواْرَبَّكُمْ ثُمَّ تُوبُوَاْ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَانَوَلُوَّا مُجْرِمِينَ ﴿

> قَالُواْ يَنْهُودُ مَاجِئْتَنَا بِبَيِنَ فِومَا نَحْنُ بِتَارِكِيّ ءَالِهَ لِمِنَاعَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿ اللَّهِ لِمَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

إِن نَقُولُ إِلَّا ٱعْتَرَىنكَ بَعْضُ ءَالِهَتِ نَابِسُوَءٌ قَالَ إِنَّ الْمَعْدُ اللَّهُ وَٱشْهَدُوۤ الْإِنْ مَرِى ءُ مِمَا تُشْرِكُونَ ﴿ اللَّهُ مُدُوٓ الْأَنِي مِرِى ءُ مِمَا تَشْرِكُونَ ﴿ اللَّهُ مُدُوّا اللَّهُ مُدُوّا اللَّهُ مُدُوّا اللَّهُ مَا تُشْرِكُونَ ﴾

مِن دُونِةٍ عَلَيْدُونِ جَمِيعَاثُمَ لَانُظِرُونِ ٥

إِنِّ تَوَكَّلْتُ عَلَى ٱللَّهِ رَفِي وَرَبِّكُمْ مَّامِن دَابَةٍ إِلَّاهُوَ ءَاخِذُ مِنَاصِيئِمَ أَإِنَّ رَفِي عَلَى صِرَطِ مُسْتَقِيمٍ ﴿

فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُمْ مَّاۤ أَزْسِلْتُ بِهِۦۤ إِلَيْكُوْ وَيَسْنَخْلِفُ رَبِّ قَوْمًا غَيْرَكُمْ وَلَا نَضُرُّونَهُۥ شَيْئًا إِذَرَبِي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿ ﴿ اللَّهِ عَلَىٰ كُلِّ شَيْءً

وَلَمَّاجَآءَ أَمْرُنَا نَجَيَّنَاهُودَا وَٱلَّذِينَ ءَامَنُواْ مَعَهُ

وَيَلْكَ عَادَّ جَحَدُواْ بِنَايَتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ، وَٱتَّبَعُوۤاْ أَمْرَكُلِّ جَبَّادٍ عَنِيدٍ (١)

- 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily. disbelieved in their Lord. So away with 'Âd, the people of Hûd.
- 61. And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh: you have no other ilâh (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
- 62. They said: "O Sâlih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."
- 63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.
- 64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."
- 65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."
- 66. So when Our Commandment came, We saved Sâlih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.

وَأُنْبِعُواْ فِي هَانِدِهِ ٱلدُّنْيَا لَعْنَةً وَنَوْمَ ٱلْقِينَمَةُ أَلَآ إِنَّ عَادًا كَفَرُواْ رَبُّهُمُّ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ ١

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَلِحَا فَالَ يَنْقُومِ أَعْبُدُوا ٱللَّهَ مَالَكُمْ مِنْ إِلَاهِ غَيْرُهُۥ هُوَ أَنشَأَكُمْ مِنَ ٱلْأَرْضِ وَٱسْتَعْمَرُكُوْفَهَافَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓ أَإِلَيْهِ إِنَّا رَبِّ فَرَيِّ بَعِيبٌ شَ

> قَالُواْ يَصَالِحُ قَدُكُنتَ فِينَا مَرْجُوًّا قَبْلَ هَادُأَتُّ أَنْهَا لِنَا أَنْ نَعْبُدُ مَا يَعْبُدُ ءَابِ آؤُنَا وَإِنَّنَا لَفِي شَكِ مِمَاتَدْعُونَآ إِلَيْهِمُ سِبِ اللهُ

قَالَ يَنقُومِ أَرَءَ يَثُمْ إِن كُنتُ عَلَى بَبِّنَةٍ مِن رَّبِّ وَءَاتَىٰنِي مِنْهُ رَحْمَةً فَمَن يَنْصُرُنِي مِنْ اللَّهِ إِنْ عَصَيْنُهُ أَهُ فَا تَزِيدُونَنِي غَيْرَ تَغْسِيرِ ﴿ إِنَّا

وَيَنقَوْمِ هَنذِهِ عَناقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلُ فِي أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءِ فِيَأْخُذَكُرُ عَذَابُ قَرِيبُ ﴿ فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمْ ثُلَاثَةً أَيَّامِّ ذَالِكَ وَعُدُّ غَيْرُ مَكُذُوبِ ١

فَلَمَا جَاءَ أَمْهُ مَا نَعَيْتُ نَاصَلِحًا وَٱلَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةِ مِنتَا وَمِنْ خِزْيِ يَوْمِهِ لَا إِنَّ رَبِّكَ هُوَٱلْقَوِيُّ ٱلْعَزِيرُ ﴿

67. And As-Saihah (torment — awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,

Sûrah 11. Hûd

- 68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!
- 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: Salâm (greetings or peace!) He answered, Salâm (greetings or peace!) and he hastened to entertain them with a roasted calf.
- 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."
- 71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob).
- 72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily! This is a strange thing!"
- 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."
- 74. Then when the fear had gone away from (the mind of) Ibrahîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot).

وَأَخَذَ ٱلَّذِينَ ظَلَمُوا ٱلصَّيْحَةُ فَأَصْبَحُواْ فِي دِيْرِهِمْ جَنِمِينَ ﴿

كَأَن لَمْ يَغْنَوْ أَفِهِمَ أَلَا إِنَّ ثَمُودَا كَفَرُواْ رَبَّهُمُّ الْابْعُدَا لِثَمُودَ الْكَالْفَا لَهُ الْمُعُودَ الْكَالُمُ الْمُعُودَ الْكَالْفُودَ اللهُ

وَلَقَدْجَآءَتْ رُسُلُنَآ إِبْرَهِيمَ بِٱلْبُشْرَى قَالُواْ سَكَمَّآقَالَ سَكَمُّ فَمَالَئِثَ أَن جَآءَ بِعِجْلٍ حَنِيدٍ ﴿ ﴿ ﴾ حَنِيدٍ ﴿ ﴾

> فَامَّارَءَآ أَيْدِيَهُمْ لَا نَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَى فَوْمِ لُوطٍ ﴿ ﴾

وَٱمْرَاْتُهُ،قَآيِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَابِإِسْحَاقَ وَمِن وَرَآءِ إِسْحَقَ يَعْقُوبَ (إِنَّ)

قَالَتْ يَنَوَيْلَتَىٰ ءَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَنذَا بَعْلِي شَيْخًا إِنَّ هَنذَالَشَى ءُ عَجِيبٌ (إِنَّ)

قَالُوٓا أَنَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَخْمَتُ اللَّهِ وَبَرَكَنْهُ، عَلَيْكُو الْمَالِيَةِ وَبَرَكَنْهُ، عَلَيْكُو الْهَلُ الْبَيْتِ إِنَّهُ حَمِيدٌ مَيْدٌ اللَّ

فَلَمَّاذَهَبَ عَنْ إِنْهِيمَ الرَّوْعُ وَجَآءَتُهُ ٱلْبُشْرَىٰ يُجُدِلُنَافِ قَوْمِلُوطٍ ﴿ اللَّهِ مَا اللَّهُ اللَّالَةُ اللَّهُ الللَّهُ اللَّهُ اللَّالَةُ اللَّهُ الللَّاللَّا الللَّا اللَّهُ اللَّا الللَّهُ ال

<sup>&</sup>lt;sup>[1]</sup> (V.11:72) See (V.51:29).

75. Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again).

76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."

78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrace me not with regard to my guests! Is there not among you a single right-minded man?"

79. They said: "Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"

80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed,

إِنَّ إِبْرُهِيمَ لَحَلِيمُ أَوَّاهٌ مُّنِيبٌ الْ

يَنَإِبْرَهِيمُ أَعْرِضْ عَنْ هَنَدُّآإِنَّهُ، قَدْ جَآءَ أَمْرُرَيِكُ ۗ وَإِنَّهُمْ ءَانِيهِمْ عَذَابٌ غَيْرُمَن دُودٍ ﴿ ﴿ ﴾

وَلَمَّاجَآءَتْرُسُلُنَالُوطُاسِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعَاوَقَالَ هَنذَا يَوْمُ عَصِيبٌ ﴿

وَجَآءَهُ، فَوَمُهُ، يُهُرَعُونَ إِلَيْهِ وَمِن فَبَـُلُ كَانُواْ
يَعْمَلُونَ ٱلسَّيِنَاتِ قَالَ يَنفَوْمِ هَـُؤُلآءِ بَناقِ هُنَّ أَطْهَرُ لَكُمُ مَّ فَأَتَّقُواْ اللَّهَ وَلَا تُحَنُّرُونِ فِي ضَيْفِيَّ أَلِيْسَ مِنكُرُ رَجُلُّ رَشِيدٌ ﴿

> قَالُواْ لَقَدْ عَلِمْتَ مَالَنَا فِي بَنَاتِكَ مِنْ حَقِّ وَإِنَّكَ لَنَعُلَمُ مَانُرِيدُ ﴿ إِنَّى الْمَالِكُ مِنْ حَقِّ

فَالَ لَوْأَنَّ لِي بِكُمْ قُوَّةً أَوْءَ اوِي إِلَى زُكْنِ شَدِيدِ

قَالُواْ يَنْلُوطُ إِنَّارُسُلُ رَبِكَ لَن يَصِلُواْ إِلَيْكَ فَأَسْرِ بِأَهْ لِلْكَ بِقِطْعِ مِّنَ ٱلْيَّلِ وَلَا يَلْنَفِتْ مِنْ حَكُمْ أَحَدُّ إِلَّا أَمْرَأَنَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ ٱلصَّبُحُ أَلْيُسَ الصَّبَحُ بِقَرِيبٍ (إِنَّيُ

<sup>[1] (</sup>V.11:81) See the Qur'an (V.54:33-39).

morning is their appointed time. Is not the morning near?"

- 82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another;
- 83. Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evil-doers).
- 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other ilâh (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.
- 85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.
- 86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."
- 87. They said: "O Shu'aib! Does your Salât (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).
- 88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلِيَهَا سَافِلَهَا وَأَمْطُرْنَا عَلَيْهَا حِجَارَةً مِن سِجِيلٍ مَنضُودٍ ۞

مُسَوَّمَةً عِندَرَ بِكُ وَمَا هِيَ مِنَ ٱلظَّلِمِينَ مِنَ ٱلظَّلِمِينَ مِنَ ٱلظَّلِمِينَ مِنَ ٱلظَّلِمِينَ

﴿ وَإِلَىٰ مَذَيْنَ أَخَاهُمُ شُعَيْبًا قَالَ يَنْقُومِ أَعْبُدُواْ اللّهَ مَالَكُم مِنْ إِلَهِ غَيْرُهُ وَلَا نَنقُصُوا الْمِكْ يَالَ وَٱلْمِيزَانَ إِنِّ أَرَىٰ كُم بِغَيْرِ وَإِنِيۡ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ نَحِيطٍ ﴿

وَيَقَوْمِ أَوْفُواْ ٱلْمِحْيَالَ وَٱلْمِيزَاتَ بِٱلْقِسْطِّ وَلَاتَبْخَسُواْ ٱلنَّاسَ أَشْيَآءَ هُمْ وَلَاتَعْنُوْا فِ ٱلْأَرْضِ مُفْسِدِينَ ﴿

> بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِن كُنتُ مِ مُؤْمِنِينَ وَمَا أَناْ عَلَيْكُم بِحَفِيظِ (اللَّهِ)

قَ الُواْ يَنشُعَيْبُ أَصَلَوْتُكَ تَأْمُرُكَ أَن نَتْرُكَ مَا يَعْبُدُ ءَابَ آؤُنآ أَوْ أَن نَفْعَ لَ فِي أَمْوَ لِنَا مَا نَشَتَوُّا إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿ اللَّهِ الْمَالِيمُ ٱلرَّشِيدُ ﴿ اللَّهِ اللَّهِ اللَّ

قَالَ يَنْقَوْمِ أَرَءَ يُتُمْ إِن كُنْتُ عَلَى بَيْنَةِ مِّن رَّبِي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنَا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَا حَثُمُ عَنْهُ إِنْ أُرِيدُ إِلَّا أَلِاصَلَاحَ مَا ٱسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (أَنْهُ) from Allâh, in Him I trust and unto Him I repent.

Sûrah 11. Hûd

- 89. "And O my people! Let not my Shiqâq<sup>[1]</sup> cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!
- 90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
- 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."
- 92. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.
- 93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."
- 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saihah (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.
- 95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed).
- 96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses,

وَينَقَوْمِ لَا يَعْرِمَنَكُمْ شِقَاقِ أَن يُصِيبَكُم مِثْلُ مَا أَصَابَ قَوْمَ نُوجٍ أَوْقَوْمَ هُودٍ أَوْقَوْمَ صَلِحْ وَمَاقَوْمُ لُوطٍ مِنصَدُم بِبَعِيدٍ (اللهِ عَنصَهُم بِبَعِيدٍ (اللهُ اللهُ عَنهُ مَا مُعَادَدُهُ مَا مُعَادَدُهُ مَا مُعَادُهُ مُعَادُهُ مَا مُعَادِهُ مَعْدُمُ مَا مُعَادُمُ مُعَادُهُ مِنْ مَعْدُمُ مِنْ مُعَادُمُ مُعَادُمُ مَعْدُمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مَنْ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعْدُمُ مُعَادُمُ مُعْمِيدُمُ مُعْلَمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعْدُمُ مُعَلِحُمُ مُعَادُمُ مُعَلِّمُ مُعْمُ مِعْدِمُ مُعَادُمُ مُعَادُمُ مُعْمُ مُعَادُمُ مُعْمُ مِعْدُمُ مُعْمُ مِعْدُمُ مُعْمُومُ مُعِمُومُ مُعْمُومُ مُومُ مُعْمُومُ مُعْمُ مُعْمُومُ مُعْمُومُ مُعْمُومُ مُعْمُومُ مُعِمُومُ مُعْمُومُ مُعْمُومُ مُعُمُومُ مُعُمُومُ مُعْمُومُ مُعُمُومُ مُعْمُ مُعُمُومُ

وَٱسۡتَغۡفِرُواۡرَبَّكُمۡ ثُمَّ تُوبُوۤاْ إِلَيْهِ إِنَّ رَبِّ
رَحِيمُ وَدُودٌ ۞

قَالُواْ يَشْعَيْبُ مَانَفْقَهُ كَثِيرًا مِّمَاتَقُولُ وَإِنَّالَنَرَىٰكَ فِينَاضَعِيفًا وَلَوْلَارَهُطُكَ لَرَجَمْنَكُ وَمَا أَنتَ عَلَيْنَابِعَزِيزٍ ﴿ اللَّهِ لَكُرُولُولِا لَهُ اللَّهِ لَكُرُولُولِا رَهُمُكَ

قَالَ يَكَفَوْمِ أَرَهْطِى أَعَنَّ عَلَيْكُم مِنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِتًا آلِتَ رَبِّ بِمَا تَغْمَلُونَ مُحِيطُ لَيْ

وَيَقَوْمِ أَعْمَلُواْ عَلَىٰ مَكَانَئِكُمْ إِنِّ عَلَمِلُّ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابُ يُغْزِيهِ وَمَنْ هُو كَاذِبُ وَٱرْتَقِبُواْ إِنِي مَعَكُمْ رَقِيبُ اللَّا اِنِي مَعَكُمْ رَقِيبُ اللَّا

وَلَمَّاجَاءَ أَمْرُنَا نَجَيَّنَنَا شُعَيْبًا وَٱلَّذِينَ ءَا مَنُواْ مَعَهُ. بِرَحْمَةِ مِنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْ فِي دِينرِهِمْ جَنِيمِينَ اللَّ

كَأَن لَّرْ يَغْنَوْ أَفِيمَ أَ أَلَا بُعْدُ الِمَدْيُنَ كُمَا بَعِدَتُ ثَكُمُودُ ﴿ اللَّهِ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مُذَا اللَّهُ مَا اللَّهُ مَنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّمُ اللَّهُ مِنْ اللَّا مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّالِمُ مِنْ اللَّهُ مِنْ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّالِمُلْمُ مِنْ ا

وَلَقَدُ أَرْسَلُنَا مُوسَىٰ بِتَايَنِيْنَا وَسُلْطَنِ مُّبِينٍ ١

<sup>(</sup>V.11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allâh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

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lessons, signs, revelations, etc.) and a manifest authority.

- 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.
- 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.
- 99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].
- 100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad صلى الله عليه رسلم); of them, some are (still) standing, and some have been (already) reaped.
- 101. We wronged them not, but they wronged themselves. So their âlihah (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.
- 102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe<sup>[1]</sup>.
- 103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

إِلَىٰ فِئْرِعَوْنَ وَمَلَإِيْهِ ۚ فَأَنَّبَعُوَ أَأْمَ فِرْعَوْنَ ۗ وَمَاۤ أَمۡرُ فِرْعَوْنَ بِرَشِيدٍ ۞

يَقَدُمُ قَوْمَهُ يَوْمَ ٱلْقِيكَ مَةِ فَأَوْرَدَهُمُ ٱلنَّارَّ وَبِنْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ۞

وَأُتْبِعُواْ فِي هَاذِهِ الْعَنَةُ وَيَوْمُ ٱلْقِيْمَةُ بِئْسَ ٱلرِّقَدُ ٱلْمَرْفُودُ ﴿

ذَلِكَ مِنْ أَنْبَآءِ ٱلْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْ أَنْبَآءِ ٱلْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْ اللهِ عَلَيْكَ مِنْهَا قَالَمِهُ وَحَصِيدٌ اللهِ عَلَيْهِ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَيْهُ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَي

وَمَاظَلَمْنَهُمْ وَلَكِن ظَلَمُواْ أَنفُسَهُمْ فَمَا أَغَنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِي يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَيْءِ لَمَا جَآءَ أَمْرُرَيِكُ وَمَازَادُوهُمْ غَيْرَ تَنْبِيبٍ الْ

وَكَذَالِكَ أَخَذُ رَبِكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِي طَالِمَةُ إِنَّا أَخَذَ ٱلْقُرَىٰ وَهِي طَالِمَةُ إِنَّا أَخَذَ ٱلْقُرَىٰ وَهِي طَالِمَةُ إِنَّا أَخَذَهُۥ أَلِيهُ مُثَادِيدُ الْأَنِيُ

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ ٱلْآخِرَةَ ذَلِكَ يَوْمٌ مَّشَهُودٌ لَكَ يَوْمٌ مَّشَهُودٌ اللَّ

<sup>[1] (</sup>V.11:102) Narrated Abu Mûsâ رضى الله عنه عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "Allâh gives respite to a Zâlim (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong: Verily, His Seizure is painful (and) severe." (Sahih Al-Bukhari, Vol.6, Hadith No.208).

104. And We delay it only for a term (already) fixed.

- 105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.
- 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.
- 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).
- 108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.
- 109. So be not in doubt (O Muhammad as to what these people (pagans صلى الله عليه وسلم and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.
- 110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Our'an).
- 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.
- 112. So stand (ask Allâh to make) you (Muhammad صلى الله عليه وسلم) firm and straight (on the religion of Islâmic Monotheism) as are commanded and those companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's Legal Limits). Verily, He is All-Seer of what you do.

وَمَا نُؤَخِرُهُۥ إِلَّا لِأَجَلِ مَعْدُودٍ ١

يَوْمَ يَأْتِ لَاتَكَلَّمُ نَفْشُ إِلَّا بِإِذْ نِهِ ۚ فَمِنْهُمْ شَقِيُّ وَسَعِيدٌ شَ

> فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَمُمْ فِيهَا زَفِيرُ وَشَهِيقُ ١

خُلِدِينَ فِيهَامَادَامَتِ ٱلسَّمَنُوَتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ إِنَّ رَبِّكَ فَعَالٌ لِّمَا يُرِيدُ

﴿ وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلْجِنَّةِ خَلِدِينَ فِيهَا مَادَامَتِ ٱلسَّمَنَوَتُ وَٱلْأَرْضُ إِلَّا مَاشَآءَ رَبُّكُ عَطَآةً غَيْرَ مَجِذُودِ ١

فَلاتَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَنَوُلآءٌ مَا يَعْبُدُونَ إِلَّاكُمَايَعْبُدُءَابَآؤُهُم مِّنقَبْلُ وَإِنَّالَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصِ إِنَّ اللَّهِ

وَلَقَدُ ءَاتَيْنَا مُوسَى ٱلْكِتَنَبَ فَٱخْتُلِفَ فِيهِ وَلُوْلَا كُلِمَةٌ سَبَقَتْ مِن زَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكِي مِنْهُ مُرِيبٍ ﴿

وَإِنَّ كُلًّا لَّمَا لَيُوفِينَهُمْ رَبُّكَ أَعْمَلُهُمَّ إِنَّهُ بِمَايَعْمَلُونَ خَبِيرٌ ١

فَأَسْتَقِمْ كُمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوّا إِنَّهُ بِمَاتَّعُ مَلُونَ بَصِيرٌ ١ 114. And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

115. And be patient; verily, Allâh wastes not the reward of the good-doers.

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners).

وَلَا تَرْكُنُوٓ أَإِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ وَمَالَكُمُ مِن دُونِ اللَّهِ مِنْ أَوْلِيآ ءَ ثُمَّ لَانُنَصَرُونَ شَ وَأَفِيهِ الصَّلَوْةَ طَرَفِي النَّهَارِ وَزُلِفَا مِنَ الْيَلِ إِنَّ الْحَسَنَتِ يُذْهِبْنَ السَّيِّعَاتِ ذَلِكَ ذِكْرَى لِلذَّكِرِينَ شَيْ

وَاصْبِرْ فَإِنَّ اللهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿
فَكُولًا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمُ أَوْلُوا بَقِيَةٍ
يَنْهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا
مِمَّنَ أَنْجَيْنَا مِنْهُمُ مُّ وَاتَّبَعَ الَّذِينَ
ظَلَمُوا مَا أَتْرِفُوا فِيهِ وَكَانُوا مُحْرِمِينَ

<sup>[1] (</sup>V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by 'Ali رضی الله عنه الله عنه وسلم on the authority of the Prophet صلی الله علیه وسلم .

Narrated 'Asim: I said to Anas, "Did Allah's Messenger صلى الله عليه وسلم make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allah, the angels, and all the people," Then Mûsâ bin Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (Sahih Al-Bukhari, Vol.9, Hadith No.409).

[2] (V.11:114):

<sup>(</sup>A) Narrated Ibn Mas'ûd رضى الله عنه. A man kissed a woman and then came to Allâh's Messenger صلى الله عليه وسلم and told him of that. So this Divine Revelation was revealed to the Prophet صلى الله عليه وسلم "And perform As-Salât (Iqâmat-as-Salât) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." (V.11:114). The man said, "Is this instruction for me only?" The Prophet صلى الله عليه وسلم said, "It is for all those of my followers who encounter a similar situation." (Sahih Al-Bukhari, Vol. 6, Hadith No: 209).

<sup>(</sup>B) Narrated Abu Dharr صلى الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم said to me: "(a) Be afraid of Allah and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This Hadith is quoted by At-Tirmidhi).

- 117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.
- 118. And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.
- 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that [1] did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."
- 120. And all that We relate to you (O Muhammad صلى الله عليه وسلم) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.
- 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).
- 122. And you wait! We (too) are waiting."
- 123. And to Allâh belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صلى الله عليه وسلم) and put your trust in Him. And your Lord is not unaware of what you (people) do."

وَمَاكَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ يِظُلِّمِ وَأَهْلُهُا مُصْلِحُونَ ١ وَلَوْشَاءَ رَبُّكَ لِحَعَلَ النَّاسَ أُمَّةً وَحِدَةً وَلَا مَزَالُونَ مُغَنِّلِفِينَ اللَّهُ

إِلَّا مَن رَّجِمَ رَبُّكُ وَلِذَالِكَ خَلَقَهُمُّ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّهُ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ شَ

وَكُلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَآءَ ٱلرُّسُلِ مَا نُتَيِّتُ بِهِ. فُوَادَكَ وَجَاءَكَ فِي هَاذِهِ ٱلْحَقُّ وَمَوْعِظُهُ وَذِكْرَىٰ لِلْمُؤْمِنِينَ إِنَّ

> وَقُل لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنَّا عَنِمِلُونَ ١

> > وَٱننظِرُوٓ أَإِنَّا مُننَظِرُونَ اللَّهُ

وَلِلَّهِ غَيْبُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُ, فَأَعْبُدُهُ وَتَوَكَّلُ عَلَيْهُ وَمَارَتُكِ بِغَيْفِلِ عَمَّاتَعُ مَلُونَ ١

<sup>[1] (</sup>V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضى الله عنهما, as quoted in Tafsir Qurtubi].

## Surat Yusuf [(Prophet) Joseph] XII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, laws, a guidance and a blessing).

- 2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.
- 3. We relate unto you (Muhammad ملى الله best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân).
- 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon I saw them prostrating themselves to me."
- 5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!
- 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
- 7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.



الله الزم الرحي

آبر الر

تِلْكَ ءَايَنَ ٱلْكِنَبِ ٱلْمُبِينِ ﴿

إِنَّا أَنْزَلْنَدُقُرْءَ الَّاعَرَبِيَّا لَّعَلَّكُمْ تَعْقِلُوك ٥

غَنُ نَقُصُّ عَلَيْكَ أَحْسَنَ أَلْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَنَذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِ عَلَيْهِ الْمِنَ ٱلْغَيْفِلِينَ ﴾ لَمِنَ ٱلْغَيْفِلِينَ ۞

إِذْقَالَ يُوسُفُ لِأَبِيهِ يَنَأَبَتِ إِنِّى رَأَيْتُ أَحَدَعَشَرَ كَوْتُكَا وَٱلشَّمْسُ وَٱلْقَمَرَ رَأَيْنُهُمْ لِي سَنجِدِينَ ﴾ كُوْكُبًا وَٱلشَّمْسُ وَٱلْقَمَرَ رَأَيْنُهُمْ لِي سَنجِدِينَ

قَالَ يَنبُنَى لَانَقْصُصْرُءْ يَاكَ عَلَى إِخْوَتِكَ فَيكِيدُواْ لَكَ كَيْدُواْ لَكَ كَيْدًا إِنَّ الشَّيْطَ نَ لِلْإِنسَنِ عَدُوًّ مُّبِيثُ (٥) لَكَ كَيْدًا إِنَّ الشَّيْطَ نَ لِلْإِنسَنِ عَدُوًّ مُّبِيثُ (٥)

وَكَذَالِكَ يَجْنَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِدُّ نِعْمَتَهُ, عَلَيْكَ وَعَلَى مَالِ يَعْقُوبَكُمَا آَتَمَ هَاعَلَىۤ آَبُویْك مِن فَبْلُ إِبْرَهِیمَ وَ إِسْمَقَ إِنَّ رَبَّكَ عَلِيمُ مُرَكِيمُ رُبُّ

﴿ لَقَدْكَانَ فِي يُوسُفَ وَ إِخْوَتِهِ عَ ايَنَتُ لِلسَّآبِلِينَ ﴿ لَيُ

- 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.
- 9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."
- 10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."
- 11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"
- 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
- 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."
- 14. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."
- 15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."
- 16. And they came to their father in the early part of the night weeping.
- 17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُ إِلَى آبِينَامِنَا وَنَعَنُ عُصْبَةً إِنَّ أَبَانَا لَغِي ضَلَالٍ مُبِينٍ ﴿

ٱقْنُلُواْ يُوسُفَ أَوِا طَرَحُوهُ أَرْضَا يَعْلُ لَكُمْ وَجَهُ أَبِيكُمْ وَتَكُونُواْ مِنْ بَعْدِهِ عَوْمًا صَلِحِينَ (١)

قَالَ قَآبِلُ مِنْهُمْ لَا نَقْنُلُواْ يُوسُفَ وَأَلْقُوهُ فِي غَينبَ قَالَ قَالَهُ وَأَلْقُوهُ فِي غَينبَ آلَمُ اللهُ يَارَةِ إِن كُنتُمْ فَاللهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ فِي فَاعْدُواْ مِنْ مَنْ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهُ اللهِ اللهُ عَلَيْ فَاعْدُواْ مِنْ فَاعْدُواْ مِنْ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ الللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

قَالُواْ يَتَأَبَانَا مَالَكَ لَاتَأْ مَنْنَاعَلَى يُوسُفَ وَإِنَّالَهُ، لَنَصِحُونَ ﴿ لَنَا لَهُ اللَّهُ اللَّ

> أَرْسِلْهُ مَعَنَاغَكَ الرَّتَعْ وَيَلْعَبْ وَإِنَّالَهُ، لَحَنفِظُونَ (أَنَّ)

قَالَ إِنِّى لِيَحْزُنُنِيَ أَن تَذْهَبُواْ بِدِءوَأَخَافُ أَن يَأْكُلُهُ ٱلذِّنْبُ وَأَنتُدْ عَنْهُ غَنفِلُونَ

قَالُواْلَيِنْ أَكَلَهُ ٱلذِّنْبُ وَنَحْنُ عُصْبَةً الدِّنْبُ وَنَحْنُ عُصْبَةً الْإِنَّا إِذًا لَكَخَلِيرُونَ ﴿ إِنَّا إِذًا لَكَخَلِيرُونَ ﴿ إِنَّا إِذًا لَكَخَلِيرُونَ ﴿ إِنَّا إِذًا لَكَخَلِيرُونَ ﴿ إِنَّا إِنَّا إِنَّا لِنَا إِنَّا الْمِنْ الْمُؤْلِقِيلُ

فَلَمَّاذَهَبُواْيِهِ وَأَجْمَعُواْ أَن يَجْعَلُوهُ فِي غَيْنَتِ ٱلْجُبُّ وَأَوْحَيْنَاۤ إِلَيْ هِلَّنَيِّتَنَهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَايَشْعُرُونَ (إِنَّ)

وَجَآءُو ٓ أَبَاهُمْ عِشَآءً يَبْكُونَ

قَالُواْ يَتَأَبَّانَاۤ إِنَّاذَهَبْنَا نَسْتَبِثُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَنعِنَا فَأَكَلَهُ ٱلذِّنْبُ وَمَاۤ أَنتَ بِمُؤْمِنِ لَنا وَلَوْكُنَّا صَدِقِينَ ﴿ اللَّهِ اللَّهِ الْكَاوَلُوْكُنَّا صَدِقِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ ا

- 18. And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe."
- 19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did.
- 20. And they sold him for a low price for a few Dirhams (i.e. for a few silver coins). And were of those who regarded him insignificant.
- 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.
- 22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the Muhsimun (doers of good - see the footnote of V.9:120).
- 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful."
- 24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and

وَجَآءُ وعَلَىٰ قَمِيصِهِ عَبِدَمِ كَذِبُ قَالَ بَلُ سَوَّلَتُ لَكُمْ أَنفُسُكُمْ أَمْراً فَصَبْرُ جَمِيلٌ وَاللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَاتَصِفُونَ ١

وَجَآءَتْ سَيَّارَةً فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَى دَلْوَهُمْ قَالَ كُشَرَىٰ هَٰذَاغُكُمُ وَأَسَرُوهُ بِضَعَةً وَٱللَّهُ عَلِيمُ بِمَايِعْمَلُونَ ١

> وَشَرَوْهُ بِثُمَنِ بَغْسِ دَرَاهِمَ مَعْدُودَةِ وَكَانُواْفِيهِ مِنَ ٱلرَّهِدِينَ ١

وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِصْرَ لِامْرَأَتِهِ ۗ إَكْرِمِي مَثْوَنَهُ عَسَى أَن يَنفَعَنَآ أَوْنَنَّخِذَهُۥوَلَدًا وَكَنَالِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَٱللَّهُ عَالِبُ عَلَىٰ أَمْرِهِ وَلَكِنَ أَكُنَّ أَكْنَاسِ لَا يَعْلَمُونَ شَ وَلَمَّابِلَغَ أَشُدَّهُ ، ءَاتَيْنَهُ حُكْمًا وَعِلْمَا وَكَذَلِكَ بَعْزى ٱلْمُحْسِنِينَ ١٩

وَرَوَدَتْهُ ٱلَّتِيهُوَ فِي بَيْتِهَاعَن نَفْسِهِ **، وَعَلَقَ**َتِ ٱلْأَبُوابَ وَقَالَتْ هَيْتَ لَكُ قَالَ مَعَاذَ ٱللَّهِ إِنَّهُ,رَيِّ أَحْسَنَ مَثْوَايٌ إِنَّهُ لَا يُفْلِحُ ٱلظَّالمُونَ ٢

وَلَقَدُهُمَّتْ بِيرِ وَهُمَّ بِهَالُؤلَا أَن رَّءَا بُرْهَانَ رَبِهِ : كَذَلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوَّءَ وَٱلْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ١ illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

- 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"
- 26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!
- 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"
- 28. So when he (her husband) saw his [(Yûsuf's (Joseph)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!
- 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."
- 30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."
- 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"
- 32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرُ وَأَلْفَيَا سَيِدَهَا لَدَا ٱلْبَابِ قَالَتْ مَاجَزَآءُ مَنْ أَرَادَ بِأَهْ لِكَ سُوَءً اإِلَّا أَن يُسْجَنَ أَوْعَذَابُ أَلِيدُ ۗ

قَالَ هِيَ رَوَدَتْنِي عَن نَفْسِيْ وَشَهِدَ شَاهِدُ مِّنْ أَهْلِهَ آإِن كَاكَ قَمِيصُهُ وَقُدَّ مِن قُبُلِ فَصَدَقَتْ وَهُوَمِنَ ٱلْكَذِينِ نَنْ ﴿

> وَإِنكَانَ قَمِيصُهُ قُدَّ مِن دُبُرِ فَكَذَبَتَ وَهُوَ مِنَ ٱلصَّندِقِينَ اللَّا

> فَلَمَّارَءَا قَمِيصَهُ.قُدَّمِن دُبُرِقَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ اللَّ

يُوسُفُ أَعْرِضْ عَنْ هَنذَاْ وَٱسْتَغْفِرِى لِذَنْبِكِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ الل

﴿ وَقَالَ نِسُوةٌ فِي الْمَدِينَةِ الْمُرَاتُ الْعَزِيزِ تُرَودُ فَكَهَاعَن نَفْسِةٍ - قَدْ شَغَفَهَا حُبَّا إِنَّالَارَ لَهَا فِي ضَلَالٍ مُبِينِ ﴿ اللَّهِ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَ أَرْسَلَتْ إِلَيْهِنَ وَأَعْتَدَتْ لَمُنَ مُتَكَنَاوَ التَّ كُلُ وَحِدةٍ مِنْهُنَ سِكِينَا وَقَالَتِ الْحُرُجُ عَلَيْهِنَ فَلَمَّا رَأَيْنَهُ وَأَكْبَرُنَهُ وَقَطَعْنَ أَيْدِ يَهُنَ وَقُلْنَ حَشَ لِلّهِ مَا هَنذَا بَشَرًا إِنْ هَنذَا إِلَا مَلَكُ كُرِيمُ الْآَيَ

قَالَتْ فَذَالِكُنَّ ٱلَّذِى لُمُتُنَّنِى فِيهِ وَلَقَدْ رَوَدنَّهُ عَن نَفْسِهِ - فَٱسْتَعْصَمُّ وَلَيِن لَمْ يَفْعَلْ مَآ ءَامُرُهُ لَيُسْجَنَنَ وَلَيَكُونَا مِنَ ٱلصَّنِعْرِينَ (اللَّهُ) cast into prison, and will be one of those who are disgraced."

- 33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."
- 34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.
- 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.
- 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."
- 37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kan'anyyûn of Egypt who were polytheists and used to worship sun and other false deities).
- 38. "And I have followed the religion of my fathers, "I" Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men

قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِيَ إِلَيْهِ وَ إِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنُ مِنَ ٱلْجَنِهِ لِينَ ﴿ ثَنَّى ﴾ مِنَ ٱلْجَنِهِ لِينَ ﴿ ثَنَّى ﴾

فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَلَّدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (اللَّهُ

ثُمَّ بَدَا لَمُم مِّنْ بَعْدِ مَا رَأَوْا ٱلْآينتِ لَيَسْجُنُ نَهُ. حَتَى حِينٍ (أَنَّ

وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَكِاتِ قَالَ أَحَدُهُ مَا إِنِّ ٱرْبَنِيَ أَعْصِرُ خَمْرًا وَقَالَ ٱلْآخَرُ إِنِّ أَرْبَنِيَ أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ ٱلطَّلْرُ مِنْ أَنْ نَبِئْنَا بِتَأْوِيلِةٍ ۚ إِنَّا نَرَبْكَ مِنَ ٱلْمُحْسِنِينَ ﴿

قَالَ لَا يَأْتِيكُمَا طَعَامٌّ تُرْزَقَانِهِ ﴿ لِلَّانَبَأَثُكُمَا بِتَأْوِيلِهِ ۚ فَإِلَّا نَبَأَثُكُمَا بِتَأْوِيلِهِ ۚ فَلَمَا مِمَّاعَلَمَنِي بِتَأْوِيلِهِ ۚ فَبْلُوا مِنْكُمَا مِمَّاعَلَمَنِي رَبِّ فَا فَرَدٍ لَا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِأَلْآخِرَةِ هُمْ كَنْفِرُونَ ﴿ لَا يُؤْمِنُونَ بِٱللَّهِ وَهُم كَنْفِرُونَ ﴿ لَا يُؤْمِنُونَ بِٱللَّهِ وَهُم كَنْفِرُونَ ﴿ لَيْكَا

وَٱتَبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَهِيمَ وَ إِسْحَقَ وَيَعْقُوبَ مَاكَانَ لَنَآ أَن نُشْرِكَ بِٱللّهِ مِن شَى ءٍ ذَالِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَكِنَّ أَكَثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿ اللَّهِ عَلَيْنَا مُعُونَ ﴿ اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا ال

<sup>&</sup>lt;sup>[1]</sup> (V.12:38) See the footnote of (V. 2:135).

thank not (i.e. they neither believe in Allâh, nor worship Him).

- 39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?
- 40. "You do not worship besides Him but only names which you have named (forged) you and your fathers for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.
- 41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
- 42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.
- 43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."
- 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."
- 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يَنصَدحِبِي ٱلسِّجْنِ ءَأَرْبَابُ مُّتَفَرِّقُونَ خَيْرُ أَمِ ٱللَّهُ ٱلْوَحِدُ ٱلْقَهَارُ شَ

مَاتَعْبُدُونَ مِن دُونِهِ اللّهَ أَسْمَاءً سَمَّيْتُمُوهَا أَسَّمُ وَءَابَا وَ كُم مَّا أَنزَلَ اللّهُ بَهَامِن سُلطَنِ إِنِ ٱلْحُكُمُ إِلّا لِلّهِ أَمَرَ أَلَا تَعْبُدُوۤ أَ إِلّاۤ إِيّاهُ ذَلِكَ ٱلدِّينُ ٱلْقَيْمُ وَلَكِنَ أَكَ مَرَ ٱلنَّاسِ لَا يَعْلَمُونَ إِنْ

يَصَخِبِي ٱلسِّجْنِ أَمَّا أَحَدُكُمَا فَيَسَقِى رَبَّهُ. خَمْرًا وَأَمَّا ٱلْآخَرُ فَيُصْلَبُ فَتَأْكُ لُ ٱلطَّيْرُ مِن رَّأْسِهِ - قُضِى ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْنَفْتِ يَانِ ﴿ اللَّهِ مِنْ رَأْسِهُ - قَضِى ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْنَفْتِ يَانِ ﴿ اللَّهِ

وَقَالَ لِلَّذِى ظُنَّ أَنَّهُ نَاجٍ مِّنْهُ مَا أَذْكُرْ فِ عِنْدَرَ بِكَ فَأَنْسَنْهُ ٱلشَّيْطَانُ ذِكْرَ رَبِهِ عَلَيْتَ فِي ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿

رَبِهِ عَلَيْتَ فِي ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿

وَقَالَ ٱلْمَلِكُ إِنِّ آرَىٰ سَبْعَ بَقَرَتِ سِمَانِ

عَاْ كُلُهُنَّ سَبْعُ عِجَافُ وَسَبْعَ سُلْبُكُتٍ

خُضْرِ وَأُخَرَ يَالِسَتِّ يَتَأَيُّهَا ٱلْمَلَأُ أَفَتُونِ
فِى رُءْ يَنَى إِن كُنتُ لِلرُّءْ يَا تَعْبُرُونَ ﴿
قَالُواۤ أَضَعَن مُ أَحْلَةٍ وَمَا غَنُ بِتَأْوِيلِ

قَالُواۤ أَضَعَن مُ أَحْلَةٍ وَمَا غَنْ بِتَأْوِيلِ

وَقَالَ ٱلَّذِى خَامِنُهُما وَادَّكَر بَعَدَ أُمَّةٍ

وَقَالَ ٱلَّذِى خَامِن إِنْ

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

Sûrah 12. Yûsuf

- 47. [(Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.
- 48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).
- 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."
- 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot."
- 51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."
- 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily! Allâh guides not the plot of the betrayers. [1]

يُوسُفُ أَيُّهَا ٱلصِّدِيقُ أَفْتِنَا فِي سَبْعِ بَقَرَتٍ سِمَانِ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْع سُنْبُكَتٍ خُضْرِ وَأُخَرَيَابِسَتِ لَعَلَى أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ١

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَاحَصَدَتُمْ فَذَرُوهُ في سُنْبُلِهِ وَإِلَّا قَلِيلًا مِتَانَأَ كُلُونَ ١

> ثُمَّ يَأْتِي مِنْ بَعْدِ ذَالِكَ سَبْعُ شِدَادُ يَأْ كُلْنَ مَاقَدَّمْتُمْ لَمُنَّ إِلَّا قَلِيلًا مِتَمَاتُحُصِنُونَ (١٠)

مُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامُّ فِيدٍ يُغَاثُ ٱلنَّاسُ وَفِيدٍ يعصرون

وَقَالَ ٱلْمَلِكُ ٱنْوُنِي بِهِ أَفْلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِكَ فَسَعُلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَ مَاخَطُبُكُنَّ إِذْ رَوَدتُّنَّ يُوسُفَعَن نَّفْسِهُ. قُلْبَ حَنْ لِلَّهِ مَاعَلِمْنَاعَلَيْهِ مِن سُوَّعٍ قَالَتِ ٱمْرَأْتُ ٱلْعَزِيزِ ٱلْكُنْ حَصْحَصَ ٱلْحَقِّ أَنَا رُودَيُّهُ عَن نَفْسِهِ ء وَإِنَّهُ لِمِنَ ٱلصَّندِقِينَ (إِنَّ ﴾

ذَلِكَ لِيَعْلَمَ أَنِي لَمَ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَابِنِينَ (١١)

<sup>&</sup>lt;sup>[1]</sup> (V.12:52)

a) Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so." (Sahih Al-Bukhari, Vol. 8, Hadith No. 196)

b) See the footnote of (V.4:145).

- 53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
- 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
- 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).
- 56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of Al-Muhsinûn (the doers - See good V.2:112).
- 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil by performing all kinds of deeds and righteous good deeds).
- 58. And Yûsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.
- 59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?
- 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

﴿ وَمَاۤ أُمِرَى نَفْسِي إِنَّ ٱلنَّفْسَ لَأَمَّارَةُ ۖ إِالسُّوءِ ٳڶۜڒڡؘٵۯڿؚڡؘۯڽ۪ۜڹۧ۠ٳۏۜۯڣ۪ۼؘڣٛۅۜڒڗڿؠٞ۞

وَقَالَ ٱلْمَلِكُ ٱتَّنُونِي بِدِء أَسْتَخْلِصْهُ لِنَفْسِيُّ فَلَمَّا كُلُّمَهُ، قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينُ أَمِينٌ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

قَالَ ٱجْعَلِّنِي عَلَىٰ خَزَآبِنِ ٱلْأَرْضِّ إِنِّي حَفِيظٌ عَلِيمٌ ﴿ فَا

وَكَذَالِكَ مَكَّنَا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَشَاءُ وَلَانُضِيعُ أَجْرَالْمُحْسِنِينَ ١

> وَلَأَجُرُ ٱلْأَخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُواْ وَكَانُواْ يَنْقُونَ ١

وَجَاءَ إِخْوَةُ نُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ ﴿

وَلَمَّاجَهَّزَهُم بِحَهَازِهِمْ قَالَٱتْنُونِياً خِلَّكُم مِنْ أَبِيكُمْ أَلَا تَرَوْكَ أَنِيٓ أُوفِي ٱلْكَيْلَ وَأَنَا حَثْرُ ٱلْمُنزِلِينَ ١

> فَإِن لَّمْ تَأْتُونِيهِ عَلَّاكَيْلَ لَكُمْ عِندِى وَلَائِفُ رَبُونِ ١

- 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."
- 62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.
- 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."
- 64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."
- 65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."
- 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."
- 67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In

قَالُواْسَنُزُودُ عَنْهُ أَبَاهُ وَإِنَّا لَفَنعِلُونَ شَ

وَقَالَ لِفِنْيَئِنِهِ ٱجْعَلُواْ بِضَعْنَهُمْ فِي رِحَالِمِمْ لَعَلَّهُمْ يَعْرِفُونَهُ آإِذَا ٱنقَـكَبُواْ إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿ إِلَىٰ أَهْلِهِمْ

فَلَمَّارَجَعُوٓاْ إِلَىٰٓ أَبِيهِمْ قَالُواْ يَتَأَبَانَا مُنِعَ مِنَّا ٱلْكَيْـُلُ فَأَرْسِـلْ مَعَنَـاۤ أَخَـانَانَكَــُتَلْ وَإِنَّالَهُۥلَحَافِظُونَ ۞

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّاكَمَ اَ أَمِنتُكُمْ عَلَىٰ اَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرُ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِينَ ﴿

وَلَمَّافَتَحُواْ مَتَعَهُمْ وَجَدُواْ بِضَعَتَهُمْ رُدَّتَ إِلَيْهِمْ قَالُواْ يَثَأَبَّانَا مَانَبْغِي هَلَدِهِ - بِضَعَنُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْ دَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ۞

قَالَ لَنَّ أُرْسِلَهُ, مَعَكُمْ حَتَى تُؤْتُونِ مَوْثِقًا مِنَ ٱللهِ لَتَأْنُنَي بِهِ عَإِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا عَاتَوْهُ مَوْثِقَهُمْ وَقَالَ ٱللَّهُ عَلَى مَا نَقُولُ وَكِلُ اللَّهُ

وَقَالَ يَنَبِينَ لَا تَذْخُلُواْ مِنْ بَابٍ وَحِدٍ وَٱدْخُلُواْ مِنْ أَبُوَابٍ مُّتَفَرِّقَةٍ وَمَآ أُغْنِي عَنكُم مِّنَ اللَّهِ مِن شَيْءً إِنِ ٱلْحُكُمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ Him, I put my trust and let all those that trust, put their trust in Him."[1]

- 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.
- 69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily!I am your brother, so grieve not for what they used to do."
- 70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried:

فَلْيَتُوكِّلُ ٱلْمُتَوَكِّلُونَ اللهُ

وَلَمَّادَخُلُواْ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّاكَاتَ

يُغْنِى عَنْهُ مِ مِّنَ ٱللَّهِ مِن شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ

يَغْفُوبَ قَضَلْهَ أُوَإِنَّهُ أَلَدُّو عِلْمِ لِمَا عَلَّمْنَكُ

وَلَيْكِنَّ أَكْ مُ لَنَّاسِ لَا يَعْلَمُونَ الْإِلَىٰ

وَلَمَّادَخُلُواْ عَلَىٰ يُوسُفَ ءَاوَى إِلَيْهِ أَخَاةً قَالَ إِنِّ أَنَاْ أَخُوكَ فَلَا تَبْتَ بِسْ بِمَاكَانُواْ يَعْمَلُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْكَانُواْ

فَلَمَّاجَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنُ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسُوقُونَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V. 12:67).

a) Narrated Ibn 'Abbâs صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم said, "Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise *Ar-Ruqyah*\* and do not see an evil omen in things, and put their trust in their Lord." (Sahih Al-Bukhari, Vol. 8, Hadith No. 479)

<sup>\*</sup> Ar-Ruqyah: See the glossary.

b) Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allah is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allâh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.' (Sahih Al-Bukhari, Vol.3, Hadith No.488B).

"O you (in) the caravan! Surely, you are thieves!"

- 71. They, turning towards them, said: "What is it that you have lost?"
- 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."
- 73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"
- 74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."
- 75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong-doers)!"
- 76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).
- 77. They [(Yûsuf's (Joseph) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!"

قَالُواْ وَأَقْبَلُواْ عَلَيْهِم مَّاذَا تَفْقِدُونَ شَيَّ

قَالُواْ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَنجَآءَ بِهِ عِمْلُ بَعِيرِ وَأَنَاْبِهِ ، زَعِيمٌ إِنَّ

> قَالُواْ تَاللَّهِ لَقَدْ عَلِمْتُ مِ مَاجِئْنَا لِنُفْسِدَ فِي ٱلْأَرْضِ وَمَا كُنَّاسَ رِقِينَ (سُ

فَالُواْفَمَاجَزَوُهُ وَإِن كُنتُمْ كَندُينَ

قَالُواْجَزَّوُهُۥ مَن وُجِدَ فِي رَحْلِهِ عَهُوَجَزَّ وُهُۥكَذَلِكَ نَعْزى ٱلظَّالِمِينَ ١

فَبَدَأَيِأُوْعِيَتِهِمْ قَبْلُ وِعَآءِ أُخِيهِثُمَّ ٱسْتَخْرَجَهَا مِن وعَآءِ أَخِيهُ كُذَالِكَ كِذَنَا لِيُوسُفُ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينَ ٱلْمَاكِ إِلَّا أَن يَشَاءَ ٱللَّهُ نَرْفَعُ دَرَجَنتِ مَّن نَّشَآءُ وَفَوْقَ كُلِّ ذِى عِلْمِ عَلِيهُ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

الْوَاإِن يَسْرِقُ فَقَدْسَرَقَ أَخُرُلُهُ مِن قَبُلُ فَأَسَرَهَا يُوسُفُ فِي نَفْسِهِ . وَلَمْ يُبْدِهَا لَهُمْ وَقَالَ أَنتُمْ شَرُّمَّكَ أَنَّا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muhsinûn (good-doers — see the footnote of V.9:120)."

- 79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrong-doers)."
- 80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.
- 81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!
- 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."
- 83. He [Ya'qûb (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is All-Knowing, All-Wise."
- 84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
- 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you

قَالُواْيَا يُهَا ٱلْعَزِيرُ إِنَّ لَهُ وَأَبَّا شَيْخًا كَبِيرًا فَخُذْ أَحَدُنَا مَكَانَهُ وَإِنَّا ذَرَنكُ مِنَ ٱلْمُحْسِنِينَ ﴿

قَالَ مَعَاذَ اللَّهِ أَن نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَعَنَا عِندَهُ وَإِنَّا إِذَا لَّظَيٰلِمُونَ إِنَّا إِذَا لَّظَيٰلِمُونَ إِنَّا

فَلَمَّا ٱسْتَيْنَسُواْ مِنْـهُ خَـكَصُواْ نِجَيَّـا ۚ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُواْ أَنْ أَبَاكُمْ قَدْأَخَذَ عَلَيْكُمْ مَّوْثِقًا مِنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّى يَأْذَنَ لِيٓ أَبِي أَوْيَعْكُمُ ٱللَّهُ إِلَّى وَهُوَخَيْرُ ٱلْحَكِمِينَ ١

ٱرْجِعُوٓ أَإِلَىٰٓ أَبِيكُمْ فَقُولُواْ يَكَأَبَاناۤ إِنَ ٱبْنَكَ سَرَقَ وَمَاشَهِ ذَنَآ إِلَّا بِمَاعَلِمْنَا وَمَاكُنَّا لِلْغَيْبِ حَنفِظِينَ اللهُ

وَسَنَلُ ٱلْقَرْبِيَةُ ٱلَّتِي كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِيَّ أَقْبَلْنَا فهَ وَإِنَّا لَصَادِقُونَ ١

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبِرُ جَمِيكً عَسَى ٱللَّهُ أَن يَأْتِينِي بِهِ مُرجَيعًا إِنَّهُ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ اللهِ

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَتَأْسَفَىٰعَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوكَظِيمٌ ١

قَالُواْ تَاللَّهِ تَفْتَوُاْ تَذْكُرُ نُوسُفَ حَتَّى،

become weak with old age, or until you be of the dead."

- 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.
- 87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve."
- 88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."
- 89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"
- 90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost."
- 91. They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners."
- 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy! [1]

تَكُونَ حَرَضًا أَوْتَكُونَ مِن ٱلْهَالِكِينَ ١ فَالَ إِنَّمَآ أَشَكُواْ بَنِّي وَحُزْنِيٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنُ ٱللَّهِ مَا لَا تَعْلَمُونَ ١

ينبنى أذهبوا فتحسكوامن يؤسف وآخيه ولا تَأْيْنَسُواْ مِن زَوْج ٱللَّهِ إِنَّهُ لَا يَأْيُنَسُ مِن زَوْج ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَنفِرُونَ اللَّهُ

فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يَتَأَيُّهَا ٱلْعَزِرُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَحِثْنَا بِبِضَاعَةٍ مُّزْجَنَةٍ فَأُوْفِ لَنَا ٱلْكَيْلُ وَتَصَدَّقْ عَلَيْنَأَّ إِنَّ اللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

> قَالَ هَلْ عَلِمْتُم مَّافَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُ مُ جَنهِ لُونَ ١

قَالُواْ أَءِ نَكَ لَأَنتَ بُوسُفُ قَالَ أَنَا بُوسُفُ وَهَٰذَاۤ أَخِيُّ قَدْمَتِ ٱللَّهُ عَلَيْنَآ ۚ إِنَّهُۥمَن يَتَّق وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ١

> قَالُواْتَ اللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَ إِن كُنَّا لَخُطِينَ ١

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمُ يَغْفِرُ ٱللَّهُ لَكُمُّ وَهُوَ أَرْحُهُ ٱلرَّحِمِينَ

صلى الله عليه وسلم heard Allâh's Messenger رضى الله عنه heard Allâh's Messenger صلى الله عليه وسلم saying, "Verily Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had

- 93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."
- 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."
- 95. They said: "By Allâh! Certainly, you are in your old error."
- 96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not."
- 97. They said: "O our father! Ask Forgiveness (from Allâh) for our sins, indeed we have been sinners."
- 98. He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."
- 99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."
- 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers.

آذْ هَـ بُواْ بِقَمِيصِي هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجُدِأَى يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ

وَكَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ الْبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَّ لَوْلَآأَن تُفَيِّدُونِ ﴿

قَالُواْ تَأْلَاهِ إِنَّكَ لَفِي ضَلَالِكَ ٱلْقَدِيمِ (١٠)

فَلَمَّا أَن جَاءَ ٱلْبَشِيرُ أَلْقَىنهُ عَلَىٰ وَجْهِهِ عِ عَارُتَدَّ بَصِيرًا قَالَ أَلَمَ أَقُل لَكُمْ إِنِّ أَعْلَمُ مِنَ ٱللَّهِ

> قَالُواْ يَتَأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُويَنَاۤ إِنَّا كُنَّا خَطِينَ ١

قَالَسَ فَ أَسْتَغْفِرُ لَكُمْ رَبِّيَّ إِنَّهُ هُوَٱلْغَفُورُ

فَكَمَّا دَخَلُواْ عَلَى يُوسُفَ ءَاوَىۤ إِلَيْهِ أَبُونِهِ وَقَالَ أَدْخُلُواْ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿ إِنَّ اللَّهُ المِّنِينَ ﴿ إِنَّ اللَّهُ

وَرَفَعَ أَبُونِهِ عَلَى ٱلْعَرْشِ وَخَرُواْ لَهُ سُجَداً وَقَالَ يَكَأَبَتِ هَإِذَا تَأْوِيلُ رُءَينَى مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِيٓ إِذْ أَخْرَجَنِي مِنَ ٱلسِّجْنِ وَجَآءَ بِكُمْ مِنَ ٱلْبَدْوِ مِنْ بَعْدِ أَن نَّزَعَ ٱلشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَقِتْ إِنَّ رَبِّي لَطِيفُ لِّمَا يَشَاَّهُ إِنَّهُ مُوَالْعَلِيمُ الْعَكِيمُ ١

a disbeliever known of all the mercy which is in the Hands of Allah, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allah, he would not have considered himself safe from the Hell-fire." (Sahih Al-Bukhari, Vol.8, Hadith No.476).

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Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.

- 101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my Walî (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."
- 102. That is of the news of the Ghaib (Unseen) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not (present) with them when they arranged their plan together, and (while) they were plotting.
- 103. And most of mankind will not believe even if you desire it eagerly.
- 104. And no reward you (O Muhammad ask of them (those who deny your Prophethood) for it; it (the Qur'an) is no less than a Reminder and an advice unto the 'Âlamîn (men and jinn).
- 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.
- 106. And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See verse 6:121].
- 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
- 108. Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism)

الله رَبِّ قَدْ ءَاتَيْتَني مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِي مِن الْمُلْكِ وَعَلَّمْتَنِي مِن تَأُوىلُ ٱلْأَحَادِيثُ فَاطِرَ ٱلسَّمَوَتِ وَٱلْأَرْضِ أَنَتَ وَلِيِّ عِي ٱلدُّنْيَا وَٱلْآخِرَةِ مَّوَفَّني مُسْلِمًا وَأَلْحِقْني بِٱلصَّلِحِينَ اللَّهُ

ذَالِكَ مِنْ أَنْهَا إِهَ ٱلْغَيْبِ نُوجِيهِ إِلَيْكُ وَمَاكُنتَ لَدَيْهِمْ إِذْ أَجْمَعُواْ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ اللَّهِ

> وَمَا أَكُنُ النَّاسِ وَلُوْحَرَضْتَ بِمُؤْمِنِينَ ﴿ وَمَاتَسْنَاكُهُمْ عَلَيْهِ مِنْ أَجْرٌ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ الْ

وَكَأَيِّن مِّنْ ءَايَةٍ فِ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَمُرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ١ وَمَا يُؤْمِنُ أَكْثُرُهُم بِٱللَّهِ إِلَّا وَهُم ثُمُّتْرِكُونَ ۞

أَفَأُمِنُوا أَن تَأْتِيهُمْ غَنْشِيةٌ مِّنْ عَذَابِ اللَّهِ أَوْتَأْتِيهُمْ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ اللَّهِ

قُلْ هَاذِهِ عَسَبِيلِي أَدْعُوٓ أَإِلَى ٱللَّهِ عَلَى بَصِيرَةٍ

with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."

109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of and a detailed explanation everything and a guide and a Mercy for the people who believe. [1]

أَنَا وَمَنِ أَتَّبَعَنِي وَيُعْبَحَنَ ٱللَّهِ وَمَآ أَنَاْمِنَ ٱلْمُشْرِكِينَ ﴿

وَمَآأَرُسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُوحِيٓ إِلَيْهِم مِنْ أَهْلِ ٱلْقُرِيِّ أَفَالَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَكَاتَ عَنقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمَّ <u>وَلَدَارُ ٱلْآخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْأُ</u> أَفَلَا تَعْقِلُونَ الثَالَا

حَتَى إِذَا ٱسْتَنْسَ ٱلرُّسُلُ وَظَنُّواْ أَنَّهُمْ قَدْ إِذَا ٱسْتَنْسَ ٱلرُّسُلُ وَظَنُّواْ أَنَّهُمْ فَدُنَا فَنُجِّى مَن نَّشَاآةً وَلَا يُرَدُّ بَأْسُنَاعَن ٱلْقَوْمِ ٱلْمُجْمِينَ ١

لَقَدْكَاكَ فِي قَصَصِهِمْ عِبْرَةٌ لِأَوْلِي ٱلْأَلْبَابِ مَاكَانَ حَدِيثًا يُفْتَرَك وَلَكِن تَصْدِيقَ ٱلَّذِي بَنْنَ يَكَدُيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدَى وَرَحْمَةً لِقَوْمِ نُوْمِنُونَ إِنَّ ا

<sup>&</sup>lt;sup>[1]</sup> (V.12:111) See the footnote of V.6:125.

## Sarat Ar-Ra'd (The Thunder) XIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm-Râ.

[These letters are one of the miracles of the Qur'an; and none but Allah (Alone) knows their meanings].

These are the Verses of the Book (the Qur'an), and that which has been revealed unto you (Muhammad صلى الله عليه وسلم) from your Lord is the truth, but most men believe not.

- 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.
- 3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnaîn (two in pairs may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for people who reflect.
- 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayât (proofs, evidences, lessons, signs) for the people who understand.



بنسسي ألله ألخ والزيكي

المر

تِلْكَ اَيَّتُ ٱلْكِنَّبِّ وَٱلَّذِى أَنْزِلَ إِلَيْكَ مِن زَيِكَ ٱلْحَقُّ وَلَكِنَ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ٢

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَوَ تِ بِغَيْرِ عَمَدِ تَرَوْنَهَ أَثُمَّ ٱسْتَوَىٰ عَلَىٰ لَعْرُشِ وَسَخَرَ ٱلشَّمْسَ وَٱلْقَمَرُ كُلُّ يَجْرِى لِأَجَلِ مُسَمَّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْآينتِ لَعَلَكُم بِلِقَاءِ رَبِكُمْ تُوقِتْ وُنَ لَنِ

وَهُوَا لَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَسِى وَأَنْهَ رَلَّ وَمِن كُلِّ ٱلثَّمَرَ تِجَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارُّ إِنَّ فِى ذَالِكَ لَآينَتِ لِقَوْمِ يَتَفَكَّرُونَ ﴿ ﴾ ٱلنَّهَارُّ إِنَّ فِى ذَالِكَ لَآينَتِ لِقَوْمِ يَتَفَكَّرُونَ ﴿ ﴾

وَفِ ٱلْأَرْضِ قِطَعٌ مُّتَجَوِرَتُ وَجَنَّتُ مِّنْ أَعْنَبِ وَزَرَّعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُصِنْوَانِ يُسْقَى بِمَآءِ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضِ فِي ٱلْأُكُلُ إِنَّ فِي ذَلِكَ لَآيَنتِ لِقَوْمِ يَعْقِلُونَ ﴾

- وسلم) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein.
- 6. They ask you to hasten the evil before while (many) the good, exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.
- 7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.
- 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.
- 9. All-Knower of the Unseen and the seen. the Most Great, the Most High.
- 10. It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day.
- 11. For him (each person), there are angels in succession, before and behind him. 11 They guard him by the Command of Allâh. Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there

﴿ وَإِن تَعْجَبُ فَعَجَبُ قَوْلُهُمُ أَءِ ذَا كُنَّا تُرَّبًّا أَءِنَا لَفِي خَلْقِ جَدِيدٌ أُوْلَيْهِكَ ٱلَّذِينَ كَفَرُواْ بِرَبِّمْ وَأُولَتِكَ ٱلْأَغْلَالُ فِيٓ أَعْنَاقِهِمٌّ وَأُولَتِكَ أَصْعَابُ ٱلنَّارِّهُمْ فَهَاخَلِدُونَ (١)

وَيَسْتَعْجِلُونَكَ بِٱلسَّيِتَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِ مُ ٱلْمَثُلَاثُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمَّ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ١

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوَلآ أَنْزِلَ عَلَيْهِ ءَايَةٌ مِن زَيِّهِ ۚ إِنَّمَآ أَنتَ مُنذِرُّ وَلكُلۡ قَوْمِ هَادٍ ﴿ اللَّهُ ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أَنْنَى وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَاتَزْدَادُ وَكُلُ شَيْءٍ عِندَهُ بِمِقْدَارِهِ

عَنامُ ٱلْغَيْبِ وَٱلشَّهَدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ١ سَوَآةُ مِنكُمْ مِّنْ أَسَرَّ ٱلْقَوْلَ وَمَنجَهَ رَبِهِ -وَمَنْ هُوَمُسْتَخْفِ بِٱلَّيْلِ وَسَارِبٌ بِٱلنَّهَارِ ١

لَهُ,مُعَقّبَتُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ عَكُفُظُونَهُ, مِنْ أَمْرِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِمُ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمِ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَالَهُم مِّن دُونِهِ مِن وَالِ شَ

<sup>&</sup>lt;sup>[1]</sup> (V.13:11) See the footnote (B) of (V.6:61).

can be no turning back of it, and they will find besides Him no protector.

- **12.** It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).
- 13. And Ar-Ra'd [1] (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.
- 14. For Him (Allah, Alone) is the Word of none has the right to be Truth (i.e. worshipped but Allah). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).
- 15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.
- 16. Say (O Muhammad صلى الله عليه وسلم): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) Auliyâ' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

هُوَٱلَّذِى يُريكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَنُسْمِيُ ٱلسَّحَابَ ٱلنِّقَالَ إِنَّا

وَيُسَيِّحُ ٱلرَّعْدُ بِحَمْدِهِ، وَٱلْمَكَيْكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ ٱلصَّوَعِقَ فَيُصِيبُ بِهَامَن يَشَاءُ وَهُمْ يُجَدِلُونَ فِي ٱللَّهِ وَهُوَسَدِيدُ ٱلْمِحَالِ ١

لَهُ, دَعْوَةُ ٱلْخَتُّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِ عَلَا يَسْتَجِبُونَ لَهُ مِبْتَى ؛ إِلَّا كَبُنْسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبَلُغَ فَاهُ وَمَا هُوَ بِيْلِغِهُ ءُومَادُعَآءُ ٱلْكَفِرِينَ إِلَّا فِي ضَلَالِ ﴿ إِلَّا فِي ضَلَالِ إِنَّا

> وَيَبْدِيسَجُدُ مَن فِي ٱلسَّمَاوَتِ وَٱلْأَرْضِ طَوْعَا وَكُرْهَا وَظِلَالُهُم بِٱلْعُدُوِ وَٱلْأَصَالِ الشَّالِي اللَّهِ اللَّهِ الْعُدُودِ وَٱلْأَصَالِ الله الله

قُلُ مَن زَّبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ قُلُ أَفَا تَخَذَتُم مِّن دُونِهِۦٓ أَوۡلِيٓٓاءَ لَايۡمَلِكُونَ لِأَنۡفُسِهِمۡ نَفۡعًا وَلَاضَرَّا قُلْ هَلْ يَسْتَوى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوى ٱلظُّ لُمَنَتُ وَالنُّورُ أَمْ جَعَلُواْ لِلَّهِ شُرَكًا ۚ خَلَقُواْ كَخَلْقِهِ. فَتَشْبُهُ ٱلْخَافَ عَلَيْهِمْ قُلُ اللَّهُ خَالِقٌ كُلِّ شَيْءٍ وَهُوَ ٱلْوَحِدُ ٱلْقَقَدُ إِنَّ

<sup>&</sup>lt;sup>[1]</sup> (V.13:13) *Ar-Ra'd*: It is said that he is the angel in charge of clouds and he drives them as ordered by Allâh, and he glorifies His Praises. (*Tafsîr Al-Qurtubî*).

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood[1]. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

Sûrah 13. Ar-Ra'd

- 18. For those who answered their Lord's Call [believed in the Oneness of Allâh and ملى الله followed His Messenger Muhammad i.e. Islâmic Monotheism] is Al-Husnâ (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad صلى الله عليه وسلم), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest. [2]
- 19. Shall he then who knows that what has صلى الله been revealed unto you (O Muhammad عليه وسلم) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.
- **20.** Those who fulfil the Covenant of Allah and break not the *Mîthâq* (bond, treaty, covenant).
- 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌ بُقَدَرِهَا فَأَحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّاسِيّاً وَمِمّايُو قِدُونَ عَلَيْهِ فِٱلنَّارِ ٱبْتِغَآءَحِلْيَةٍ أَوْمَتَنِعِ زَبَدُ مِّثُلُّهُۥكَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقِّ وَٱلْبَطِلُّ فَأَمَّا ٱلزَّبَدُ فَلَذْ هَبُ جُفَاَّةً وَأَمَّامَا يَنفَعُ ٱلنَّاسَ فَيَمَكُنُ فِي ٱلْأَرْضِ كَذَلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ شَ

لِلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهِمُ ٱلْحُسْنَىٰ وَٱلَّذِينَ لَمْ يَسْتَجِيبُواْ لَهُ لُوَأَتَ لَهُم مَّافِي ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُ,مَعَهُ لَافْتَدَوْا بِهِ الْمُؤْلَيِكَ لَهُمْ سُوَّهُ ٱلْحِسَابِ وَمَأْوَنِهُمْ جَهَنَّمُ وَبِثْسَ ٱلْمِهَادُ اللَّهُ

﴿ أَفَهَن يَعْلَمُ أَنَّمَا أَنُولَ إِلَيْكَ مِن زَّيِّكَ ٱلْحَقُّ كُمَّنْ هُ أَعْمَى ﴿ أَمَّا لَلَّاكُم أُولُوا الْأَلْبَبِ ١

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنْقُضُونَ ٱلْمِيثَاقَ ﴿ اللَّهِ وَلَا يَنْقُضُونَ ٱلْمِيثَاقَ

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَغْشُونَ رَبُّهُمْ وَيَخَافُونَ سُوءَ ٱلْحِسَابِ

<sup>&</sup>lt;sup>[1]</sup> (V.13:17) See the footnote (A) of (V.9:119). <sup>[2]</sup> (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

has forbidden and perform all kinds of good deeds which Allâh has ordained).

- 22. And those who remain patient, seeking their Lord's Countenance, perform As-Salât (Iqâmat-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.
- 23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):
- 24. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"
- 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)<sup>[1]</sup>.
- 26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.
- 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad ملي الله عليه وسلم) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."
- 28. Those who believed (in the Oneness of Allâh Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh:

وَٱلَّذِينَ صَبَرُوا ٱبْتِغَاءَ وَجَدِرَبِهِمْ وَأَقَامُوا ٱلصَّلَوةَ وَأَنفَقُواْ مِمَّارَزَقَنْهُمْ سِرَّا وَعَلَانِينَةُ وَيَدْرَءُ ونَ بِٱلْحَسَنَةِ ٱلسَّيِئَةَ أُوْلَئِيكَ لَمُمْ عُقْبَى ٱلدَّارِ (اللَّهُ)

جَنَّتُ عَدْنِ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآيِهِمْ وَأَزْوَجِهِمْ وَذُرِيَّتِهِمْ وَٱلْمَلَتِيكَةُ يَدْخُلُونَ عَلَيْهِم مِن كُلِّ بَابِ (الله

سَلَنُمُ عَلَيْكُم بِمَاصَبُرْتُمُ فَيَعْمَ عُقْبَى ٱلدَّادِ اللَّهِ

ٱللَّهُ يَبُسُطُ ٱلرِّزْقَ لِمَن يَشَآهُ وَيَقْدِزُ وَفَرِحُوا بِٱلْحَيَوْةِ اللَّهُ مَنَاعُ اللَّهُ مَنْ مَنْعُ اللَّهُ مَنَاعُ اللَّهُ مَنَاعُ اللَّهُ مَنَاعُ اللَّهُ مَنَاعُ اللَّهُ مَنَاعُ اللَّهُ مَنَاعُ اللَّهُ مِنْ اللَّهُ مَنَاعُ اللَّهُ مِنْ اللَّهُ مَنَاعُ اللَّهُ مَنَاعُ اللَّهُ مَنَاعُ اللَّهُ مِنْ اللللَّهُ مِنْ اللَّهُ مِنْ اللللْمُ اللَّهُ مِنْ اللْمُعُمُ مِنْ اللْمُعُمُ مِنْ اللْمُعُمُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنَامُ مُنْ اللْمُعُمُ مِنَامُ مُنَامُ مُنْ مُنْ الْمُعُمُ مُنْ الْمُعُمُ مُنْ اللَّهُ مِل

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوْلَآ أُنزِلَ عَلَيْهِ عَايَةً مِّن رَّبِهِ عُ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآ ءُ وَيَهْدِيۤ إِلَيْهِ مَنْ أَنَابَ ﴿ اللَّهُ عَلَيْهُ لَمُ اللَّهُ عَلَيْهِ مِنْ أَنَابَ ﴿ اللَّهُ اللَّهُ عَلَيْهِ مِنْ أَنَابَ إِلَيْهِ

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَيْنُ قُلُوبُهُم بِذِكْرِ ٱللَّهِ اللَّهِ الْمَائِنُ الْقُلُوبُ اللَّهِ اللهِ تَطْمَيِنُ ٱلْقُلُوبُ اللهِ

<sup>&</sup>lt;sup>[1]</sup> (V.13:25) See the footnote of (V.2:27).

verily, in the remembrance of Allah do hearts find rest<sup>[1]</sup>.

- 29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, Tûbâ (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.
- **30.** Thus have We sent **(O**) you Muhammad صلى الله عليه وسلم) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."
- 31. And if there had been a Our'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their

ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنْتِ طُويَيْ لَهُمْ وَحُسْنُ مَنَابِ ١

كَذَالِكَ أَرْسَلُنَكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمُّ لِّتَتَلُواْ عَلَيْهِمُ ٱلَّذِيّ أَوْحَيْنَاۤ إِلَيْكَ وَهُمْ يَكُفُرُونَ بٱلرَّحْمَنْ قُلْهُوَرَبِّ لَآ إِلَهُ إِلَّاهُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ شَ

وَلَوْأَنَّ قُرْءَانًا شُيِّرَتْ بِهِ ٱلْحِبَالُ أَوْقُطِّعَتْ بِهِٱلْأَرْضُأَوْكُلِمَ بِهِٱلْمَوْتَنَّ بَلِيِّلَهِٱلْأَمْرُجَمِيعًاۗ أَفَلَمْ يَاْيُعَسِ ٱلَّذِينَ ءَامَنُوٓ إِ أَن لَّوْيَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَجَمِيعَأُ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَاصَنَعُواْ قَارِعَةُ أَوْتَحُلُّ قَرِيبًا مِن دَارِهِمْ حَتَىٰ يَأْتِي وَعُدُ اللَّهُ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (١)

<sup>[1] (</sup>V.13:28) The superiority of *Dhikr Allâh* ذكرالة [remembering Allâh (i.e. glorifying and praising Him.)]

a) Narrated Abu Mûsâ صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (Sahih Al-Bukhari, Vol.8, Hadith No.416).

b) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Whoever says, Subhân Allâhi wa bihamdihi, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (Sahih Al-Bukhari, Vol.8, Hadith No.414).

c) Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "Whoever says: Lâ ilâha illallâhu wahdahû lâ sharîka lahû, lahul-mulku wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr,\* one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (Sahih Al-Bukhari, Vol.8, Hadith No.412).

<sup>\*</sup>None has the right to be worshipped but Allah (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

- (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.
- 32. And indeed (many) Messengers were mocked at before you (O Muhammad صلى الله الله ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!
- 33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fairseeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.
- 34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no Wâq (defender or protector) against Allâh.
- 35. The description of the Paradise which the *Muttaqûn* (the pious See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)
- 36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad صلى الله عليه وسلم): "I am commanded

وَلَقَدِٱسْتُهُ زِئَ بِرُسُلِ مِن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿

أَفَمَنْ هُوَ قَآبِهُ عَلَى كُلِّ نَفْسٍ بِمَاكَسَبَتُ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ أَمْ تُنَتِعُونَهُ. بِمَا لَا يَعْلَمُ فِ ٱلْأَرْضِ أَم بِظَنْ هِرِ مِّنَ ٱلْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكْرُهُمْ مَ وَصُدُّ وَاعْنِ ٱلسَّبِيلِّ وَمَن يُضْلِل ٱللَّهُ فَمَا لَهُ مِنْ هَادِ (آتَ)

لَّهُمْ عَذَابٌ فِي ٱلْحَيَوةِ ٱلدُّنِيَّ آوَلَعَذَابُ ٱلْآخِرَةِ أَسَّقُّ وَمَا لَكُمْ مِّنَ ٱللَّهِ مِن وَاقِ ﴿ اللَّهُ مَّنَ ٱللَّهِ مِن وَاقِ ﴿ اللَّهُ

﴿ مَّثُلُٱلْجَنَّةِ ٱلَّتِي وُعِدَٱلْمُتَّقُونَّ تَجُرِى مِن تَعْنِهَاٱلْأَنْهَٰزُّ أُكُلُهَا دَآيِدٌ وَظِلُهَا تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوَّاً وَعُقْبَى ٱلْكَنِفِرِينَ ٱلنَّارُ ۞ عُقْبَى ٱلَّذِينَ ٱلنَّارُ ۞

وَٱلَّذِينَ اَتَيْنَهُمُ ٱلْكِتَبَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ قُلُ إِنَّمَا أُمِنْ أَنْ أَعْبُدَ ٱللَّهَ وَلَا أَشْرِكَ بِذَ ۚ إِلَيْهِ أَدْعُواْ وَإِلَيْهِ مَثَابِ

<sup>&</sup>lt;sup>[1]</sup> (V.13:36) See the footnote of (V. 5:66).

only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

- 37. And thus have We sent it (the Qur'an) down to be a judgement of authority in صلى الله عليه Arabic. Were you (O Muhammad صلى الله عليه وسلم) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or Wâq (defender) against Allâh.
- **38.** And indeed We sent Messengers before you (O Muhammad صلى الله عليه وسلم), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). [Tafsir At-Tabari]
- 39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfûz)
- 40. Whether We show you (O Muhammad صلى الله عليه وسلم) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.
- 41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.
- 42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).
- 43. And those who disbelieved, say: "You (O Muhammad صلى الله عليسه وسلم) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullah bin Salam and other Jews and Christians who embraced Islâm)."

وَكَذَٰ لِكَ أَنزَلْنَهُ حُكُمًا عَرَبِيّاْ وَلَهِنِ ٱتَّبَعْتَ أَهْوَاءَ هُم بَعْدَ مَاجَآءَكَ مِنَ ٱلْعِلْمِ مَالَكَ مِنَ ٱللَّهِ مِن وَلِيَ وَلَا وَاقِ ١

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِن قَبْلِكَ وَجَعَلْنَا لَهُمُ أَزْوَجًا وَذُرِّيَّةً وَمَاكَانَ لِرَسُولِ أَن يَأْتِيَ حَايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ اللَّهِ

> يَمْحُواْ ٱللَّهُ مَايَشَآهُ وَيُثْبِثُ وَعِندُهُ أُمُّ ٱلْكِتَٰبِ شَ

وَ إِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمُ أَوْنَتَوَفَّيَنَّكَ فَإِنَّمَاعَلَيْكَ ٱلْبَلَغُ وَعَلَيْنَا ٱلْحِسَابُ إِنَّ

أُوَلَمْ يَرَوْا أَنَّا نَأْتِي ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا وَٱللَّهُ يَحَكُمُ لَامُعَقِّبَ لِحُكْمِهِ وَهُوَسَرِيعُ ٱلْجِسَابِ شَ

وَقَدْمَكُرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَيلَّهِ ٱلْمَكْرُجَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسِ وَسَيَعْلَمُ ٱلْكُفَّرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿

وَكَقُولُ ٱلَّذِينِ كَفَرُواْ لَسْتَ مُرْسَكًا قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ ٱلْكِئْبِ (اللهُ

### Sûrat Ibrûhîm (Abraham) XIV

In the Name of Allâh the Most Gracious, the Most Merciful.

#### 1. Alif-Lâm-Râ.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

(This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

- 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.
- 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e.Islâm) and seek crookedness therein they are far astray.
- 4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
- 5. And indeed We sent Mûsâ (Moses) with Our Ayât (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person)."
- 6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were

# हरन्त्रार्शहरम

مِلْمَةُ الرَّحِيَةِ

الر

ڪِتَنَبُ أَنزَلْنَهُ إِلَيْكَ لِنُخْرِجَ ٱلنَّاسَ مِنَ الظُّلُمَنتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِ خُرِ إِلَى صِرَطِ الْعَرْبِرِ ٱلْحَمِيدِ ۞ ٱلْعَرْبِرِ ٱلْحَمِيدِ ۞

اللهِ الذِي لَهُ مَافِ السَّمَوَتِ وَمَافِي الْأَرْضِّ وَوَيْلُ لِلْكَنْفِرِينَ مِنْ عَذَابِ شَدِيدٍ ۞

الَّذِينَ يَسْتَحِبُّونَ الْحَيَوٰةَ الدُّنْيَاعَلَى الْآخِرَةِ وَيَصُدُّونَ عَنسَبِيلِ اللَّهِ وَيَبْ رِنَهَا عِوَجًا أُولَئِكَ فِي صَلَالِ بَعِيدِ وَمَآ أَرْسَلْنَا مِن رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ عَلَيْ اللَّهِ السَّانِ قَوْمِهِ عَلَيْ اللَّهِ السَّانِ قَوْمِهِ عَلَيْ اللَّهِ مَن يَشَآهُ وَيَهْدِى لِيُسَانِ مَن يَشَآهُ وَيَهْدِى مَن يَشَآهُ وَيَهْدِى

وَلَفَدُ أَرْسَكُنَا مُوسَى بِثَايَكِيْنَ آَنَ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَنِ إِلَى النُّورِ وَذَكِرْهُم بِأَيَّىم اللَّهَ إِنَّ فِى ذَلِكَ لَآيَكِ لِكُلِّ صَكَبَادٍ شَكُورٍ ٥

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنِحَىٰكُمْ مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوَّءَ ٱلْعَذَابِ وَيُذَبِّعُونَ أَبْنَآءَكُمُ

slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord."

- 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."
- 8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise."
- 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."
- 10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."
- 11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.
- 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with

وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِي ذَلِكُم بَلآءٌ مِن رَّبِكُمْ عَظِيدٌ اللهُ

> وَإِذْ نَأَذَّ كَرَبُّكُمْ لَين شَكَرْتُمْ لَأَزِيدَنَّكُمُّ وَلَبِن كَفَرْتُمُ إِنَّ عَذَابِي لَشَديدٌ ١

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓ أَأَنُّمْ وَمَن فِي ٱلْأَرْضِ جَمِيعًا فَاتَ اللَّهَ لَغَني مَيدُ ١

ٱلَوۡيَأۡتِكُمۡ بَبَوُا ٱلَّذِينَ مِن قَبۡلِكُمۡ مَوۡوِ نُوجٍ وَعَادٍ وَتَمُودٌ وَٱلَّذِيرَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ جَآءَتُهُمْ رُسُلُهُم بِٱلْبَيِّنَتِ فَرَدُواْ أَيْدِيَهُمْ فِي أَفُواهِمْ وَقَالُواْ إِنَّا كَفَرْنَا بِمَآأُرْسِلْتُم بِهِۦوَ إِنَّالَفِي شَكِّ مِمَّاتَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ١

﴿ قَالَتْ رُسُلُهُمْ أَفِي ٱللَّهِ شَكُّ فَاطِر ٱلسَّمَاوَتِ وَٱلْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَلَكُمْ مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلِ مُسَمَّى قَالُوٓ أَإِنْ أَنتُمْ إِلَّا بَشَرُ مِثْلُنَا تُربُدُونَ أَن تَصُدُّونَا عَمَّاكَاكِ يَعْبُدُ ءَابَآؤُنَا فَأَتُونَا بِسُلْطَانِ مُبِينِ ١

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَحْنُ إِلَّا بَسَرٌ مِثْلُكُمْ وَلَكِنَ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآهُ مِنْ عِبَادِهِۦ وَمَاكَاكَ لَنَآأَن نَاۡ تِيكُم بِسُلْطَ نِ إِلَّا بِإِذْنِ اَللَّهُ وَعَلَى اللَّهِ فَلْيَـتُوكَ لَا الْمُؤْمِنُونَ اللَّا

وَمَالَنَآ أَلَّا نَنُوَكَ لَعَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا وَلَنَصْبِرَكَ عَلَىٰ مَآءَاذَيْتُمُوناً وَعَلَى

patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

- 13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers).
- 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat."
- 15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.
- 16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
- 17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat<sup>[1]</sup>; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
- 18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
- 19. Do you not see that Allâh has created the heavens and the earth with truth? If He

ٱللَّهِ فَلْيَنَوَكُلِ ٱلْمُتَوَكِّلُونَ ١

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَا آَوْلَتَعُودُكَ فِي مِلَتِنَا ۚ فَأَوْحَىۤ إِلَيْهِمْ رَبُّهُمْ لَنُهُلِكُنَّ ٱلظَّلِلِمِينَ ﴿ اللَّهِمْ لَنَهُمْ لَنُهُلِكُنَّ ٱلظَّلِلِمِينَ ﴿ اللَّهِمْ

وَلَنُسْتِ نَكُمُ ٱلْأَرْضَ مِنْ بَعْدِهِمُ ذَلِكَ لِمَنْ خَافَ مَعْدِهِمُ ذَلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ إِنَّ

وَٱسْتَفْتَحُواْ وَخَابَكُ لُجَبَادٍ عَنِيدِ ١

مِن وَرَآبِهِ ، جَهَنَّمُ وَيُسْعَىٰ مِن مَّآءِ صَدِيدٍ (إِنَّ

يَتَجَرَّعُهُ, وَلَايَكَادُ يُسِيغُهُ, وَيَأْتِيهِ ٱلْمَوْتُ مِنكُ لِمَكَانِ وَمَاهُوَسِمَيِّتِّ وَمِن وَرَآيِهِ، عَذَابُ غَلِيظٌ ۞

مَّثَلُ الَّذِينَ كَفَرُواْبِرَبِهِمَّ أَعْمَالُهُ مُكَرُمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّبِحُ فِي يَوْمِ عَاصِفِ لَا يَقْدِرُونَ مِمَّاكَ سَبُواْ عَلَى شَيْءٍ ذَالِكَ هُوَ ٱلضَّلَالُ ٱلْبَعِيدُ ﴿ اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلْمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللّ

أَلَهْ تَرَأَتُ ٱللَّهَ خَلَقَ ٱلسَّمَاوَتِ وَٱلْأَرْضَ

<sup>[1] (</sup>V.14:17) Narrated Abu Hurairah صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days." (Sahih Al-Bukhari, Vol.8, Hadith No.559A).

wills, He can remove you and bring (in your place) a new creation!

- 20. And for Allâh that is not hard or difficult.
- 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."
- 22. And Shaitan (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."
- 23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: Salâm (peace!).[1]
- 24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

بِٱلْحَقُّ إِن يَشَأُ يُذْهِبَكُمْ وَيَأْتِ بِعَلْقِ جَدِيدٍ اللَّا

وَمَاذَالِكَ عَلَى ٱللَّهِ بِعَزِيزِ ۞

وَبَرَزُواْ لِلَّهِ جَمِيعًا فَقَالَ ٱلصُّعَفَ وَاللَّذِينَ أستكبروا إناكنا لكم تبعافهل أنشر مُغنُونَ عَنَّامِنَ عَذَابِ ٱللَّهِ مِن شَيْءٍ قَالُواْ لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَاكُمْ مُسَوَّاءٌ عَلَيْنَا أَجَزَعْنَآأَمْ صَبَرْنَا مَالَنَامِن مَحِيصِ

وَقَالَ ٱلشَّيْطَنُ لَمَّا قُضِيَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعَدَالْخَيِّ وَوَعَدَنَّكُمْ فَأَخْلَفْتُكُمْ وَمَاكَانَ لِي عَلَيْكُمْ مِن سُلْطَن إِلَّا أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِي فَلَاتَكُومُونِ وَلُومُوا أنفُسكم مَّاأَنَا بِمُصْرِخِكُمْ وَمَآأَنَدُ بمُصْرِخِي إِنِّي كَفَرْتُ بِمَا أَشْرَكَ تُمُونِ مِن قَبْلُ إِنَّ ٱلظَّلِيمِينَ لَهُمْ عَذَابُ أَلِيرٌ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وأُدْخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَبِمِلُواْ ٱلصَّلِحَنْتِ جَنَّاتِ تَجْرى مِن تَحْنِهَا ٱلْأَنْهَ رُخَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِ مِنْ تَعَيَّنُهُمْ فِهَاسَلَمْ شَ

أَلَمْ تَرَكَيْفَ ضَرَبُ اللَّهُ مَثَلًا كَلِمَةُ طَيِّبَةً كَشَجَرَةِ طَيْبَةٍ أَصْلُهَا ثَابِتُ وَفَرْعُهَا في ألتكماء ١

<sup>[1] (</sup>V.14:23) See the footnote of (V.4:86).

- 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.
- 26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.
- 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. [1] And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills. [2]
- 28. Have you not seen those who have changed the Blessings of Allâh into disbelief صلى الله عليه (by denying Prophet Muhammad) صلى الله عليه and his Message of Islâm), and caused their people to dwell in the house of destruction?
- 29. Hell, in which they will burn, and what an evil place to settle in!
- 30. And they set up rivals to Allâh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"
- 31. Say (O Muhammad صلى الله عليه وسلم) to 'Ibâdî (My slaves) who have believed, perform As-Salât they should (Iqâmat-as-Salât), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on

تُؤْتِيَّ أُكُلُّهَا كُلُّ حِينِ بِإِذْنِ رَبِّهَـ أُوَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ رَسَّذَكَّرُونَ ٥

وَمَثَلُكُلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَتَ مِن فَوْقِ ٱلْأَرْضِ مَالَهَامِن قَرَادِ ١ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلْقَوْلِ ٱلشَّابِينِ فِي ٱلْحَيَوْةِ ٱلدُّنْيَاوَفِ ٱلْآخِرَةِ وَيُضِلُّ ٱللَّهُ ٱلظَّالِمِينَ وَنَفْعَلُ ٱللَّهُ مَا يَشَاءُ ١

> ﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّ لُواْ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُواْ قَوْمَهُمْ دَارَ ٱلْبَوَادِ ١

جَهَنَّمَ يَصْلَوْنَهَ أُوبِنُسُ ٱلْقَرَادُ اللَّهُ

وَجَعَلُواٰ لِلَّهِ أَندَادًا لَيْضِلُّواْ عَن سَبِيلِوَّ ۚ قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿

قُل لِعِبَادِيَ ٱلَّذِينَ ءَامَنُوا يُقِيمُواْ ٱلصَّلَوْةَ وَيُنفِقُواْ مِمَّارَزُفْنَهُمْ سِرَّاوَعَلانِيَةً مِن قَبْلِ أَن يَأْتِي يَوْمُّ لَّابَيْعٌ فِيهِ وَلَاخِلُنْ الْ

<sup>[1] (</sup>V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (Munkar and Nakîr) will ask them three questions: As to: (1) Who is your Lord? (2) What is your religion? and (3) What do you say about this man (Prophet Muhammad صلى الله عليه ) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allâh; (2) My religion is Islâm; and (3) This man Muhammad صلَى الله عليه وسلم is Allâh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muhammad صلى الله عليه وسلم will not be able to answer these questions. [See Tafsir Ibn Kathir]. <sup>[2]</sup> (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

which there will be neither mutual bargaining nor befriending.

- 32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.
- 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.
- 34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad صلى الله عليه وسلم).
- 35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.
- 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.
- 37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them,

اُللَّهُ الَّذِي خَلَقَ السَّمَوَتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ عِنَ الثَّمَرَتِ رِزْقًا لَكُمُّ وَسَخَّرَلَكُمُ الْفُلْكَ لِتَجْرِي فِي الْبَحْرِ بِأَمْرِةٍ وَسَخَّرَلَكُمُ الْأَنْهَ لَرَيْ

وَسَخَّرَلَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَدَآبِ بَيْنِ وَسَخَّرَلَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَدَآبِ بَيْنِ وَالنَّهَارَ ﴿ وَالنَّهَارَ ﴿ وَالنَّهَارَ الثَّ

وَءَاتَىٰكُمْ مِّن كُلِّ مَاسَأَلْتُمُوهُ وَإِن تَعَـُدُّواُ نِعْمَتَٱللَّهِ لَاتَحْصُوهَ أَإِنَّ ٱلْإِنسَانَ لَظَـ لُومٌ كَفَّارٌ ﴿ ﴿ اللَّهِ لَا اللَّهِ لَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

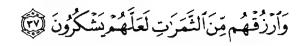
وَ إِذْ قَالَ إِبْرَهِيمُ رَبِّ أَجْعَلْ هَٰذَا ٱلْبَلَدَ عَامِنَا وَالْمِنْ الْبَلَدَ عَامِنَا وَأَجْنُبْنِي وَبَنِيَ أَن نَعْبُدَ ٱلْأَصْنَامَ (اللهُ اللهُ الل

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلتَّاسِّ فَمَن تَبِعَنِي فَإِنَّهُ, مِنِّيُّ وَمَنْ عَصَانِي فَإِنَّكَ عَفُورٌ رَّحِيثُ (أَنَّ

رَّبَّنَآ إِنِّ أَسْكَنتُ مِن ذُرِيَّتِي بِوَادٍ غَيْرِ ذِى زَنْ عَيْرَ ذِى زَنْ عَيْرَ ذِى زَنْ عَيْرَ ذِى زَنْ عِندَ بَيْنِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا ٱلصَّلَوٰةَ فَاجْعَلْ أَفْئِدَةً مِّنَ ٱلنَّاسِ تَهْوِي إِلَيْهِمْ فَأَجْعَلْ أَفْئِدَةً مِّنَ ٱلنَّاسِ تَهْوِي إِلَيْهِمْ

سورة إبراهيم ١٤

and (O Allâh) provide them with fruits so that they may give thanks. [1]



[1] (V.14:37). The Story of the building of the *Kaʻbah* at Makkah:

Narrated Ibn 'Abbâs صلى الله عليه وسلم : [On the authority of the Prophet صلى الله عليه وسلم (See Fath Al-Bari, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Ismâ'îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah.\* Ibrâhîm (Abraham) brought her and her son Ismâ'îl (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's (Ishmael) mother followed him saying, "O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the Ka'bah, and raising both hands invoked Allâh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka'bah* at Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (V.14:37)

Isma'îl's (Ishmael) mother went on suckling Isma'îl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Isma'îl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times." The Prophet صلى الله عليه وسلم said, "This is the source of the tradition of the Sa'y (the going) of people between them (i.e. As-Safâ and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet صلى الله عليه وسلم added, "May Allâh bestow mercy on Ismâ'îl's (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam صلى الله عليه وسلم would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allâh never neglects His people.' The House (i.e. Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'îl's (Ishmael) mother was

All-Knower.' " (V.2:127).

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sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ofurther said, "Ismā'îl's (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Isma'îl (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Isma'îl's (Ishmael) mother had died, Ibrahîm (Abraham) came after Isma'îl's (Ishmael) marriage in order to see his family that he had left before, but he did not find Isma'îl (Ishmael) there. When he asked Isma'îl's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Isma'îl (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'îl (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Isma'îl (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ'îl (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismâ'îl (Ishmael). So he came to Ismâ'îl's (Ishmael) wife and asked her about Isma'îl (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrahîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh عز و جــل. Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.' "The Prophet صلى الله عليه وسلم added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet صلي added, "If somebody has only these two things as his sustenance, his health and صلى الله عليه وسلم disposition will be badly affected, unless he lives in Makkah." The Prophet added, "Then Ibrahîm (Abraham) said to Isma'îl's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismâ'îl (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ'îl (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismâ'îl (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'îl (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'îl (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismâ'îl (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.' " The Prophet صلى الله عليه وسلم added, "Then they raised the foundations of the House (i.e. the Ka'bah). Isma'il (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ'îl (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Isma'îl (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the

- 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.
- 39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishaq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.
- 40. "O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord! And accept my invocation.
- 41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."
- 42. Consider not that Allah is unaware of which the *Zâlimûn* (polytheists, that wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.
- 43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).
- 44. And warn (O Muhammad صلى الله عليه وسلم) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).
- 45. "And you dwelt in the dwellings of men who wronged themselves, and it was

رَبِّنَآ إِنَّكَ تَعْلَمُ مَا نُحْفِي وَمَا نُعْلِنُّ وَمَا يَخْفَى عَلَى ٱللَّهِ مِن شَيْءٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَاءِ ﴿ اللَّهِ السَّمَاءِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

ٱلْحَمْدُيلَهِ ٱلَّذِى وَهَبَ لِي عَلَى ٱلْكِبَرِ إِسْمَعِيلَ وَإِسْحَقَّ إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ ﴿ إِنَّ

> رَبِّ أَجْعَلْنِي مُقِيعَ ٱلصَّلَوْةِ وَمِن ذُرَّيَّتِيُّ رَبِّنَاوَتَقَبُّلُدُعُآءِ ١

رَبَّنَا ٱغْفِرْلِي وَلِوَالِدَى وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ شَ

وَلَا تَحْسَبَكَ أَللَّهَ غَنْفِلًّا عَمَّا يَعْمَلُ ٱلظَّالِمُونَ إِنَّمَايُوَخِرُهُمْ لِيَوْمِ نَشْخَصُ

مُهْطِعِينَ مُقْنِعِي رُءُ وسِيمَ لَا يَرْتَدُ إِلَيْهِمْ طَرُفُهُمْ

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْنِهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظُلَمُواْرَبِّنَآ أُخِرْنَآ إِلَىؒ أَجَكِ قَرِيبٍ نُجِبُ دَعُوتَكَ وَنَتَبِعِ ٱلرُّسُلُّ أَوَلَمْ تَكُونُوۤ ٱأَقۡسَمْتُم مِن قَبْلُ مَالَكُم مِن زَوَالِ ١

وَسَكَنتُمْ فِي مَسَحِينَ ٱلَّذِينَ ظَلَمُوٓا

The Prophet صلى الله عليه وسلم added, "Then both of them went on building and going round the Ka'bah saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.' " (V.2:127) [Sahih Al-Bukhari, Vol. 4, Hadith No. 583].

<sup>\*</sup> When Ibrahîm (Abraham) married Hajar and she conceived Isma'îl (Ishmael), Sarah, Ibrāhīm (Abraham)'s first wife became jealous of her and swore that she would cut three parts from her body. So Hajar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârah should pursue her. "Allâh knows better."

clear to you how We had dealt with them. And We put forth (many) parables for you."

- 46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [Tafsir Ibn Kathir][1].
- 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.
- 48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.
- 49. And you will see the Mujrimûn (criminals, disbelievers in the Oneness of Allâh — Islâmic Monotheism, polytheists) that Day Muqarranûn<sup>[2]</sup> (bound together) in fetters.
- 50. Their garments will be of pitch, and fire will cover their faces.
- 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.
- 52. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God -Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَابِهِمْ وَضَرَبْنَالَكُمُ ٱلْأَمْثَالَ ١ وَقَدْ مَكُرُواْ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ اللهِ

> فَلا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِ ـ رُسُلَةً ، إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱننِقَامِ ﴿

يَوْمَ تُبَدُّلُ ٱلْأَرْضُ غَيْرًا لَأَرْضِ وَٱلسَّمَوَتُ وَيَرَزُواْ بِلَّهِ ٱلْوَحِدِ ٱلْقَهَارِ ١

> وَتَرَى ٱلْمُجْرِمِينَ يَوْمَيِذِ مُقَرَّنِينَ فِ ٱلْأَصْفَادِ ١

لِيَجْزِيَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١

هَٰذَابَلُنُعُ لِلنَّاسِ وَلِيُنذَرُواْ بِهِۦ وَلِيَعْلَمُوٓاْ أَنَّمَا هُوَ إِلَنَّهُ وَاحِدٌ وَلِيَذَ كُرَأُولُواْ ٱلْأَلْبَبِ (أَنَّ)

<sup>(</sup>V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans to kill him but they failed and were صلى الله عليه وسلم to kill him but they failed and were unable to carry out their plot which they plotted.

<sup>(</sup>V.14:49) Muqarranûn in fetters mean with their hands and feet tied to their necks with chains.

## Sûrat Al-Hijr (The Rocky Tract) XV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are Verses of the Book and a plain Qur'ân.
- 2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allâh's Will in Islâm i.e. Islâmic Monotheism—this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise]. [1]
- 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
- 4. And never did We destroy a township but there was a known decree for it.
- 5. No nation can advance its term, nor delay it.
- 6. And they say: "O you (Muhammad صلى to whom the *Dhikr* (The Qur'ân) has been sent down! Verily, you are a mad man!
- 7. "Why do you not bring angels to us if you are of the truthful?"
- 8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!



الَّرْ يَلْكَ ءَايَنتُ ٱلْكِتَابِ وَقُرْءَانِ مُّبِينٍ ١

رُبِمَا يَوَدُ ٱلَّذِينَ كَفَرُوا لَوْكَانُوا مُسْلِمِينَ ١

ذَرْهُمْ يَأْكُلُواْ وَيَتَمَتَّعُواْ وَيُلْهِمِ الْأُمَلُّ فَسَوْفَ يَعْلَمُونَ ﴿

وَمَا أَهْلَكُنَامِن فَرْيَةٍ إِلَّا وَلَمَا كِنَابٌ مَعْلُومٌ ١

مَّاتَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَايَسْتَغْخِرُونَ ٥

وَفَالُواْيَّنَا يُّهَا ٱلَّذِى ثُرِّلَ عَلَيْهِ ٱلذِّكُرُ إِنَّكَ لَمَجْنُونٌ لِنَ

لَّوْمَاتَأْتِينَا بِٱلْمَلَتِيكَةِ إِن كُنتَ مِنَ الصَّندِ فِينَ ۞ مَانُنَزِّلُ ٱلْمَلَتِيكَةَ إِلَّا بِٱلْحَقِّ وَمَاكَا ثُوَا إِذَا مُنظَرِينَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.15:2): See the footnote of (V.3:85).

- 9. Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)[1].
- 10. Indeed, We sent (Messengers) before you (O Muhammad صلى الله عليه وسلم) amongst the sects (communities) of old.
- 11. And never came a Messenger to them but they did mock at him.
- 12. Thus do We let it (polytheism and disbelief) enter the hearts of the Mujrimûn [criminals, polytheists and pagans (because of their mocking at the Messengers)].
- 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.
- 14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)
- 15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."
- 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.[2]
- 17. And We have guarded it (near heaven) from every outcast Shaitan (devil).
- 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

إِنَّا نَعْنُ نَزَّ لَنَا ٱلذِّكْرَ وَإِنَّا لَهُ لَحَنِفِظُونَ ﴿ إِنَّا لَهُ لَحَنِفِظُونَ ﴿ إِنَّا

وَلَقَدُ أَرْسَلْنَا مِن قَبْلِكَ فِي شِيعِ ٱلْأُوَّلِينَ ١

وَمَا يَأْتِيهِم مِن رَّسُولٍ إِلَّا كَانُواْ بِهِ ، يَسُنَهْ زِءُونَ ١

كَذَٰ لِكَ نَسَلُكُهُ فِ قُلُوبِ ٱلْمُجْرِمِينَ ﴿

لَانُوْمِنُونَ بِهِ عَوَقَدْ خَلَتْ سُنَّةُ ٱلْأُوَّلِينَ إِنَّا

وَلَوْفَكَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّواْفِيهِ يَعْرُجُونَ ١

لَقَالُوٓ أَإِنَّمَا سُكِرَتْ أَبْصَدُرُنَا بَلْ غَنْ فَوْمُ مَسْحُورُونَ ١

وَلَقَدْ جَعَلْنَافِي ٱلسَّمَآءِ بُرُوجًا وَزَنَّنَّهَا لِلنَّاظرينَ ١

وَحَفِظْنَهَامِنَكُلِّ شَيْطُنِ رَجِيمٍ ١

إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمْعَ فَأَنْبَعَهُ وَشِهَا ثُ مُّبِينُ ﴿ إِلَّا مَنِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

[2] (V.15:16) See the footnote of (V.6:97).

<sup>(</sup>V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'an. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'an has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allâh! He has guarded it. On the contrary, all the other holy Books [the Taurât (Torah), the Injeel (Gospel).] have been corrupted in the form of additions or subtractions or alterations in the original text.

- 19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
- 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].
- 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
- 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you likel.
- 23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors.
- 24. And indeed. We know the first generations of you who had passed away, and indeed. We know the present generations of you (mankind), and also those who will come afterwards.
- 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.
- 26. And indeed, We created man from dried (sounding) clay of altered mud.
- 27. And the jinn, We created aforetime from the smokeless flame of fire.

وَٱلْأَرْضَ مَدَدْنَهَا وَٱلْقَيْسَنَا فِيهَا رَوَسِي وَأَنْبَتَّنَا فِهَامِن كُلِّ شَيْءٍ مَوْزُونِ إِنَّ

> وَجَعَلْنَالَكُو فِهَامَعَيْشَ وَمَن لَّسُتُمْ لَهُ برَ زِفِينَ ﴿

وَإِن مِّن شَيْءٍ إِلَّاعِن دَنَا خَزَآبِنُهُۥوَمَانُنزِلُهُۥ إِلَّا بِفَدَرِمَّعْلُومِ ١

وَأَرْسَلْنَا ٱلرِيَاحَ لَوَاقِعَ فَأَنزَلْنَا مِنَ ٱلسَّمَاءِ مَآءً فَأَسْقَيْنَكُمُوهُ وَمَا أَنْتُعْلَهُ، بِخَرِنِينَ ١

وَإِنَّا لَنَحْنُ نُحْيٍ ، وَنُمِيتُ وَنَحْنُ ٱلْوَرِثُونَ ﴿

وَلَقَدْعَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْعَلِمْنَا ٱلْمُسْتَفْخِرِينَ ١

وَإِنَّ رَبِّكَ هُو يَعَشِّرُهُمُ إِنَّهُ, حَرِكُمٌ عَلِيمٌ فِي

ۅَلَقَدْ خَلَقْنَاٱلْإِنسَانَ مِن صَلْصَـٰلِ مِّنْ حَمَالٍ مَّسْنُونِ ۞ وَٱلْجَآنَّ خَلَقَنَهُ مِنقَبُلُ مِن نَارِ ٱلسَّمُومِ شَيَّ

<sup>[1] (</sup>V.15:23) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except three:

a) Deeds of continuous Sadagah (act of charity), e.g. an orphan home or a well for giving water to drink.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents." (Sahih Muslim, The Book of Wasâyâ (Wills and Testaments).

- 28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.
- 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."
- 30. So the angels prostrated themselves, all of them together.
- 31. Except Iblîs (Satan) he refused to be among the prostrators.
- 32. (Allâh) said: "O Iblîs (Satan)! What is for not being among the your reason prostrators?"
- 33. [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."
- 34. (Allâh) said: "Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one)." [Tafsîr At-Tabarî]
- 35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."
- 36. [Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."
- 37. Allâh said: "Then verily, you are of those reprieved,
  - **38.** "Till the Day of the time appointed."
- 39. [Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
- 40. "Except Your chosen, (guided) slaves among them."

وَإِذْ قَالَ رَبُّكَ لِلْمَلَتِهِ كَةِ إِنِّي خَلِقً بِشَكْرًا مِّن صَلْصَدل مِنْ حَمَا مِنْسُنُونِ اللهُ

> فَإِذَا سُوِّيتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحي فَقَعُواْ لَهُ أَسَاجِدِينَ الْأَنَّ

فَسَجَدَ ٱلْمَلَيْكَةُ كُلُّهُمُ أَجْمَعُونَ (أَنَّا

إِلَّآ إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ ٱلسَّنجِدِينَ ﴿ اللَّهُ

قَالَ يَتَإِبْلِيشُ مَالَكَ أَلَاتَكُونَ مَعَ ٱلسَّجِدِينَ ﴿

قَالَ لَمْ أَكُن لِأَسْجُدَ لِبَسْرِ خَلَقْتَهُ مِن صَلْصَ لِ مِّنْ حَمَا مِنْسُنُونِ ﴿ مَنْ عَمَا مِنْسُنُونِ ﴿ مَنْ عَمَا مِنْسُنُونِ ﴿ مَنْ عَمَا مِنْسُلُونِ

قَالَ فَأَحْرُج مِنْهَا فَإِنَّكَ رَجِيتُ إِنَّا

وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَى يَوْمِ ٱلدِّينِ (أَيُّ

قَالَ رَبِّ فَأَنظِرُ نِيٓ إِلَى يَوْمِ يُبْعَثُونَ ﴿

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿ اللَّهُ عَالَهُ مَا لَكُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿ إِنَّ الْمَعْلُومِ ﴿ إِنَّا قَالَ رَبِّ مِمَّا أَغُويَكَنِي لَأُرْيَيْنَ لَهُمْ فِي ٱلْأَرْضِ وَلَأُغُوبَتُهُمُ أَجْمَعِينَ ١

إِلَّاعِبَ ادْكَ مِنْهُمُ ٱلْمُخْلَصِينَ إِنَّ

- 41. (Allâh) said: "This is the Way which will lead straight to Me."
- **42.** "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwûn* (*Mushrikûn* and those who go astray, criminals, polytheists, and evil-doers).
- 43. "And surely, Hell is the promised place for them all.
- 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
- 45. "Truly! The *Muttaqûn* (the pious See V.2:2) will be amidst Gardens and water-springs (Paradise).
- 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'
- 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.
- 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
- 49. Declare (O Muhammad صلى الله عليه وسلم) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.
- 50. And that My Torment is indeed the most painful torment.
- 51. And tell them about the guests (the angels) of Ibrâhîm (Abraham).
- 52. When they entered unto him, and said: Salâm (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you."
- 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

قَالَ هَاذَاصِرَطُ عَلَى مُسْتَقِيمُ اللَّهِ

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ شُلْطَ نُ إِلَّا مَنِ ٱتَبَعَكَ مِنَ ٱلْفَاوِينَ ﴿ اللَّهِ مَنَ ٱلْفَاوِينَ ﴿ اللَّهِ مَنَ ٱلْفَاوِينَ ﴿ اللَّهِ اللَّهُ اللَّاللَّالَا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ ال

وَإِنَّ جَهَنَّمَ لَمُوْعِدُهُمُ أَجْمَعِينَ ٢

لْمَاسَبْعَةُ أَبُورَبِ لِكُلِّ بَابِ مِنْهُمْ جُزَّةٌ مَقْسُومٌ ﴿

إِنَّ ٱلْمُنَّقِينَ فِجَنَّتِ وَعُيُونٍ ١

ٱدْخُلُوهَابِسَلَامٍ اَمِنِينَ ١

وَنَزَعْنَامَافِصُدُورِهِم مِّنْ غِلِّ إِخْوَنَا عَلَىٰ سُرُرِ مُّنَقَسِلِينَ ۞

لَايَمَشُهُمْ فِيهَانَصَبُّ وَمَاهُم مِّنْهَا بِمُخْرَجِينَ ﴿ اللَّهِ الْصَابُ وَمَاهُم مِّنْهَا ﴿ نَبِيْ عِبَادِى أَنِي أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿ اللَّهِ فَهُورُ ٱلرَّحِيمُ ﴿

وَأَنَّ عَذَابِي هُوَٱلْعَذَابُ ٱلْأَلِيمُ ١

وَنَيِتْهُمْ عَنضَيْفِ إِبْرُهِيمَ اللَّهُ

إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلَامًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ (إِنَّا مِنكُمْ

فَالُواْ لَانُوْجَلْ إِنَّانُبُشِّرُكَ بِعُلَامٍ عَلِيمٍ ﴿ اللَّهِ اللَّهِ عَلِيمٍ اللَّهِ اللَّهِ اللهُ

- 54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"
- 55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."
- 56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"
- 57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O Messengers?"
- 58. They (the angels) said: "We have been sent to a people who are Mujrimûn (criminals, disbelievers, polytheists, sinners).
- 59. "(All) except the family of Lût (Lot). Them all we are surely going to save (from destruction).
- 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."
- 61. Then when the Messengers (the angels) came unto the family of Lût (Lot).
- 62. He said: "Verily! You are people unknown to me."
- 63. They said: "Nay, we have come to you with that (torment) which they have been doubting.
- 64. "And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.
- 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

قَالَ أَبَشَرْتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ ٱلْكِبَرُ فَهُ مَ تُبَيِّدُ رُونَ (اللهُ

قَالُواْ بَشَّرْنَكَ بِٱلْحَقِّ فَلَاتَكُن مِّنَ ٱلْقَنبِطِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ ع إِلَّا ٱلضَّالُّونَ ١

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ١

قَالُوٓاْإِنَّآ أَزْسِلْنَآ إِلَىٰ قَوْمِ تُجُرِّمِينَ ٢

إِلَّا ءَالَ لُوطِ إِنَّالَمُنَجُّوهُمْ أَجْمَعِينَ ٥

إِلَّا أَمْرَ أَنَّهُ، قَدَّرُنَّأَ إِنَّهَا لَمِنَ ٱلْغَيرِينَ ١

فَلَمَّاجَآءَ ءَالَ لُوطِ ٱلْمُرْسَلُونَ ١

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ١

قَالُواْ بَلْ جِئْنَاكَ بِمَا كَانُواْ فِيهِ يَمْنَرُونَ ﴿ اللَّهُ اللَّهِ اللَّهُ مَا رُونَ ﴿ اللَّ

وَأَيَنْنَكَ بِٱلْحَقِّ وَإِنَّا لَصَندِقُوتَ إِنَّا

فَأَسْرِ بِأَهْلِكَ بِقِطْعِ مِنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَ رَهُمْ وَلَا يَلْنَفِتُ مِنكُمُ أَحَدُ وَآمَضُواْ حَيْثُ ثُؤْمَرُونَ ١

- 66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.
- 67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).
- 68. [Lût (Lot)] said: "Verily! these are my guests, so shame me not.
  - 69. "And fear Allâh and disgrace me not."
- 70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Alamîn (people, foreigners and strangers from us)?"
- 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."
- 72. Verily, by your life (O Muhammad صلی الله علیه وسلم), in their wild intoxication, they were wandering blindly.
- 73. So As-Saihah (torment awful cry) overtook them at the time of sunrise.
- 74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.
- 75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allâh).
- 76. And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)<sup>[1]</sup>.
- 77. Surely! Therein is indeed a sign for the believers.
- 78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet

وَقَضَيْنَ ٓ إِلَيْهِ ذَالِكَ ٱلْأَمْرَ أَنَّ دَابِرَهَ تُولَآءِ مَقْطُوعٌ مُصْبِحِينَ ﴿

وَجَآءَ أَهْلُ ٱلْمَدِينَكِةِ مَسْتَيْشُرُونَ ١

قَالَ إِنَّ هَٰٓ أَكُو َكُو صَيْفِي فَلَا نَفْضَحُونِ ﴿ إِنَّ

وَالْقُواْ اللَّهَ وَلَا يَحْدُرُونِ ١ فَالْوَ أَأُولَمْ نَنْهَاكَ عَنِ ٱلْعَنْكِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

قَالَ هَنَوُلآء بَنَانِيٓ إِن كُنتُرْفَعِلِينَ ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَيْهُمْ يَعْمَهُونَ (إِنَّ)

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ﴿ اللَّهُ الصَّابَحَةُ مُشْرِقِينَ ﴿ اللَّهُ

فَجَعَلْنَاعَلِيَهَا سَافِلَهَا وَأَمْطَرُنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِيلِ (١٧)

إِنَّ فِي ذَالِكَ لَآيَتِ لِلْمُتَوسِمِينَ ( اللَّهِ عَلَيْهِ مِن اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّلَّا اللَّا اللَّهُ اللَّا اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

وَإِنَّهَا لَبِسَبِيلِ مُفِيمٍ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الله

إِنَّ فِي ذَالِكَ لَا يَهَ لِلْمُؤْمِنِينَ اللَّهُ

وَإِن كَانَ أَصْعَنْبُ ٱلْأَيْكَةِ لَظَيْلِمِينَ ﴿ اللَّهُ

<sup>[1] (</sup>V.15:76) Please see the Book of History by Ibn Kathir ( کتاب التاریخ لابن کثیر ).

الجزء ١٤

Shuʻaib (عليه السلام) was sent by Allâh), were also Zâlimûn (polytheists and wrong-doers).

- 79. So, We took vengeance on them. They are both on an open highway, plain to see.
- **80.** And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.
- 81. And We gave them Our Signs, but they were averse to them.
- 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.
- 83. But As-Saihah (torment awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).
- 84. And all that they used to earn availed them not.
- 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad صلى الله عليه وسلم) their faults with gracious forgiveness. [This was before the ordainment of Jihâd holy fighting in Allâh's cause].
- **86.** Verily, your Lord is the All-Knowing Creator.
- 87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ân.<sup>[1]</sup>
- 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

فَأَنْفَمْنَامِنْهُمْ وَإِنَّهُمَا لَبِإِمَامِ مُّبِينِ

وَلَقَذَكَذَبَأَضَعَبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ١

وَءَانَيْنَهُمْ ءَايَنِنَافَكَانُواْعَنْهَامُعْرِضِينَ ﴿

وَكَانُواْ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ٥

فَأَخَذَتُهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿

فَمَا أَغْنَى عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ١

وَمَاخَلَقْنَا ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابِيَنَهُمَا إِلَّابِٱلْحَقِّ وَإِنَّ ٱلسَّاعَةَ لَاَنِيَةً فَأَصْفَحِ ٱلصَّفْحَ ٱلجَمِيلَ ۞

إِنَّارَبَّكَ هُوَ ٱلْمَالَقُ ٱلْعَلِيمُ اللَّهِ

وَلَقَدْءَانَيْنَكَ سَبْعًامِنَٱلْمَثَافِ وَٱلْقُرْءَاتَ ٱلْعَظِيمَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللهِ الله

لَاتَمُدَّنَّ عَيْنَيْكَ إِلَى مَامَتَّعْنَابِهِ = أَزُوزَجَا مِنْهُمْ وَلَاتَعُزَنْ عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ هِ

<sup>&</sup>lt;sup>[1]</sup> (V.15:87) See the footnote of (V.1:2).

- ملى الله عليه 89. And say (O Muhammad الملم): "I am indeed a plain warner."
- 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).
- 91. Who have made the Qur'an into parts (i.e. believed in one part and disbelieved in the other). [Tafsir At-Tabari]
- 92. So, by your Lord, (O Muhammad صلى ألله عليه وسلم), We shall certainly call all of them to account.
  - 93. For all that they used to do.
- 94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers — See V.2:105).
- 95. Truly! We will suffice you against the scoffers.
- 96. Who set up along with Allah another ilâh (god); but they will come to know.
- 97. Indeed, We know that your breast is straitened at what they say.
- 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).[1]
- 99. And worship your Lord until there comes unto you the certainty (i.e. death). [2]

وَقُلُ إِنِّتَ أَنَا ٱلنَّذِيرُ ٱلْمُهِيثُ ١

كُمَآ أَنْزَلْنَاعَلَىٱلْمُقْتَسِمِينَ ١

ٱلَّذِينَ جَعَـ لُواْ ٱلْقُرْءَ انْ عِضِينَ إِنَّا

فَوَرَيِكَ لَنَسْتَكَنَّهُمْ أَجْمَعِينَ (اللهُ

عَمَّاكَانُواْ يَعْمَلُونَ ١ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ إِنَّ

إِنَّا كُفَيْنَكُ ٱلْمُسْتَهْزِءِ بِنَ ۞

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَّاهًاءَاخُرَّ وَلَقَدْنَعْلَمُ أَنَّكَ يَضِيقُ صَدِّرُكَ بِمَا يَقُولُونَ (١٠)

فَسَبَحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّنجِدِينَ اللَّهُ

وَٱعْبُدُرَيِّكَ حَتَّى يَأْنِيكَ ٱلْيَقِينُ إِنَّا

<sup>&</sup>lt;sup>[1]</sup> (V. 15:98).

a) Narrated Abu Ma'bad, the freed slave of Ibn 'Abbâs: Ibn 'Abbâs رضى الله عنهما told me, "In the lifetime of the Prophet صلى الله عليه وسلم , it was the custom to remember Allâh (Dhikr) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational prayers." Ibn 'Abbâs further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended." (Sahih Al-Bukhari, Vol.1, Hadith No.802).

b) Narrated Ibn 'Abbas ا نضى الله عنهما used to recognize the completion of the prayer of the Prophet صلى الله عليه وسلم by hearing Takbîr. (Sahih Al-Bukhari, Vol.1, Hadith No.803).

<sup>(</sup>V. 15:99) Narrated Anas صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "None of you

## Sûrat An-Nahl (The Bees) XVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.
- 2. He sends down the angels with the Rûh (revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that Lâ ilâha illâ Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
- 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.
- has created man from Nutfah 4. He (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
- 5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.
- 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
- 7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.



\_أللَّهُ ٱلرِّحِيْرِ ٱلرِّحِيْرِ

أَنَّ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنْنَهُ وَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ١

يُزَلُ ٱلْمَلَيْكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِ ، عَلَى مَن يَشَآءُ مِنْ عِيَادِهِ ٤ أَنْ أَنِدُ رُوٓا أَنَّهُ كُلَّ إِلَىٰهَ إِلَّا أَنَا فَأَتَّقُونِ ٢

خَلَقَ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ بِٱلْحَقَّ تَعَلَىٰ عَمَّايُشْرِكُونَ ١

خَلَقَ ٱلْإِنسَانَ مِن نُطْفَةٍ فَإِذَا هُوَخَصِه مَّيِنُ (أَنَّ)

وَٱلْأَنْفُ مُ خَلَقَهَا ۚ لَكُمْ فِيهَا دِفْءٌ وَمَنَا وَمنْهَا تَأْكُلُونَ ١

> وَلَكُمْ فِيهَاجَمَالُّ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ١

وَتَحْمِلُ أَثْقَ الَكُمْ إِلَىٰ بِلَدِ لَزِيْكُونُواْ بَالِغِيهِ إِلَّا بِشِقِ ٱلْأَنفُسِ إِنَ رَبَّكُمْ لَرَءُوفُ

- 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.
- 9. And upon Allâh is the responsibility to explain the Straight Path<sup>[1]</sup>. But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).
- 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.
- 11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
- 12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.
- 13. And whatsoever He has created for you on the earth of varying colours [and from vegetation and qualities (botanical life) and from animals (zoological life)]. Verily! In this is a sign for people who remember.
- 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods

وٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَغْلُقُ مَا لَا تَعْلَمُونَ ١

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّكِيلِ وَمِنْهَا جَآيِرُ وَلُوسَاءَ لْمَدَىٰ الْمُعِينَ ١

هُوَالَّذِيَّ أَسْزَلَ مِنَ ٱلسَّمَاءِ مَا ۚ لَكُمْ مِّنْهُ شَرَاتٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ١

يُنْبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَابُ وَمِن كُلِّ ٱلشَّمَرَاتِّ إِنَّ فِي ذَلِكَ لَاَيَةً لِقَوْمِ يَنْفَكُرُونَ شَ

وَسَخَّرَلَكُمُ أَلَيْلُ وَٱلنَّهَارَ وَٱلشَّـمْسَ وَٱلْقَبَرِّ وَٱلنَّجُومُ مُسَخَّرَاتُ بِأَمْرِ وَيَّ إِنَّ فِي ذَالِكَ لَاينتِ لِقَوْمِ يَعْقِلُونَ إِنَّ اللَّهُ

وَمَاذَرَأَ لَكُمْ فِٱلْأَرْضِ مُغْنَلِفًا ٱلْوَاثُةُ اكَ فِي ذَالِكَ لَأَيَّةً لِقَوْمِ يَذَّكَّرُونَ ١

وَهُوَ ٱلَّذِي سَخَّـرَ ٱلْبَحْـرَ لِتَأْكُلُواْمِنْهُ لَحْمَاطَرِيًا وَتَسْتَخْرِجُواْ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وتَرَى ٱلْفُلُّكَ مَوَاخِـرَ فِيــهِ وَلِتَـبْتَغُواْ مِن فَضْلِهِ، وَلَعَلَّكُمْ تَشْكُرُونَ ﴿

<sup>[1] (</sup>V.16:9) i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

from place to place) and that you may be grateful.

- 15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.
- 16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.
- 17. Is then He, Who creates as one who creates not? Will you not then remember?
- 18. And if you would count the favours of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.
- 19. And Allâh knows what you conceal and what you reveal.
- 20. Those whom they (Al-Mushrikûn<sup>[1]</sup>) invoke besides Allâh have not created anything, but are themselves created.
- 21. (They are) dead, not alive; and they know not when they will be raised up.
- 22. Your *Ilâh*<sup>[2]</sup> (God) is One *Ilâh* (God Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. [3]
- 23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.
- 24. And when it is said to them: "What is it that your Lord has sent down (unto

وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَسِى أَن تَعِيدَ بِكُمْ وَأَنْهَزَا وَسُبُلًا لَعَلَكُمْ تَهْ تَدُونَ ۞

وَعَلَىٰمَتُ وَبِٱلنَّجْمِ هُمْ يَهْمَدُونَ ١

أَفَمَن يَغْلُقُ كُمَن لَّا يَغْلُقُ أَفَلَا تَذَكَّرُونَ إِنَّ

وَإِن تَعُدُّواْ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيدٌ ﴿

وَأَلَّهُ يَعْلَمُ مَا تُسِيرُونَ وَمَاتُعْلِنُونَ إِنَّا

وَٱلَّذِينَ يَدْعُونَ مِن دُونِٱللَّهِ لَا يَغْلُقُونَ شَيْئًا وَهُمْ يُغْلَقُونَ ﴿

أَمُواَتُّ غَيْرُ أَخْيَا أَءٍ وَمَايَشُعُرُونَ أَيَّانَ يُبْعَثُونَ ۞ إِلَنْهُكُمْ إِلِّهُ وَحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْمِرُونَ ۞

لَاجَرَمَ أَنَ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ، لَا يُحِبُ ٱلْمُسْتَكْبِرِينَ ﴿ اللَّهِ الْمُسْتَكِبِرِينَ ﴾

وَإِذَاقِيلَ لَهُم مَّاذَآأَنزَلَ رَبُّكُرُ قَالُوٓ أَأَسَطِيرُ آلاَّوَلِينَ ۞

<sup>[1] (</sup>V. 16:20) Al-Mushrikûn: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, those who worship others along with Allâh, and also those who set up rivals with (or partners to) Allâh.

<sup>(</sup>V.16:22) *Ilâh*: He Who has all the right to be worshipped.

<sup>[3] (</sup>V.16:22) See the footnote of (V.22:9).

الجزء ١٤

Muhammad صلى الله عليه وسلم)?" They say: "Tales of the men of old!"

- 25. They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
- 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.
- 27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily! Disgrace and misery this Day are upon the disbelievers.
- 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.
- 29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant."
- 30. And (when) it is said to those who are the *Muttaqûn* (the pious See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good

لِيحْمِلُواْ أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْفِيسَمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُ مَ بِغَيْرِعِلْمٍ اَلَاسَاءَ مَا يَزِرُونَ شَ

قَدْمَكَرَالَّذِينَ مِن قَبْلِهِمْ فَأَتَ اللَّهُ بُنْيَنَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿ إِنَّهُ ﴾ لَا يَشْعُرُونَ ﴿ إِنَّهُ

ثُمَّ يَوْمَ ٱلْقِيَّمَةِ يُخْزِيهِ مِ وَيَقُولُ أَيْنَ شُرَكَآءِ ى ٱلَّذِينَ كُنتُمْ تُشَقُّوك فِيمٍمْ قَالَ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ إِنَّ ٱلْخِزْيَ آلْيُوْمَ وَٱلسُّوَءَ عَلَى ٱلْكَنْفِرِينَ ﴿ ثَنِي ۗ ٱلْيُوْمَ وَٱلسُّوَءَ عَلَى ٱلْكَنْفِرِينَ ﴿ ثَنِي ۗ

ٱلَّذِينَ تَنُوفَ هُمُ الْمَلَيْكَةُ ظَالِمِيٓ أَنفُسِمٍ مَّ فَأَلْقَوُا السَّلَرَ مَا كُنَّا نَعْمَلُ مِن سُوَعْ بَكَىَ إِنَّ ٱللَّهَ عَلِيكُ إِمَا كُنْتُمْ تَعْمَلُونَ الْأَ

فَٱدْخُلُوٓا أَبُوَابَجَهَنَّمَ خَلِدِينَ فِيهَ أَفَلِيلَ فَلَهِ لَسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿

﴿ وَقِيلَ لِلَّذِينَ اتَّقَوْاْ مَاذَاۤ أَنزَلَ رَبُّكُمْ قَالُواْ خَيْراً لَّ لِلَّذِينَ اَتَّقُواْ مَاذَا الْأَنْ يَاحَسَنَٰةٌ وَلَدَارُ لِلَّذِينَ الْحَسَنَةُ وَلَدَارُ الْأَخِرَةِ خَيْرُ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿ إِنَّ الْمُنْ الْحَارِ الْمُتَقِينَ ﴿ إِنَّ الْمُنْ الْحَارِ الْمُنْ الْحَارِ الْمُنْ الْحَارُ الْمُتَقِينَ الْحَارُ الْمُتَقِينَ الْحَارِ الْمُنْ الْحَارِ الْمُنْ الْحَارِ الْمُنْ الْحَارِ الْمُنْ الْحَارِ الْمُنْ الْحَارُ الْمُنْ الْحَارِ الْمُنْ الْحَارُ الْمُنْ الْحَارِ الْمُنْ الْمُنْ الْمُنْ الْحَارِ الْمُنْ الْمُ

<sup>&</sup>lt;sup>[1]</sup> (V.16:29) See the footnote of (V.2:31)

in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqûn (the pious — See V.2:2).

- 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious See V.2:2).
- 32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): Salâmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."
- 33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.
- 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.
- 35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
- 36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh

جَنَّتُ عَدْنِ يَدْخُلُونَهَا تَجْرِى مِن تَعْتِهَا ٱلْأَنْهَا رَلَّهُمُّمَّ فِيهَا مَا يَشَاءُ وَنَ كَذَالِكَ يَجُزِى ٱللَّهُ ٱلْمُنَّقِينَ ﴿

ٱلَّذِينَ لَنُوَفَّنَهُمُ ٱلْمَلَيْ ِكَةُ طَيِّبِينَ يَقُولُونَ سَكَثُرُ عَلَيْ اللَّهُ عَلَيْ لَكُونَ اللَّهُ عَلَيْكُمُ ٱذْخُلُوا ٱلْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ اللَّ

هَلْ يَنظُرُونَ إِلَّا أَن تَأْنِيَهُمُ ٱلْمَلَيِّكَةُ أَوْيَأْتِي أَمْرُرَيِّكَ كَذَلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَاظَلَمَهُمُ ٱللَّهُ وَلَكِن كَانُو ٱلْفُسَهُمْ يَظْلِمُونَ لَيْ

فَأَصَابَهُمْ سَيِّاتُ مَاعَمِلُواْ وَحَاقَ بِهِم مَاكَانُواْ وَحَاقَ بِهِم مَاكَانُواْ وَحَاقَ بِهِم

وَقَالَ ٱلَّذِينَ أَشَّرَكُواْ لَوْشَآءَ ٱللَّهُ مَاعَبَدْنَا مِن دُونِهِ عِن شَيْءٍ نَّمْنُ وَلَآءَا بَآوُنَا وَلَاحَرَّمْنَا مِن دُونِهِ عِن شَيْءٍ كَذَ لِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَكَعُ ٱلْمُبِينُ ﴿

وَلَقَدْ بَعَثْنَا فِ كُلِّ أُمَّةٍ رَّسُولًا أَنِ أَعْبُدُواً اللَّهُ وَالْجَلَى الْمَا الْكُوبَ أَفَعِنْهُم مَّنْ هَدَى ٱللَّهُ

(Alone), and avoid (or keep away from) Tâghût<sup>[1]</sup> (all false deities i.e. do not worship Tâghût besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

- 37. If you (O Muhammad صلى الله عليه وسلم) covet for their guidance, [2] then verily Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.
- 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not.
- 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars.
- 40. Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. [3]
- 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!

وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَالَةُ فَسِيرُواْ فِي ٱلْأَرْضِ فَأَنظُرُواْ كَيْفَ كَانَ عَنِقِيَةُ ٱلْمُكَذِينِ ١

إِن تَحْرِصْ عَلَىٰ هُدَنهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ وَمَالَهُ مِين نَّصِرِينَ ١

وَأَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْمَنِهِمْ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِكِنَّ أَحْنُراً لِنَاسِ لَا يَعْلَمُونَ ١

لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَغْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُواْأُنَّهُمْ كَانُواْكَنْدِبِينَ ﴿ إِنَّ الَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

> إِنَّمَا قَوْلُنَا لِشَيءِ إِذَاۤ أَرَدۡنَهُ أَنَ نَقُولَ لَهُ كُن فَيَكُونُ ١

وَٱلَّذِينَ هَاجَكُرُواْفِٱللَّهِ مِنْ بَعَدِ مَاظُلِمُواْ لَنُبُوِّ ثَنَّهُمْ فِ ٱلدُّنْيَاحَسَنَةً وَلَأَجْرُ ٱلْآخِرَةِ أَكْبَرُلُو كَانُوا

<sup>[1]</sup> Tâghut: See the footnote of (V.2:256).

صلى الله عليه وسلم I heard Allâh's Messenger رضى الله عنه 1 (V.16:37) Narrated Abû Hurairah صلى الله عليه وسلم saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet صلى الله عليه وسلم added; "Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."\* (Sahih Al-Bukhari, Vol.8, Hadith No.490).

<sup>\*</sup>The fire symbolizes the unlawful deeds which the Prophet صلى الله عليه وسلم warned the people of.

<sup>&</sup>lt;sup>[3]</sup> (V.16:40) See the footnote of (V.51:30).

- 42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).
- 43. And We sent not (as Our Messengers) before you (O Muhammad صلى الله عليه وسلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
- 44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the *Dhikr* [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.
- 45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?
- 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?
- 47. Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?
- 48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?
- 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].

ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ١

وَمَآ أَرْسَلْنَامِن قَبْلِكَ إِلَّارِجَالَانْوَجِيَ إِلَيْهِمْ فَسْنَكُوۤ أَهْلَ ٱلذِّكْرِ إِن كُنْتُمْ لِلاَتَعْلَمُونَ ﴿

بِٱلْبَيِنَنِ وَٱلزَّبُرُّ وَٱنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِنُبَيِّنَ لِلنَّاسِ مَانُزِّلَ إِلَيْمِ مَلَعَلَّهُمْ يَنْفَكَرُونَ ﴾

أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّعَاتِ أَن يَغْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْنِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿

أَوْيَأْخُذَهُمْ فِي تَقَلَّبِهِ مُفَاهُم بِمُعْجِزِينَ ١

أَوْ يَأْخُذُهُمْ عَلَى تَغَوُّفِ فَإِنَّ رَبَّكُمْ لَرَهُ وَثُ رَحِيمٌ ١

أُوَلَمْ يَرَوْا إِلَى مَاخَلَقَ ٱللهُ مِن شَيْءٍ يَلَفَيَوُّا ظِلَنَلُهُ مَعْ اللهُ وَهُمْ دَاخِرُونَ اللهُ عَنِ ٱلْيَعِينِ وَٱلشَّمَآبِلِ سُجَدًا لِللهِ وَهُمْ دَاخِرُونَ اللهُ

وَيلَّهِ يَسْجُدُ مَافِ ٱلسَّمَوَتِ وَمَافِ ٱلْأَرْضِ مِن دَابَةٍ وَٱلْمَلَئِيكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ (اللَّ

- 50. They fear their Lord above them, and they do what they are commanded.
- 51. And Allâh said (O mankind!): "Take not ilâhain (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh[1] (God). Then, fear Me (Allâh جل جلاله) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allâh has ordained and worship none but Allâh][2].
- 52. To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Dîn Wâsiba is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?
- 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.
- 54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh).
- 55. So (as a result of that ) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
- 56. And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall

يَخَافُونَ رَبَّهُم مِن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ الْ

الجزء ١٤

٥ وَقَالَ ٱللَّهُ لَا نُنَّخِذُوٓ الإِلْهَ يْنِ آثْنَيْنِ إِنَّمَا هُوَ إِلَٰهُ وَاحَدُ فَا يَنِي فَأَرْهَبُونِ

> وَلَهُ مَا فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًّا أَفَعَيْرَ أُللَّهِ نَنَّقُونَ (١٠)

وَمَايِكُم مِن نِعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَالْتِهِ تَحْتَرُونَ ﴿

ثُمَّ إِذَا كُشَفَ ٱلضُّرَّعَنكُمْ إِذَا فَرِيقٌ مِنكُم بِرَيِّهِمْ

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمُّ تَأُلَّهِ لَتُسْئِكُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ١

[1] (V.16:51) *Ilâh*: He Who has all the right to be worshipped.

<sup>[2] (</sup>V.16:51) Narrated 'Ubâdah رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that 'Îsâ (Jesus) عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubâdah added, 'Such a person can enter Paradise through any of its eight gates he likes.'") (Sahih Al-Bukhari, Vol. 4, Hadith No. 644).

certainly be questioned about (all) that you used to fabricate.

- 57. And they assign daughters unto Allâh!

   Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;
- 58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
- 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth<sup>[1]</sup>? Certainly, evil is their decision.
- 60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.
- 61. And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
- 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (*Tafsir Al-Qurtubî*)

وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَاتِ سُبْحَنَاهُ وَلَهُم مَّا يَشْتَهُونَ (٧٠)

وَإِذَا بُشِّرَأَ عَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجَهُهُ مُسْوَدًا وَهُوَكَظِيمٌ ﴿

يَنَوَرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ، عَلَىٰ هُونٍ آمَرِيدُ شُهُ فَ فِي ٱلتُّرَابِ ۖ ٱلاَسَاءَ مَا يَعَكُمُونَ (إِنَّيُ

لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ مَثَلُ ٱلسَّوْءَ ۗ وَلِلَهِ ٱلْمَثَلُ اللَّوْءَ ۗ وَلِلَهِ ٱلْمَثَلُ اللَّاعَلَىٰ وَهُوَ ٱلْعَزِيرُ ٱلْحَكِيمُ ﴿

وَلَوْ يُوَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِرِ مَّا تَرَكَ عَلَيْهَا مِن دَآبَةٍ وَلَكِن يُوَخِرُهُمْ إِلَىٰ أَجَلِ مُسَمَّى فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَغْخِرُونَ سَاعَةً وَلَا يَسْتَفْدِمُونَ ﴿

وَيَجْعَلُونَ لِلَّهِ مَايَكُرَهُونَ وَتَصِفُ أَلْسِنَتُهُ مُواُلَدِبأَنَ لَهُمُ الْخُسُنَى لَاجَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُم مُّفْرَطُونَ ۞

<sup>(</sup>V.16:59) Narrated Al-Mughirah: The Prophet صلى الله عليه وسلم used to forbid (1) Qîl and Qâl (sinful and useless talk like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance) (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: Zakât, charity). (7) and to beg of men or to ask others for something (except when it is unavoidable). (Sahih Al-Bukhari, Vol.9, Hadith No.395).

- 63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad صلى الله عليه وسلم), but Shaitân (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.
- 64. And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.
- 65. And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).
- 66. And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
- 67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.
- 68. And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.
- 69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.
- 70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that

تَأْلِلَهِ لَقَذَّ أَرْسَلْنَ آ إِلَىٰ أُمَعِ مِّن قَبِّلِكَ فَزَيَّنَ كَاللَّهُ مُ لَيْنَ فَكُمُ الشَّيْطَنُ أَعْمَلَهُ مُ فَهُوْ ﴿ الْحَيْمُ الْيُوْمَ وَلَهُ مُ عَذَابُ أَلِيدٌ ﴿ عَلَامُ الْيَدُ اللَّهُ اللَّ

وَمَآأَنزَلْنَاعَلَيْكَ ٱلْكِتنبَ إِلَّا لِتُبَيِّنَ لَهُمُمُ ٱلَّذِى ٱخْلَلَفُو أِفِيهِ وَهُدَى وَرَحْمَةً لِقَوْمٍ يُوْمِنُونَ ﷺ لِقَوْمٍ يُوْمِنُونَ ﴾

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءَ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰ لِكَ لَآيَةً لِقَوْمِ يَسْمَعُونَ الْ

وَإِنَّ لَكُونِ فِ ٱلْأَنْعَدِ لَعِبْرَةً نَّسْقِيكُمْ مِّمَّا فِي بُطُونِهِ ، مِنْ بَيْنِ فَرْثِ وَدَمِ لِّبَنَّاخَالِصَاسَآبِعَا لِلشَّدِينِينَ الْ

> وَمِن ثَمَرَتِ النَّخِيلِ وَ الْأَعْنَبِ نَنَّخِدُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًّا إِنَّ فِي ذَلِكَ لَآية لِقَوْمِ يَعْقِلُونَ ﴿ آَيَ الْغَلِ أَنِ الْغَيْدِي مِنَ الْجِبَالِ بُيُوتًا وَمَنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿ آَيَ الْعَالِ اللَّهُ اللْمُلْمُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلِمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْ

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَتِ فَٱسْلُكِي سُبُلَ رَيِّكِ ذُلُلاً يَغْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْنَلِفُ ٱلْوَنُدُ فِيهِ شِفَآءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَا يَةً لِقَوْمِ يَنْفَكَرُونَ ﴿ إِنَّ

وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَنُوَفَّ نَكُمْ وَمِنكُمْ مَن يُرَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمِ شَيْئًا إِنَّ ٱللَّهَ عَلِيدٌ قَدِيرٌ ﴿ لَا اللَّهُ عَلِيدٌ قَدِيرٌ لَا الْ

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they know nothing after having known (much). Truly! Allâh is All-Knowing. All-Powerful.

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof<sup>11</sup>. Do they then deny the Favour of Allâh?

72. And Allâh has made for you Azwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضِ فِي ٱلرِّزْقِ فَمَاٱلَّذِينَ فُضِّلُواْ بِرَآدِى رِزْقِهِ مْعَلَى مَا مَلَكَتْ أَيْمَنُهُمْ فَضِّلُواْ بِرَآدِى رِزْقِهِ مْعَلَى مَا مَلَكَتْ أَيْمُنُهُمْ فَهُمْ فِيهِ سَوَآءُ أَفَينِعْ مَةِ ٱللَّهِ يَجْحَدُونَ ﴿ اللَّهُ

مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مَ مَنِينَ وَحَفَدَةً وَرَزَقَكُم مَ مِنْ الطَّيِبَاتُ اللَّهِ مِنَ ٱلطَّيِبَاتُ أَفَيا أَلْبَطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكُفُرُونَ اللَّ

<sup>&</sup>lt;sup>[1]</sup> (V.16:71):

a) This example Allah has set forth for the polytheists (pagans) who associate false deities with Allah, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allah in His worship?

b) Allah's Statement: "And Allah ..." (V.16:71). Narrated Abu Hurairah رضى الله عنه. The Prophet عليه السلام (Prophet Ibrāhîm (Abraham) عليه السلام emigrated with Sarah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrâhîm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrahîm (Abraham) and asked, 'O Ibrahîm (Abraham)! Who is this lady accompanying you?' Ibrâhîm (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrâhîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are not true believers on the earth except you and I.' Then Ibrâhîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsiousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a Satan to me. Take her to Ibrahîm (Abraham) and give her Agar (Hagar).' So she came back to Ibrâhîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' " (Sahih Al-Bukhari, Vol. 3, Hadith No. 420)

- 73. And they worship others besides Allâh such as do not and cannot own any provision for them from the heavens or the earth.
- 74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.
- 75. Allâh puts forward the example of (two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.
- 76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path?
- 77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.
- 78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).
- 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear Ayât (proofs and signs) for people who believe (in the Oneness of Allâh).

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَعْلِكُ لَهُمْ رِزْقًا مِنَ ٱلسَّمَوَتِ وَٱلْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿ اللَّهِ مَا لَا يَسْتَطِيعُونَ ﴿ اللَّهُ

فَلاتَضْرِبُواْلِلَهِٱلْأَمْثَالَ إِنَّاللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ الْآَيِ

﴿ ضَرَبَ اللهُ مَثَ لَا عَبْدًا مَّمَ أُوكًا لَا يَقْدِرُ عَلَى شَيْءِ وَمَن رَزَقْنَ لَهُ مِنَّا رِزْقًا حَسَنَا فَهُ وَيُنفِقُ مِنْ هُ سِرًّا وَجَهْ رَّا هَلْ يَسْتَوُ. نَ الْحَمْدُ لِلَّهِ بَلْ أَكْ ثَرُهُمْ لَا يَعْلَمُونَ ﴿

وَضَرَبُ ٱللَّهُ مَثَلًا رَّجُ لَيْنِ أَحَدُهُ مَا أَبْكُمُ لَا يَقْدِرُ عَلَىٰ شَى ءِ وَهُوكَ لَّ عَلَىٰ مَوْلَىٰهُ أَيْنَ مَا يُوَجِّهِ لَهُ لَا يَأْتِ بِحَنِيرٍ هَلْ يَسْتَوِى هُوَوَمَن يَأْمُرُ بِٱلْعَدُٰلِ وَهُوعَلَىٰ صِرَطٍ مُّسْتَقِيمٍ ﴿

وَيِلَهِ غَيْبُ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَمَاۤ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْهُو أَقْرَبُ إِنَّ ٱللَّهَ عَلَى كُلِّ شَيْءِ قَدِيرٌ اللَّا عَلَى كُلِّ شَيْءِ قَدِيرٌ اللَّا

وَاللّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمِّ هَنِيكُمْ لاَتَعْلَمُونَ شَيْئَا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَلَرُ وَالْأَفْئِدَةٌ لَعَلَكُمْ تَشْكُرُونَ وَالْأَبْصَلَرُ وَالْإِلَى الطَّيْرِ مُسَخَّرَتٍ فِحَقِ المَّدَيرَ وَاإِلَى الطَّيْرِ مُسَخَّرَتٍ فِحَقِ السَّكَمَ آءِمَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ السَّكَمَ آءِمَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَ فِي ذَلِكَ

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- 80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.
- 81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm).
- 82. Then, if they turn away, your duty (O Muhammad صلى الله عليه وسلم) is only to convey (the Message) in a clear way.
- 83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers .(عليه وسلم
- 84. And (remember) the Day when We shall raise up from each nation a witness Messenger), then, (their those disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).
- 85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.
- **86.** And when those who associated partners with their (Allâh's Allâh see so-called) partners, they will say: "Our Lord! These are our partners whom we used to

وَٱللَّهُ جَعَلَ لَكُم مِنْ بُيُوتِكُمْ سَكَنَّا وَجَعَلَ لَكُرُ مِن جُلُودِ ٱلْأَنْعَامِ بِيُوتَا تَسْتَخِفُّونَهَا يَوْمَ طَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأُوْبَارِهَا وَأَشْعَارِهَآ أَتُنَّا وَمَتَنعًا إِلَىٰحِينِ ﴿

وَٱللَّهُ جَعَلَ لَكُم مِمَّاخَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ ٱلْجِبَالِ أَكْنَا وَجَعَلَ لَكُمْ سَرَبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَبِيلَ تَقِيكُم بَأْسَكُمْ كَذَٰلِكَ يُتِمُّ نِعْمَتُهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَسْلِمُونَ اللهُ

فَإِن تَوَلُّواْ فَإِنَّمَا عَلَيْكَ ٱلْبَكَغُ ٱلْمُبِينُ ﴿ ثُنَّهُ

يعُرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ أَلْكَنِفِرُونَ اللهُ

وَيُوْمَ نَبْعَثُ مِنْكُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَبُ لِلَّذِينَ كَفَرُواْ وَلَاهُمْ يُسْتَعْنَبُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُواْ ٱلْعَذَابَ فَلَا يُحَفَّفُ عَنْهُمْ وَلَاهُمْ يُنظِرُونَ ١

وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُواْ شُرَكِاْ مُرَكَّاءَ هُمْ قَالُواْ رَبِّنَاهَـُؤُلَّاءِ شُرَكَاۤ أَوُنَا ٱلَّذِينَ كُنَّا نَدْعُواْ مِن دُونِكَ فَأَلْقَوْاْ إِلَيْهِمُ ٱلْقَوْلَ

invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

- 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrîl (Gabriel), Messengers] will vanish from them.
- 88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment because they used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].
- 89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad صلى الله عليه) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).
- 90. Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet with the Sunnah (legal ways) of the Prophet أمان أنه عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and

إِنَّكُمْ لَكَ ذِبُونَ ١

وَأَلْقَوْاْ إِلَى ٱللَّهِ يَوْمَبِ ذِ ٱلسَّالَمَّ وَضَلَّ عَنْهُم مَّاكَانُواْ يَفْتَرُونَ ﴿ ﴿ اللَّهِ السَّالَمَ وَضَلَّ عَنْهُم

ٱلَّذِينَ كَفَرُواْ وَصَـُدُواْ عَنسَبِيلِ ٱللَّهِ زِدْنَهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَاكَ انْواْ يُفْسِدُونَ ﴿

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِ مِمِّنْ أَنفُسِهِمٍ مَّ وَكُوْمَ نَبْعَثُ فَصِهِمٍ مَّ وَحِثْنَا بِكَ شَهِيدًا عَلَى هَلَوُ لَآءً وَنَزَّلْنَا عَلَيْكَ الْمُحَدَّا فَكَ مَا الْمُكَلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (اللهُ اللهُ المُسْلِمِينَ (اللهُ اللهُ ا

﴿ إِنَّاللَّهَ يَأْمُرُ بِالْعَدُلِ وَالْإِحْسَنِ وَإِيتَآيِ ذِى الْقُرْبَ وَيَنْهَىٰ عَنِ الْفَحْشَآءِ وَالْمُنكَرِ وَالْبَغْيُ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

<sup>[1] (</sup>V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

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Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.

- 91. And fulfil the Covenant of Allah (Bai'ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do.
- 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet which the صلى الله عليه وسلم disbeliever denies and that is their difference amongst them in the life of this world][11].
- 93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
- 94. And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of صلى الله Allâh and His Messenger, Muhammad

وَأُوْفُواْ بِعَهْدِ ٱللَّهِ إِذَا عَنِهَدَتُّمْ وَلَائَنَقُضُواْ ٱلْأَيْمَانَ بَعَدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُ مُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ١

وَلَاتَكُونُواْ كَالَّتِي نَقَضَتْ غَزْلَهَامِنْ بَعْدِقُوَّةٍ أَنْكُنَّا لَتَّخِذُونَ أَيْمَنَّكُرُ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةُ هِيَ أَرْبَى مِنْ أُمَّةً إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِ ء وَلَيْبِيَّانَ لَكُرْنُومَ ٱلْقِينَمَةِ مَا كُنْتُمْ فِيهِ تَغْنَلِفُونَ ١

وَلُوْشَاءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَكِن يُضِلُّ مَن بَشَاءُ وَيَهْدِي مَن يَشَاءُ وَلَتُسْتُأُنَّ عَمَّا كُنتُونَعُملُونَ ١

وَلَائَنَّخِذُوٓاْ أَيْمَنَّكُمْ دَخَلَا بَيْنَكُمْ فَلَزِلً قَدُمْ بَعُدْ ثَبُوتِهَا وَيَذُوقُواْ ٱلسُّوَّءَ بِمَاصَدَدتُّمْ عَن سَكِيلِ ٱللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ١

<sup>&</sup>lt;sup>[1]</sup> (V.16:92) See the footnote of (V.3:85).

عليه وسلم), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

- 95. And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.
- 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do<sup>[i]</sup>.
- 97. Whoever works righteousness whether male or female while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).
- 98. So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one).
- 99. Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).
- 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are *Mushrikûn* i.e. polytheists. See Verse 6:121).
- 101. And when We change a Verse (of the Qur'ân,) in place of another and Allâh knows best what He sends down they (the disbelievers) say: "You (O Muhammad صلى الله are but a Muftari! (forger, liar)." Nay, but most of them know not.

وَلَا تَشْنَرُواْ بِعَهْدِ ٱللَّهِ ثَمَنَا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّا كُونَ اللَّهِ هُوَ خَيْرٌ لَّا كُونَ اللَّهِ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَّ الل

مَاعِندَكُمْ يَنفَدُّ وَمَاعِندَ ٱللَّهِ بَاقِّ وَلَنَجْزِينَ ٱلَّذِينَ صَبَرُوۤ الْجَرَهُم بِأَخْسَنِ مَاكَانُواْ يَعْمَلُوك اللَّ

مَنْ عَمِلَ صَلِحًا مِن ذَكِرٍ أَوْ أُنثَىٰ وَهُوَمُؤُمِنُ فَلَنُحْيِينَّهُ وَكَيْفَةُ طَيِّبَةً وَلَنَجْزِينَّهُ مُ أَجْرَهُم بِأَحْسَنِ مَاكَانُواْ يَعْمَلُونَ اللَّهِ

فَإِذَا قَرَأْتَ ٱلْقُرُ اَنَ فَأَسْتَعِذُ بِٱللَّهِ مِنَ ٱلشَّيْطُنِ ٱلرَّحِيمِ (اللَّهِ عَنَ ٱلشَّيْطُنِ ٱلرَّحِيمِ (اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى ال

إِنَّهُ.لَيْسَ لَهُ.سُلْطَنُ عَلَى ٱلَّذِينَ اَمَنُواْ وَعَلَى رَبِيهِ مُ يَتُوكَ عَلَى ٱلَّذِينَ اَمَنُواْ

إِنَّمَاسُلَطَنْهُ,عَلَى ٱلَّذِينَ يَتَوَلَّوُنَهُ,وَٱلَّذِينَ هُم بِهِ عُشْرِكُونَ ۞

وَإِذَا بَدَّلْنَآءَايَةً مَّكَاتَ ءَايَةٍ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّكُ قَالُوٓا إِنَّمَاۤ أَنتَ مُفْتَرٍ بَلُ أَكْثَرُهُوۡلَايَعۡلَمُونَ ۞ بَلُ أَكْثَرُهُوۡلَايَعۡلَمُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.16:96) See the footnote of (V.9:121).

- 102. Say (O Muhammad صلى الله عليه وسلم) Ruh-ul-Qudus [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).
- 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad السلمانة عليه وسلم)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.
- 104. Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.
- 105. It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.
- 106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.
- 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.
- 108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!
- 109. No doubt, in the Hereafter, they will be the losers.
- 110. Then, verily! Your Lord for those who emigrated after they had been put to

قُلْنَزَّلَهُ رُوحُ ٱلْقُدُسِ مِن رَّبِكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُواْ وَهُدَى وَبُشْرَى لِلْمُسْلِمِينَ الْأَعَالَى الْأَعَالَى الْأَعْلَى الْمُسْلِمِينَ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْعَلَى الْمُعْلَى الْمُعْلَى الْعَلَى الْعَلْ

وَلَقَدُ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بِشَرُّ لِسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِيُّ وَهَاذَا لِسَانُ عَكَرَفِيُ مُبِينُ ﴿

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِنَايَتِ ٱللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَاجُ أَلِيمُ اللَّهُ

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِثَايَتِ اللَّهِ وَأُوْلَتِهِكَ هُمُ ٱلْكَذِبُونَ اللَّهِ اللَّهِ وَأُوْلَتِهِكَ هُمُ ٱلْكَذِبُونَ اللَّهِ

ذَلِكَ بِأَنَّهُمُ أَسْتَحَبُّواْ الْحَيَوةَ الدُّنْيَ عَلَى الْآخِرةِ وَأَنَ اللَّهَ لَا يَهْدِى الْقَوْمَ الْكَفِيدِينَ الْأَيْ اللَّهُ عَلَى قُلُوبِهِمْ الْفَوْمَ الْمَاكَةِ لَا يَهْدِى الْقَوْمَ الْمَاكَةِ لِلْهَ عَلَى قُلُوبِهِمْ اللَّهُ عَلَى قُلُوبِهِمْ وَأَوْلَتِهِكَ اللَّهُ عَلَى قُلُوبِهِمْ وَأَوْلَتِهِكَ اللَّهُمُ الْفَرْفِيقِ اللَّهُ عَلَى قُلُوبِهِمْ وَأَوْلَتِهِكَ هُمُ الْفَرْفِ اللَّهُ عَلَى اللَّهُ عَلَى قُلُوبِهِمْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى قُلُوبِهِمْ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلِيْ اللْعُلَى اللْعَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللْعَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى اللْعَلَى اللَّهُ عَلَى اللْعِلَى الْعَلَى اللْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللْعَلَى اللْعَلَى الْعَلَى الْعُلَى الْعُلَمِ الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعُلَالِ اللَّهُ الْعُلِي الْعُلَالِ اللْعُلِي الْعُلَى الْعُلِي الْعُلِيْمُ الْعُلِمُ ا

trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

Sûrah 16. An-Nahl

- 111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with uniustly.
- 112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do<sup>[1]</sup>.
- 113. And verily, there had come unto them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).
- 114. So eat of the lawful and good food<sup>[2]</sup> which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.
- 115. He has forbidden you only Al-Maitah (meat of a dead animal), blood, the flesh of

مَا فُتِنُواْ ثُمَّ جَلَهَا دُواْ وَصَابَرُوٓ الْإِتَ رَ نَكَ مَنْ نَعْدِهَا لَغَهُ فُورٌ رَّحِيمٌ ﴿

﴿ يَوْمَ تَأْتِي كُلُّ نَفْسِ تُجَدِلُ عَن نَفْسِهَا وَتُوَقَى كُلُّ نَفْسِ مَاعَمِلَتْ وَهُمْ لَانْظُلُمُونَ ١

وَضَرَبَ اللَّهُ مَثَلًا قَرْبَةً كَانَتْ ءَامِنَةً مُطْمَبِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِن كُلِّ مَكَانٍ فَكَ فَرَتْ بِأَنْعُمُ مِ أَلْلَهِ فَأَذَ قَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَاكَانُواْ تصنعُونَ ١

وَلَقَدْ جَآءَ هُمْ رَسُولُ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَلِمُونَ ١

فَكُلُواْمِمَّارَزَقَكُمُ اللَّهُ حَلَالَاطَيِّبًا وَآشَكُرُواْنِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعُـبُدُونَ شَ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْنَةَ وَٱلدَّمَ وَلَحْمَ

(V.16:114) The meat of cattle beast which Allah has made lawful to you (Muslims) and

are slaughtered according to Islâmic way.

<sup>[1] (</sup>V.16:112) Narrated Ibn 'Abbâs صلى الله عليه وسلم: The Prophet رضى الله عنهما said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'" (Sahih Al-Bukhari, Vol.1, Hadith

swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and transgressing, then, Allâh Oft-Forgiving, Most Merciful.

- 116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.
- 117. A passing brief enjoyment (will be theirs), but they will have a painful torment.
- 118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad صلى الله عليه وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.
- 119. Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.
- 120. Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanîf (i.e. to worship none but Allâh), and he was not one of those who were (polytheists, idolaters, Al-Mushrikûn disbelievers in the Oneness of Allah, and those who joined partners with Allâh).
- 121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path

ٱلْحِنزِرِ وَمَآ أُهِلَ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَبَاغِ وَلَاعَادِ فَإِنَ ٱللَّهَ غَفُورٌرَّحِيدٌ ١

وَلَا نَقُولُوا لِمَا تَصِفُ أَلْسِنَنُكُمُ ٱلْكَذِبَ هَنذَاحَلنُّ وَهَنذَاحَرامٌ لِنَفْتَرُواْ عَلَى ٱللَّهِ ٱلْكَذِبُ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُقْلِحُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّه

مَتَنُعُ قَلِيلٌ وَلَهُمْ عَذَابُ أَلِيمٌ ﴿

وَعَلَى ٱلَّذِينَ هَا دُواْ حَرَّمْنَا مَا قَصَصْنَاعَلَيْكَ مِن فَبْلُّ وَمَاظَلَمْنَهُمْ وَلَكِنَكَانُوا أَنفُسَهُمْ يَظْلِمُونَ ١

ثُمَّ إِنَّ رَبِّكَ لِلَّذِينَ عَمِلُواْ ٱلشُّوءَ بِحَهَالَةِ مُمَّ تَابُواْ مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُواْ إِنَّ رَبَّكَ مِنُ بَعْدِهَا لَغَفُورٌ زَجِيمٌ ١

إِنَّ إِنْ هِيمَكَاكَ أُمَّةً قَانِتَا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ١

شَاكِرًا لِأَنْعُمِيهِ آجْتَكُهُ وَهَدَىٰهُ إِلَى صِرَطِ

(Islâmic Monotheism — neither Judaism nor Christianity<sup>[1]</sup>).

- 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.
- 123. Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism<sup>[2]</sup> to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers).
- 124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

وَءَاتَيْنَهُ فِ ٱلدُّنْيَاحَسَنَةً وَإِنَّهُ فِ ٱلْآخِرَةِ لَيَّنَهُ فِي ٱلْآخِرَةِ لَيَّنَ الْآئِلُ فَيَالُحِينَ الْآئِلُ

ثُمَّ أَوْحَيْنَاۤ إِلَيْكَ أَنِ ٱتَبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفَاۗ وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ شَ

إِنَّمَاجُعِلَ السَّبْتُ عَلَى اللَّذِينَ اَخْتَلَفُواْفِيةٍ وَإِنَّ رَبَّكَ لَيَحْكُو بَيْنَهُمْ يَوْمَ الْقِيَكَمَةِ فِيمَا كَانُواْفِيهِ يَغْلَلِفُونَ ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

<sup>[2]</sup> (V.16:123) See the footnote of (V. 2:135).

<sup>[1] (</sup>V.16:121) (A) Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim  $Han\hat{i}f$  (Islâmic Monotheism — to worship none but Allâh Alone) and he joined none in worship with Allâh. [The Qur'an, Verse 3: 67]

<sup>(</sup>B) See the footnote (B) of (V.16:71).

<sup>(</sup>C) Narrated Abu Hurairah رضى الله عنه did not tell a lie except on three occasions. Twice for the sake of Allâh عز و جل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."\* The (third was) that while Ibrâhîm (Abraham) and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrâhîm (Abraham) عَليه السلام ) is accompanied by a very charming lady." So, he sent for Ibrâhîm (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhîm (Abraham) said, "She is my sister." Ibrâhîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sârah, "Pray to Allâh for me, and I shall not harm you." So Sårah asked Allåh to cure him and he got cured. He tried to take hold of her for the second time, but his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sârah, "Pray to Allâh for me, and I will not harm you," Sârah asked Allâh again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hâjar as a girl-servant to Sârah. Sârah came back [to Ibrâhîm (Abraham)] while he was praying. Ibrahîm (Abraham), gesturing with his hand, asked, "What has happened?" She replied "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjar for service". (Abu Hurairah then addressed his listeners saying, "That (Hâjar) was your mother, O Banî Mâ'-is-Samâ' (i.e. the Arabs)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 578)

<sup>\*</sup>The idolaters invited Ibrâhîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhîm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

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125. Invite (mankind, O Muhammad ملى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirûn* (the patient).<sup>[11]</sup>

127. And endure you patiently (O Muhammad صلى الله عليه وسلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty unto Him), <sup>121</sup> and those who are *Muhsinûn* (good-doers. See the footnote of V.9:120).

ٱدْعُ إِلَىٰ سَبِيلِ رَبِكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحُسَنَةِ وَجَندِ لَهُم بِٱلَتِي هِىَ أَحْسَنُ إِنَّ رَبَّكَ هُوَأَعْلَمُ بِمَن ضَلَّعَن سَبِيلِةٍ أَوَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﷺ

وَإِنْ عَاقِبْتُمْ فَعَاقِبُواْ بِمِثْلِ مَاعُوقِبْتُم بِهِ -وَلَبِن صَبَرْتُمْ لَهُوَخَيْرٌ لِلصَّدِيرِ فَ

وَٱصْبِرْ وَمَاصَبُرُكَ إِلَّا بِٱللَّهِ ۚ وَلَا تَعْذَنْ عَلَيْهِمْ وَلَا تَعْذَنْ عَلَيْهِمْ وَلَا تَعْذَنْ عَلَيْهِمْ وَلَا تَكُ فُونَ اللَّهُ وَلَا تَكُ وُونَ اللَّهُ

إِنَّ اللَّهَ مَعَ الَّذِينَ اُتَّقُواْ وَالَّذِينَ هُم مَعُ الَّذِينَ هُم مَعُ الَّذِينَ هُم مَعُ اللَّذِينَ هُم اللَّهُ الللَّهُ اللَّهُ الللللِّ

a) The Statement of Allâh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

Narrated Abu Mûsâ صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "None is more patient than Allâh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." (Sahih Al-Bukhari, Vol. 8, Hadith No. 121)

b) Narrated 'Abdullâh رضى الله عنه وسلم: The Prophet صلى الله عليه وسلم divided and distributed something as he used to do with some of his distributions. A man from the *Ansâr* said, "By Allâh! in this division the pleasure of Allâh has not been intended." I said, "I will definitely tell this to the Prophet صلى الله عليه وسلم "So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet صلى الله عليه وسلم and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet صلى الله عليه وسلم then said, "Mûsâ (Moses) was harmed with more than this, yet he remained patient." (Sahih Al-Bukhari, Vol. 8, Hadith No. 122)

(V.16:128) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (Sahih Al-Bukhari, Vol. 8, Hadith No. 470)

<sup>&</sup>lt;sup>[1]</sup> (V.16:126)

## Sûrat Al-Isrâ' (The Journey by Night) XVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 2. And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).
- 3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."
- 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!
- 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.



بِنْ اللَّهِ الرَّالِيِّ اللَّهِ الرَّالِيِّ اللَّهِ الرَّالِيِّ اللَّهِ الرَّالِيِّ

سُبْحَنَ ٱلَّذِى أَسْرَى بِعَبْدِهِ عَلَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَنَرَّكْنَا حَوْلَهُ, لِنُرِيهُ, مِنْ عَايَنِنَا إِنَّهُ, هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۞

وَ اللَّهُ اللَّهُ الْمُوسَى ٱلْكِئْبَ وَجَعَلْنَهُ هُدًى لِبَنِي وَ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ الل

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوجٍ إِنَّهُ كَاكَ عَبْدَا شَكُورًا ﴿

وَقَضَيْنَآ إِلَى بَنِيَ إِسْرَءِيلَ فِٱلْكِئْكِ لَنُفْسِدُنَّ فِٱلْأَرْضِ مَرَّتَيْنِ وَلَنَعْلُنَّ عُلُوًّا كَبِيرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

فَإِذَا جَآءَ وَعَدُأُولَنهُمَا بَعَثَنَا عَلَيْكُمْ عِبَادًا لَنَآ أُولِي بَأْسِ شَدِيدِ فَجَاسُواْ خِلَالَ الدِيادِ وَكَاتَ وَعْدَامَّفْعُولًا ﴿ ﴾

وقد روى طلحة بن عبيدالله أنه قال للنبي صلى الله عليه وسلم ما معنى سبحان الله ؟ قال تنزيه الله من كل سوء؛ (V.17:1) [1]

<sup>(</sup>V.17:1) Narrated Jâbir bin 'Abdullâh رضى الله عنها that he heard Allâh's Messenger ملى الله saying, "When the people of Quraish did not believe me [i.e. in the story of my *Isrâ'* — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (Sahih Al-Bukhari, Vol.5, Hadith No.226).

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- 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.
- 7. (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
- 8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
- 9. Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم), who work deeds of righteousness, that they shall have a great reward (Paradise).
- 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).
- 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him" and that one should not do, but one should be patient].
- 12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرِّهُ الْكُرِّهُ عَلَيْهِمْ وَأَمْدَدْنَكُم بِأُمْوَالِ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ١

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۚ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَآءَ وَعُدُا لَآخِرَةِ لِيسَنَوُا وُجُوهَ كُمْ وَلِيَدْخُ لُواْ ٱلْمُسْجِدَكَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَهُ تَبَرُواْ مَاعَلُواْ تَشِيرًا ﴿

عَسَىٰ رَبُّكُو أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَّا وَجَعَلْنَا جَهَنَّمَ لِلْكُنفرينَ حَصِيرًا (١٠)

إِنَّ هَاذَاٱلْقُرْءَانَ يَهْدِى لِلَّتِي هِي أَقُومُ وَيُبَيِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّبْلِحَنْتِ أَنَّ لَكُمْ أَجْرًا كِبِيرًا ١

> وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ أَعْتَدْنَا لَكُمْ عَذَابًا أَلِيمًا ١

> وَيَدْعُ ٱلْإِنسَانُ بِٱلشَّرِّدُعَآءَهُۥ بِٱلْخَيْرِّوَكَانَ ٱلْإِنسَانُ عَجُولًا ١

وَجَعَلْنَا ٱلَّيْلُ وَٱلنَّهَارَءَايَنَيْنَّ فَمَحَوْنَآءَايَةَ ٱلَّيْل وَجَعَلْنَاءَايَةَ ٱلنَّهَارِمُبْصِرَةً لِتَبْتَغُواْ فَضَلًا مِّن زَّتِكُمْ وَلتَعْلَمُواْ عَكَدَدُ ٱلسِّينِينَ وَٱلْجِسَابُ وَكُلُ شَيْءٍ فَصَلَانَهُ تَفْصِلًا ١

- 13. And We have fastened every man's deeds[1] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
- 14. (It will be said to him): "Read your You yourself are sufficient as a reckoner against you this Day."
- 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
- 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
- 17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is Lord All-Knower vour as an and All-Beholder of the sins of His slaves.
- 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh's Mercy).
- 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَكُلَّ إِنسَانِ ٱلْزَمْنَاهُ طَيْبِرَهُ فِي عُنُقِهِ - وَنُحْرِجُ لَهُ يُومَ ٱلْقِينَمَةِ كِتَبَّا يَلْقَنَّهُ مَنشُورًا ﴿ إِنَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُ

ٱقْرَأْ كِنْبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيُوْمَ عَلَيْكَ حَسِيبًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

مَّن ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ ۚ وَمَن ضَلَّ فَإِنَّمَا يَضِلُ عَلَيْهَا وَلَا نَرَرُ وَازِرَةٌ وَزَرَ أُخْرَى وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَتَ رَسُولًا (١٠)

وَإِذَآ أَرَدُنَآ أَن تُهْلِكَ قَرْيَةً أَمَرُنَا مُتْرَفِهَا فَفَسَقُواْفِهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمِّرْنَهَا تَدْمِيرًا ١

وَكُمْ أَهْلَكْنَامِنَ ٱلْقُرُونِ مِنْ بَعْدِ نُوجٌ وَكُفَى بِرَيِكَ بِذُنُوبِ عِبَادِهِ - خَبِيرًا بَصِيرًا ١

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَانَشَآءُ لِمَن نُّربيدُ ثُمَّ جَعَلْنَالَهُ جَهَنَّمَ يَصْلَنهَا مَذْمُومًا مَّدُحُورًا ١

وَمَنْ أَرَادَ ٱلْآخِرَةَ وَسَعَىٰ لَمَا سَعَيْهَا وَهُوَمُوْمِنَّ

<sup>[1] (</sup>V. 17:13) Narrated Ibn Mas'ûd رضى الله عنه A man asked the Prophet صلى الله عليه وسلم "What deeds are the best?" The Prophet صلى الله عليه وسلم said; (1)To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in Jihâd in Allâh's Cause." (Sahih Al-Bukhari, Vol.9, Hadith No.625).

Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

- 20. On each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.
- 21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.
- 22. Set not up with Allâh any other ilâh (god), (O man)! (This verse is addressed to Prophet Muhammad ملى الله عليه وسلم , but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).
- 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
- 24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."
- 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.
- 26. And give to the kinsman his due and to the Miskîn<sup>[1]</sup> (poor) and to the wayfarer.

فَأُولَتِكَ كَانَ سَعْنُهُم مَّشْكُورًا ١

كُلَّا نُمِذُ هَنَؤُلآءِ وَهَنَؤُلآءِ مِنْ عَطآءِ رَبِّكَ وَمَاكَانَ عَطَآءُ رَبِّكَ مَعْظُورًا ١

ٱنظُرْكَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْأَخِرَةُ أَكْمُ دُرَجَنت وَأَكْمُ نَفْضِ للهِ اللهِ

لَّا يَجْعَلُ مَعَ ٱللَّهِ إِلَىٰ هَاءَ اخْرَفَنَقَعُدُ مَذْمُومًا عُدُولًا شَ

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوۤ إِلَّاۤ إِيَّاهُ وَمِا لُوَ لِدَيْنِ احْسَنًا إِمَّا سَلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَا أَوْكِلا هُمَا فَلا تَقُل لَمُ مَا أُنِّ وَلَا نَنُهُمْ هُمَا وَقُلِ لَّهُمَا قَوْلًا كَرِيمًا ١ وَٱخْفِضْ لَهُمَاجَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبّ أرحمه كماكارتياني صغيران

رَبُّكُرُ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُواْ صَالِحِينَ فَإِنَّهُ مُكَانَ لِلْأُوَّابِيكَ غَفُورًا ١

وَءَاتِ ذَا ٱلْقُرْبِي حَقَّهُ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ

<sup>&</sup>lt;sup>[1]</sup> (V.17:26) See the footnote of (V.2:83).

But spend not wastefully (your wealth) in the manner of a spendthrift. [1] (Tafsir At-Tabarî)

- 27. Verily, the spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitân* (Devil-Satan) is ever ungrateful to his Lord.
- 28. And if you (O Muhammad صلى الله عليه) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allâh will give me and I shall give you).
- 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
- 30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
- 31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.
- **32.** And come not near to unlawful sex. Verily, it is a *Fâhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).
- 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (Mazlûman intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand Qisâs, Law of Equality in punishment or to

إِنَّ ٱلْمُبَذِرِنَ كَانُوٓ ٱلْإِخُوَنَ ٱلشَّيَطِينِّ وَكَانَ ٱلشَّيْطُنُ لِرَبِهِ ، كَفُورًا ۞ وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآ ، رَحْمَةِ مِّن زَيِكَ تَرْجُوهَا فَقُل لَهُمْ وَقَوْلًا مَيْسُورًا ۞

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَانَبْسُطُهَا كُلَّ ٱلْبَسْطِ فَنَقْعُدَ مَلُومًا مَّغْسُورًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ - خَبِيرًا بَصِيرًا ﴿

وَلَانَفَنُلُواْ أَوْلَنَدَكُمْ خَشْيَةً إِمْلَقِّ نَخَنُ نَرْزُفَهُمْ وَإِيَّاكُوْ إِنَّ قَنْلَهُمْ كَانَ خِطْتًا كَبِيرًا اللَّ

وَلَانَقْرَبُواْ ٱلزِّنَّةَ إِنَّهُۥكَانَ فَنحِشَهُ وَسَاءَ سَبِيلًا ﴿

وَلَا نَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَمَن قُنِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيّهِ عِسُلْطَنَا فَلَا يُسُرِف فِي ٱلْقَتْلِ إِنَّهُ كَانَ مَنصُورًا ﴿ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللّ

<sup>[1] (</sup>V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allâh and His Messenger صلى الله عليه وسلم.

forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islâmic law). It

- 34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant, will be questioned about.
- 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.
- 36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. <sup>[2]</sup> Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).
- 37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
- 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.
- 39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad صلى الله الله الله ). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).
- 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels

وَلَانَفَرَبُواْ مَالَ ٱلْمَيْسِهِ إِلَّا بِٱلَّتِي هِى ٱحْسَنُ حَتَّى يَبْلُغَ ٱشُدَّهُۥ وَأَوْفُواْ بِٱلْعَهْدِّ إِنَّ ٱلْعَهْدَكَاتَ مَسْنُولَا ﴿

وَأَوْفُواْ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُواْ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَٱخْسَنُ تَأْوِيلًا ﴿

وَلَا نَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمُ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُوَّادَكُلُّ أُوْلَيِكَ كَانَ عَنْهُ مَسْتُولًا ﴿

وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا إِنَّكَ لَن تَغْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغُ ٱلْجِبَالَ طُولَا ۞

كُلُّ ذَٰلِكَ كَانَسَيِّئُهُۥعِندَرَيِّكَ مَكْرُوهَا ﴿ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللللَّهُ اللَّهُ ال

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُكَ مِنَ الْحِكْمَةُ وَلَا تَخْعَلَ مَعَ اللهِ إِلَهُ الْحَمَّةُ وَلَا تَخْعَلَ مَعَ اللهِ إِلَهُ المَا مَذَ حُورًا اللهِ اللهِ إِلَهُ المَا مَذَ حُورًا اللهِ اللهِ اللهِ إِلَهُ المَّامَةُ مُ مُلُومًا مَذْ حُورًا اللهُ

أَفَأَصْفَنَكُورَبُّكُم بِٱلْبَنِينَ وَٱتَّغَذَمِنَ ٱلْمَلَيْكَةِ إِنَّنَّا إِنَّكُولَنَقُولُونَ قَوْلًا عَظِيمًا ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.17:33):

a) See the footnote of (V.2:22).

b) See the footnote of (V.5:50).

<sup>(</sup>V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

daughters? Verily you indeed utter an awful saying.

- 41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.
- 42. Say (O Muhammad صلى الله عليه وسلم to these polytheists, pagans): "If there had been other âlihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).
- 43. Glorified and Exalted be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).
- 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
- 45. And when you (Muhammad صلى الله عليه) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil<sup>[1]</sup> (or screen their hearts, so they hear or understand it not).

وَلَقَدْ صَرَّفَنَا فِي هَلَذَا ٱلْقُرَّءَانِ لِيَذَّكَّرُواْ وَمَايَزِيدُهُمُ

قُل لَّوَكَانَ مَعَهُ وَالِمَةُ كَمَايَقُولُونَ إِذَا لَا بَنَعَوْا إِلَى ذِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

سُبْحَنَهُۥ وَتَعَلَىٰعَمَّايِقُولُونَ عُلُوًّا كَبِيرًا ﴿ اللَّهِ

تُسَيِّحُ لَهُ ٱلسَّمَوَتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَيِّحُ بِعَدِهِ - وَلَكِن لَا نَفْقَهُ ونَ تَسْبِيحُهُمُّ إِنَّهُ كَانَ حَلِيمًا غَفُوزًا ﴿ اللَّهُ اللَّهُ عَلَيْمًا غَفُوزًا ﴿ اللَّهُ اللَّهُ اللَّهُ

وَإِذَا قَرَأَتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ حِجَابًا مَسْتُورًا ﴿

<sup>(</sup>V.17:45) It is said in the Book of Tafsîr (Imâm Qurtubî) as regards this Verse (17:45): Narrated Sa'îd bin Jubair رضی الله عنه "When the Sûrah No.111 (Tabbat Yadâ) was revealed, the wife of Abu Lahab came looking for the Prophet صلی الله علیه وسلم while Abu Bakr عنه, was sitting beside him. Abu Bakr said to the Prophet صلی الله علیه وسلم " with if you get aside (or go away) as she is coming to us, she may harm you." The Prophet صلی الله علیه وسلم said: "There will be a screen set between me and her." So she did not see him. She said to Abu Bakr: "Your companion is saying poetry against me," Abu Bakr said: "By Allâh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allâh's Messenger! She did not see you." The Prophet صلی الله علیه وسلم said: "An angel was screening me from her." [This Hadith is quoted in Musnad Abu Ya'la.]

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

- 46. And We have put coverings over their hearts lest they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) Islâmic Monotheism in the Qur'an, they turn on their [توحيدات) backs, fleeing in extreme dislike.
- 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zâlimûn (polytheists and wrong-doers) say: "You follow none but a bewitched man."
- 48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.
- 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"
- 50. Say (O Muhammad صلى الله عليه وسلم Be you stones or iron,"
- 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"
- 52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
- 53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitan (Satan) is to man a plain enemy.

وَجَعَلْنَاعَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي ٓ اَذَانِهِمْ وَقُراً وَإِذَا ذَكُرِتَ رَبُّكَ فِي ٱلْقُرْءَانِ وَحُدَهُ, وَلَّوْأُ عَلَىٰ أَدَبُ رِهِمْ نُفُورًا اللهُ

نَحَنُ أَعْلَمُهِمَا يَسْتَمِعُونَ بِهِ ﴿ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجُوكَ إِذْ يَقُولُ ٱلظَّالِمُونَ إِن تَنَّبِعُونَ إلَّارَجُلَامَسْحُورًا شَ

أنظر كَيْفُ ضَرَبُواْ لَكَ ٱلْأَمْثَالَ فَضَلُّواْ فَلَا يَسْتَطِيعُونَ سَبِيلًا

وَ قَالُواْ أَيَّ ذَا كُنَّاعِظُ مَا وَرُفَنَّا أَءِنَّا لَمَ عُوثُونَ خَلْقًا جَدِيدُاشَ

ا قُلْكُونُواْ حِجَارَةً أَوْحَدِيدًا

أَوْخَلْقًامِمَايكُبُرُفِ صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلُ الَّذِي فَطَرَكُمُ أَوَّلَ مَرَّقٍ فَسَيْنَغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُو قُلْ عَسَىٰ أَن يَكُوكَ قَرَيْبَا لَإِنَّا

يُوْمَ يَدْعُوكُمْ فَتَسْلَجِيبُونَ بِحَمْدِهِ ـ وَتَظُنُّونَ إِن لِّبَنُّتُمْ إِلَّا قَلِيلًا ﴿ إِنَّا لِلَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ ٱلشَّيْطُنَ يَنزَغُ بَيْنَهُمُ إِنَّ ٱلشَّيْطَنَ كَاكَ لِلإِنسَٰنِ عَدُوًّا مُسنًا إِنَّ

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- 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلى الله عليه وسلم) as a guardian over them.
- 55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dâwûd (David) We gave the Zabûr (Psalms).
- 56. Say (O Muhammad صلى الله عليه وسلم):
  "Call upon those besides Him whom you pretend [to be gods like angels, 'Îsâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."
- 57. Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!
- 58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)[1]
- 59. And nothing stops Us from sending the Ayât (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

زَيُكُمْ أَعْلَمُ بِكُورٌ إِن يَشَأْيَرْ حَمْكُمُ أَوْ إِن يَشَأْ يُعَذِّبُكُمْ وَمَا أَرْسَلْنَكَ عَلَيْهِمْ وَكِيلًا ﴿ اللَّهِ اللَّهُ اللّ

وَرَبُّكَ أَعْلَمُ بِمَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّعَنَ عَلَى بَعْضِ وَءَاتَيْنَا دَاوُدَ زَبُورًا ١

قُل اُدْعُوا ٱلَّذِينَ زَعَمْتُ مِين دُونِهِ عَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّعَنكُمْ وَلَا تَحُويلًا (إِنَّ اللَّهُ عَلَيْ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّ

أُوْلِيَكَ ٱلَّذِينَ يَدْعُونَ يَبْنَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيْهِمُ أَقْرَبُ وَيَرْجُونَ رَحْمَتُهُۥ وَيَخَافُونَ عَذَابَهُ ﴿ إِنَّ عَذَابَ رَبِّكَ كَانَ مَعْذُ وَرًا ﴿ اللَّهِ اللَّهِ عَذَا لَهُ اللَّهِ اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِن مِّن قَرْبَةٍ إِلَّا نَحَنُّ مُهْلِكُوهِا فَبْلَ بَوْمِ ٱلْقِيكِمَةِ أَوْمُعَذِّبُوهَاعَذَابًا شَدِيدًّا كَانَ ذَلِكَ فِ ٱلْكِنَابِ مَسْطُورًا (١)

وَمَامَنَعَنَآ أَن نُرْسِلَ بِٱلْآيَٰتِ إِلَّاۤ أَن كُذِّبَ بَهَاٱلْأُوَّلُونَ وَءَانَيْنَاتَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بَهَا وَمَا نُرْسِلُ بِٱلْآيَاتِ إِلَّا تَعُويفًا ﴿ إِنَّا مَا رُبُّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

<sup>[1] (</sup>V.17:58) It is said by 'Abdullâh bin Mas'ûd رضى الله عنه." "If the people of a town indulge in illegal sexual intercourse and practise *Ribâ* (usury of all kinds), Allâh permits its destruction." (Tafsîr Al- Qurtubî).

- 60. And (remember) when We told you: Your Lord has encompassed "Verily! mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrâ, [1]) but a trial for mankind, and (likewise) the accursed tree (Zaqqûm, mentioned) in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.
- 61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblîs (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"
- 62. [Iblîs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
- 63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.
- 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by comitting illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.
- 65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) — you authority over them. have All-Sufficient is your Lord as a Guardian."

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ وَمَاجَعَلْنَا ٱلرُّءْ يَاٱلَّتِي أَرَيْنَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةُ فِي ٱلْقُرْءَ أَنِ وَنَحْوَفُهُمْ فَمَا يَزِيدُهُمْ اللَّا مُلْغَيِّنًا كِيرًا ١

وَإِذْ قُلْنَا لِلْمَلَيْكِةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُواْ إِلَّآ إِبْلِيسَ قَالَ ءَأُسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿ إِنَّا اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

> قَالَ أَرَءَ يُنكَ هَنَذَا ٱلَّذِي كَرَّمْتَ عَلَيَّ لَهِنَّ أَخَرْتَنِ إِلَى يَوْمِ ٱلْقِينَمَةِ لَأَحْتَنِكَنَّ ذُرِّتَتَهُ إِلَّا قَلِيلًا ﴿

> قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُوْجَزَآءً مَوْفُورًا شَ

وَٱسْتَفْرَزْ مَنِٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي ٱلْأَمُوٰلِ وَٱلْأَوْلَدِ وَعِدْهُمْ وَمَايَعِدُهُمُ ٱلشَّيْطَانُ إِلَّا غُرُورًا اللَّهُ

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِ مُ سُلْطَ ثُنَّ وَكَفَىٰ برَبِّكُ وَكِيلًا ١

<sup>[1] (</sup>V.17:60) See footnote of (V.53:12) Al-Mi'râj.

- **66.** Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly He is Ever Most Merciful towards you.
- 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful<sup>[1]</sup>.
- 68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakîl (guardian — one to guard you from the torment).
- 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.
- 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.
- 71. (And remember) the Day when We shall call together all human beings with their (respective) Imâm [their Prophets, or their

رَّيُّكُمُ ٱلَّذِي يُزْجِي لَكُمُ ٱلْفُلْكَ فِي ٱلْبَحْرِ لِتَبْنَغُواْ مِن فَضَلِهِ } إِنَّهُۥكَاتَ بِكُمْ رَحِيمًا ﴿ اللَّهُ

وَإِذَا مَسَّكُمُ ٱلضُّرُ فِي ٱلْبَحْرِضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّنكُوْ إِلَى ٱلْبَرِّ أَعْرَضتُمْ وَكَانَ ٱلْإِنسَنُ كَفُورًا ﴿ اللَّهِ اللَّهِ اللَّهُ

أَفَأَمِنتُوأَن يَغْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْيُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُواْ لَكُوْ وَكِيلًا ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَكِيلًا لَهُ اللَّهُ وَكِيلًا لَهُ اللَّهُ اللّ

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرَّيحِ فَيُغْرِقَكُم بِمَاكَفَرْتُمْ ثُمَّ لَا تِجَدُواْ لَكُمْ عَلَيْنَا بِهِ - بَبِيعًا ١

﴿ وَلَقَدْ كُرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَاهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَاهُم مِنَ ٱلطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرِ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿ اللَّهُ عَلَىٰ كَثِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ

يَوْمَ نَدْعُواْكُلُّ أُنَّاسِ بِإِمَامِ هِمْ فَمَنْ أُوتِي

<sup>(</sup>V.17:67) Ibn Kathir in his Book of *Tafsîr* as regards this Verse (17:67) said: 'Ikrimah bin Abî Jahl fled from Allâh's Messenger صلى الله عليه وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allah (the Only True God of the heavens and earth). So invoke (call upon) Him (Allah) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." 'Ikrimah said to himself. 'By Allah if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You delivered me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allah), and returned to their sea-shore and came out of the sea. 'Ikrimah then proceeded to Allâh's Messenger, Muhammad صلى الله عليه وسلم (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim." (Tafsir Ibn Kathir).

records of good and bad deeds, or their Holy Books like the Qur'an, the Taurat (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

Sûrah 17. Al-Isrâ'

- 72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
- 73. Verily, they were about to tempt you away from that which We have revealed (the صلى الله عليه Qur'an) unto you (O Muhammad صلى الله عليه رسلم), to fabricate something other than it against Us, and then they would certainly have taken you a Khalîl (an intimate friend)!
- 74. And had We not made you stand firm, you would nearly have inclined to them a little.
- 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.
- 76. And verily they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.
- 77. (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad صلى الله عليه وسلم), and you will not find any alteration in Our Sunnah (rule or way).
- 78. Perform As-Salât (Iqamât-as-Salât)<sup>[1]</sup> from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'an in the early

كِتَنْبَهُ بِيَمِينِهِ عَأَ وُلَتِمِكَ يَقُرُّهُ وِنَ كِتَنْهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿ اللَّهُ

وَمَن كَاكَ فِي هَٰذِهِ ۚ أَعْمَىٰ فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ وَأَضَلُ سَبِيلًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

> وَإِن كَادُواْ لَيَفْتِنُونَكَ عَنِ ٱلَّذِيَّ أُوْحَيْلًا إِلَيْكَ لِنَفْتَرِى عَلَيْنَاعَ يُرَهُ وَإِذَا لَّا تَعَنَّدُوكَ خَلِيلًا ﴿ اللَّهُ

وَلُوْلَآ أَن ثُبُّلْنَاكَ لَقَدُكِدتُ تَرْكَنُ إِلَيْ شَيْنَاقَلِيلًا شَيْ

إِذَا لَّأَذَفْنَاكَ ضِعْفَ ٱلْحَمَوةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَاتِجَدُلُكَ عَلَيْنَانَصِيرًا ﴿ الَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَإِنكَادُواْ لَيُسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۗ وَإِذَا لَا يَلْبَتُوكَ خِلَافَكَ إِلَّاقَلِيلًا ١

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن زُّسُلِنَّا وَلَا جَهِ دُلِسُنَّتِنَا تَعُوبِلَّا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقَ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِكَانَ مَشْهُ دُا ۞

<sup>[1] (</sup>V.17:78) See the glossary.

الجزء ٥ ١

dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)<sup>[1]</sup>.

- 79. And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Nawâfil) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.) [2]
- 80. And say (O Muhammad صلى الله عليه): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
- 81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihâd against polytheists) has come and Bâtil (falsehood,

وَمِنَ ٱلْيَلِ فَتَهَجَّذ بِهِ عَنَافِلَةً لَكَ عَسَىٰ أَن يَبْعَثَكَ رَبُكَ مَقَامًا مَعْمُودًا الْإِنْ

ۅؘڤُلڒۜڽؚۜٲۮڿڶؚؽؗڡؙۮڂؘڵڝۮۏؚۅٲ۫ڂ۫ڔڿؚؽڡؙۼ۫ڔؘۘ ڝۮۊؚۅؘٲڿعؘڶڸٙڡؚڹڵۘۮؙڹڬڛؙڶڟٮٚٵؗؗٚٚڡؘڝؚؠڒٵ۞ٛ

> ۅؘڡؙؙڶجآءَ ٱڶحَقُٰ وَزَهَقَ ٱلْبَطِلُ إِنَّ ٱلْبَطِلَكَانَ زَهُوفًا ۞

Narrated Abu Salâmah bin 'Abdur-Rahmân: Abu Hurairah رضى الله عنه said, "I heard Allâh's Messenger رضى الله عليه وسلم saying, 'The reward of a Salât (prayer) in congregation is twenty-five times superior in degrees to that of a Salât (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer."

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahih Al-Bukhari*, Vol.1, *Hadith* No. 621). [2] (V.17:79)

- A). Narrated Ibn 'Umar رضى الله عنهما: "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, "O so-and-so! Intercede (for us with Allâh)', till (the right of) of intercession will be given to the Prophet (Muhammad allah) and that will be the day when Allâh will raise him to Maqâm Mahmûd (a station of praise and glory i.e the hounour of intercession on the Day of Resurrection)". (Sahih Al-Bukhari, Vol. 6, Hadith No. 242)
- B). Narrated Jâbir bin 'Abdullâh رضى الله عنهما. Allâh's Messenger صلى الله عليه وسلم said, "Whoever, after listening to the Adhân (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasîlah and Al-Fadîlah\* and raise him to Maqâm Mahmûd, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (Sahih Al-Bukhari, Vol.6, Hadith No. 243).

<sup>&</sup>lt;sup>[1]</sup> (V.17:78):

<sup>\*</sup>Al-Wasîlah is the highest position in Paradise which is granted to the Prophet صلى الله عليه particularly; Al-Fadîlah\* is the extra degree of honour which is bestowed on him above all creation.

- i.e. Satan or polytheism) has vanished. Surely *Bâtil* is ever bound to vanish."
- 82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.
- 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.
- 84. Say (O Muhammad صلى الله عليه وسلم to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right."
- 85. And they ask you (O Muhammad ملی) concerning the  $R\hat{u}h$  (the Spirit); Say: "The  $R\hat{u}h$  (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."
- 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.
- 87. Except as a Mercy from your Lord. Verily His Grace unto you (O Muhammad صلى الله عليه وسلم) is ever great.
- 88. Say: "If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."
- 89. And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.
- 90. And they say: "We shall not believe in you (O Muhammad صلى الله عليه وسلم), until you cause a spring to gush forth from the earth for us;

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَاهُوَشِفَآءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينُ وَلَايَزِيدُ ٱلظَّالِمِينَ إِلَّاخَسَارًا ﴿ اللَّهِ

وَإِذَآ أَنْعَمْنَاعَكَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَتَابِحَانِبِهِ ۗ وَإِذَا مَسَّهُ ٱلشَّرُّكَانَ يَتُوسَا (﴿ ﴾

قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ - فَرَبُّكُمْ أَعْلَمُ فِلْ فَكُمْ أَعْلَمُ بِمَنْ هُوَأَهْدَىٰ سَبِيلَا ﴿

وَيَسْنَلُونَكَ عَنِ ٱلرُّوجَ قُلِ ٱلرُّوحُ مِنْ أَصْرِ رَبِّ وَمَا آُوتِيتُ مِينَ ٱلْعِلْمِ إِلَّا قَلِي لَا (﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْ

وَلَيِن شِنْنَا لَنَذْهَ بَنَّ بِٱلَّذِى أَوْحَيْنَاۤ إِلَيْكَ ثُمَّ لَا يَجَدُلُا لِيُكَ ثُمُّ لَا يَجَدُلُا لِيُّ

إِلَّارَحْمَةُ مِن رَّيِكَ إِنَّ فَضْلَهُ كَاكَ عَلَيْكَ إِلَّا فَضْلَهُ كَاكَ عَلَيْكَ كَالَّكَ عَلَيْكَ كَالَ

قُللَّينِ الْجَتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُواْ بِمِثْلِ هَاذَ الْقُرْءَ انِ لَا يَأْتُونَ بِمِثْلِهِ - وَلَوْكَاتَ بَعْضُهُمْ لِبَعْضِ ظَهِيرًا هِمَا وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَاذَ الْفَرْءَ انِ مِن كُلِّ مَثْلِ فَأَنْ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا هِمَا فَأَنْ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا هِمَا

وَقَالُواْ لَن نُوْمِرَ لَكَ حَتَّىٰ تَفَجُرَلَنَامِنَ ٱلْأَرْضِ يَنْبُوعًا ۞ Part 15

- 91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly:
- 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face:
- 93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) be my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! anything but a man, sent as a Messenger?"
- 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"
- 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
- **96.** Say: "Sufficient is Allâh for a witness between me and you. Verily He is Ever the All-Knower, the All-Seer of His slaves."
- 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

أُوْتَكُونَ لَكَ جَنَّةٌ يُمِن يَخِيلٍ وَعِنَبٍ فَنُفَجِراً لَأَنْهَ رَخِلَاكَهَا تَفْجِيرا ١ أَوْ تُسْقِطُ ٱلسَّمَاءَكُمَا زَعَمْتَ عَلَيْنَا كِسَفًا أُوْيَأْتِي بِٱللَّهِ وَٱلْمَلَابِكَةِ فَبِيلًا اللَّهِ

أَوْيَكُونَ لَكَ بَيْتُ مِن زُخْرُفٍ أَوْتَرْفَى فِي ٱلسَّمَاءِ وَلَن نُوْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِئْبًانَّقْرَوُهُۥ قُلْ سُبْحَانَ رَبِي هَلْ كُنتُ إِلَّا بَشَرًا رَسُولًا ١

> وَمَامَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓ أَإِذْ جَآءَهُمُ ٱلْهُدَى إِلَّا أَن قَالُواْ أَبِعَتَ ٱللَّهُ بِشَرَارَسُولًا

قُللَّوْكَاكَ فِي ٱلْأَرْضِ مَلَيْهِكَةٌ يُمَشُّونَ مُطْمَيِنِينَ لَنَزَّلْنَاعَلَيْهِم مِنَ ٱلسَّمَاءِ مَلَكَ ارَّسُولًا ١ قُلْ كَفَى بِ اللَّهِ شَهِيدًا ابَّدِي وَ بَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ عَنِيزًا بَصِيرًا اللَّهُ وَمَن يَهْدِ ٱللهُ فَهُوا أَلْمُهْ تَدِّ وَمَن يُضْلِلُ فَلَن يَجَدَ لَمُمْ أَوْلِياآءً مِن دُونِهِ - وَنَحْشُرُهُمْ يَوْمُ ٱلْقِيكُمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيَا وَبُكُمَا وَصُمَّا مَّا وَنَهُمْ جَهَنَّمُ كُلَّمَاخَبَتْ زِدْنَهُمْ سَعِيرًا ﴿ اللَّهُ مُسَعِيرًا ﴿ اللَّهُ مَا خَبَتْ زِدْنَهُمْ مُسَعِيرًا

<sup>[1] (</sup>V.17:97) Narrated Anas bin Mâlik رضى الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatadah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahih Al-Bukhari, Vol. 6, Hadith No. 283).

- **98.** That is their recompense, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
- 99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the Zâlimûn (polytheists and wrong-doers) refuse (the truth — the Message of Islâmic Monotheism, and accept nothing) but disbelief.
- 100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
- **101.** And indeed We gave (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."
- 102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
- 103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.
- 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ السلام (Jesus), son of Maryam (Mary) عليهما السلام on the earth], We shall bring you altogether as mixed crowd (gathered out of various nations).(Tafsir Al-Qurtubî,).
- 105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O

ذَلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُواْ بِعَايَنِنَا وَقَالُوٓٱ أَءِ ذَا كُنَّاعِظَهَا وَرُفَيًّا أَءِ نَّا لَمَبْعُوثُونَ خَلْقًا حَديدًا 🔯

﴿ أُولَمْ يَرُواْ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ قَادِرُ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّارَبُ فِيهِ فَأَبَى ٱلظَّالِمُونَ اللُّا كُفُورًا ١

قُلُلُوْ أَنتُمْ تَمْلِكُونَ خَزَايِنَ رَحْمَةِ رَبِّ إِذَا لَّأَمُسَكُنُمْ خَشْيَةَ ٱلْإِنفَاقِ وَكَانَ ٱلْإِنسَانُ قَتُورًا ١

وَلَقَدْ ءَائِينَامُوسَىٰ تِسْعَ ءَايَنتِ بِيِّنَنْتِ فَسْتُلْ بَنِيَ إِسْرَاءِ بِلَ إِذْ جَاءَ هُمْ فَقَالَ لَهُ وَيْرَعُونُ إِنَّى لَأَظُنُّكَ يَنْمُوسَىٰ مَسْحُوزًا اللَّهُ

فَالَ لَقَدْ عَلَمْتَ مَآ أَنزَلَ هَنْ وُلاَّءِ إِلَّا رَبُّ ٱلسَّمَوَتِ وَٱلْأَرْضِ بَصَآبِرَوَ إِنِّي لَأَظُنُّكَ يَنفِرْعَوْثُ مَثْبُورًا ١

فَأَرَادَ أَن يَسْتَفِزَهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقُنَهُ وَمَن مَّعَهُ جَمْعًا اللهُ

وَقُلْنَا مِنْ بَعْدِهِ عِلِهَ يَ إِسْرَةِ بِلَ ٱسْكُنُواْ ٱلْأَرْضَ فَإِذَاجَاءَ وَعَدُ ٱلْأَخِرَةِ جَنْنَابِكُمْ لَفِيفًا ١

> وَ بِٱلْحَقِّ أَنْزَلْنَهُ وَبِٱلْحَقّ نَزَلُ وَمَآأَرُ سَلْنَكَ إِلَّا مُبَشِّرًا وَنَذِيرًا فِنَكُ

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Muhammad صلى الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism)<sup>[1]</sup>.

- 106. And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).
- 107. Say (O Muhammad صلى الله عليه وسلم to them): "Believe in it (the Qur'an) or do not believe (in it). Verily those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, on their faces fall down in humble prostration."
- 108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."
- 109. And they fall down on their faces weeping and it increases their humility.
- 110. Say (O Muhammad صلى الله عليه وسلم): "Invoke Allah or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.
- 111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walî (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."

وَقُرْءَانَا فَرَقَنَاهُ لِنَقْرَأُهُ عَلَى ٱلنَّاسِ عَلَى مُكُثِ وَنَزَّلْنَهُ نَنزِيلًا ١

قُلْ عَامِنُواْ بِهِ عَ أَوْلَا تُؤْمِنُواْ إِنَّ ٱلَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ عَ إِذَا يُسْلَىٰ عَلَيْهِمْ يَغِرُونَ لِلأَذْقَانِ سُجَّدًا الْإِنَّ

وَيَقُولُونَ سُبْحَنَ رَبِّنَآ إِنكَانَ وَعَدُرَبِّنَا لَمَفْعُولًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَيَخْرُونَ لِلْأَذْقَانِ يَنْكُونَ وَيَزِيدُهُمْ قُلَادْ عُواْ ٱللَّهَ أُواُدْعُواْ ٱلرَّحْمَانَ أَيَّا مَا لَدْعُواْ فَلَهُ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ وَلَا تَجْهُرْبِصَلَانِكَ وَلَا تُحَافِت بِهَا وَٱبْتَعِ بَيْنَ ذَاكِ سَبِيلًا ١

وَقُلِ ٱلْحَمَدُ لِلَّهِ ٱلَّذِي لَمْ يَنْجِذُ وَلَدًا وَلَوْ يَكُن لَّهُ شَر يَكُ فِي ٱلْمُلْكِ وَلَمْ يَكُن لَهُ وَلَيُّ مِنَ ٱلذُّلِّيِّ وَكَبْرِهُ مَنْكِيرًا اللَّهِ

<sup>&</sup>lt;sup>[1]</sup> (V.17:105)

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).

## Surat At-Kahf (The Cave) XVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad صلى الله عليه وسلم) the Book (the Qur'ân), and has not placed therein any crookedness.
- 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).
  - 3. They shall abide therein for ever.
- 4. And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."
- 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie<sup>[1]</sup>.
- 6. Perhaps, you, would kill yourself (O Muhammad صلى الله عليه وسلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Our'ân).
- 7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].



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ٱلْمَهْدُيلَهِٱلَّذِى أَنزَلَ عَلَى عَبْدِهِٱلْكِئْنَبَ وَلَمْ يَجْعَلَ لَهُ عِوَجًا ۚ ﴿ كَالَٰهُ عَلَى عَبْدِهِ ٱلْكِئْنَبَ وَلَمْ يَجْعَلَ

قَيِّمَالِيُنذِرَ بَأْسَاشَدِيدُامِّن لَّدُنْهُ وَيُبَشِرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّلِحَنتِ آنَ لَهُمُّ أَجْرًا حَسَنَا ﴿

مَّكِثِينَ فِيهِ أَبَدًا ۞ وَبُنذِرَالَّذِينَ قَالُواْ أَغِّكَذَاللَّهُ وَلَدَا۞

مَّا لَمُهُ بِهِ عِنْ عِلْرِ وَلَا لِلَّابَآيِهِ مُّ كَبُرَتْ كَلِمَةً غَنْرُجُ مِنْ أَفْوَهِ فِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ۞

فَلَعَلَّكَ بَنجِعٌ نَفْسَكَ عَلَى ءَاثَرِهِمْ إِن لَمْ يُؤْمِنُواْ بِهَذَا ٱلْحَدِيثِ أَسَفًا ۞

إِنَّاجَعَلْنَا مَاعَلَ ٱلْأَرْضِ زِينَةً لَمَّا لِنَبْلُوهُرْ أَيْهُمْ أَحْسَنُ عَمَلًا ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.18:5): see the footnote of V.2:116.

- 8. And verily We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).
- 9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
- 10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
- 11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.
- 12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
- 13. We narrate unto you (O Muhammad their story with truth: Truly they (صلى الله عليه وسلم were young men who believed in their Lord (Allâh), and We increased them in guidance.
- 14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.
- 15. "These our people have taken for worship âlihah (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.
- 16. (The young men said to one another): "And when you withdraw from them, and that

وَإِنَّا لَجَعِلُونَ مَاعَلَيْهَاصَعِيدًاجُرُزًا ﴿ اللَّهِ الْحِرْزُا اللَّهِ الْحَرِزُا اللَّهِ الم

أمْرحَسِبْتَ أَنَّ أَصْحَابَ الْكُهْفِ وَالرَّفِيمِكَانُواْ مِنْ ءَايَنِنَا عَجَبًا اللهُ

إذ أوَى ٱلْفِتْيَةُ إِلَى ٱلْكُهْفِ فَقَالُواْ رَبِّنآ وَالنَّا مِنلَدُنكَ رَحْمَةً وَهَيِيْ لَنَامِنْ أَمْرِنَا رَسَدًا ﴿

> فَضَرَبْنَاعَلَى ٤٠ أَذَانِهِمْ فِي ٱلْكَهْفِ سِنِينَ عَدَدًا ١

ثُمَّ بَعَثْنَهُمْ لِنَعَلَمَ أَيُّ ٱلْحِرْبَيْنِ أَحْصَىٰ لِمَالِبَثُوَا أَمَدُاشَ

نَحُنُ نَقُصُ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ إِنَّهُمْ فِتْكَةً ءَامَنُواْبِرَبِهِمْ وَزِدْنَهُمْ هُدَى ١

وَرَبَطْنَاعَلَى قُلُوبِهِ رَإِذْ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ ٱلسَّمَاوَتِ وَٱلْأَرْضِ لَن نَدْعُواْ مِن دُونِهِ ۗ إِلَيْهَا لَّقَدْ قُلْنَا إِذَا شَطَطًا ١

هَنَوُلآءِ قَوْمُنَا ٱتَّحَٰذُواْ مِن دُونِهِ ٓءَ الِهَدُّ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَن بِيَنِّ فَمَنْ أَظْلَمُ مِمِّن أَفْتَرَى عَلَى ٱللَّهِ كَذِبًا (اللَّهِ)

وَإِذِ آعْنَزَ لْتُمُوهُمْ وَمَايَعْ بُدُونَ إِلَّا ٱللَّهَ فَأُورُا

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which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

- 17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayât (proofs, evidences, signs) of Allâh. He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).
- 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
- 19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.
- 20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

إِلَى ٱلْكَهْفِ يَنشُرُلَكُمْ زَبُّكُم مِّن رَّحْمَتِهِ -وَيُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ١

﴿ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَا وَرُعَن كَهُ فِي هِمْ ذَاتَ ٱلْيَمِينِ وَإِذَاغِرَبَت تَقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِي فَجُوَةٍ مِنْهُ ذَالِكَ مِنْ ءَايَنْتِ ٱللَّهِ مَنْ يَهْدِ ٱللهُ فَهُوَ ٱلْمُهْتَدِّ وَمَن يُضْلِلْ فَلَن يَجَدَ لَهُ وَلَتًا مُنْ شِدًا ﴿

وَتَحْسَبُهُمْ أَيْقَكَ اطَا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالُّ وَكُلْبُهُم بَسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ لَوَاطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِثْتَ مِنْهُمْ رُعْبًا اللهِ

وَكَذَالِكَ بَعَثْنَاهُمْ لِيَتَسَآءَلُواْ بَيْنَهُمْ قَالَ فَآيِلٌ مِنْهُمْ كُمْ لِيَثْتُمُ فَالُواْسِنَا يَوْمًا أَوْبَعْضَ يَوْمِ قَالُواْ رَبُّكُمْ أَعْلَمُ بِمَالَبِثْتُمْ فَأَبْعَثُواْ أَحَدَكُم بِوَرِقِكُمْ هَنذِهِ ٤ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُم بِرِزْقِ مِّنْـ هُ وَلْيَتَلَطَّفُ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا إِنَّ

> إنَّهُمْ إِن يَظْهَرُواْ عَلَيْكُوْ يَرْجُمُوكُمْ أويعيدوكم في مِلْتِهم وَلَن تُفْلِحُوا إِذًا أَبِدًا

- 21. And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they "Construct a building over them; their Lord knows best about them;" (then) those who won (most probably point said disbelievers): "We verily shall build a place of worship over them."
- 22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad صلى الله عليه وسلم): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture — Jews and Christians) about (the affair of) the people of the Cave.
- 23. And never say of anything, "I shall do such and such thing tomorrow."
- 24. Except (with the saying), "If Allâh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."
- 25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (Tafsir Al-Qurtubi)
- 26. Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walî (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَكَذَالِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓ أَأَتَ وَعْدَ ٱلله حَقُّ وَأَنَّ ٱلسَّاعَةَ لَارَيْبَ فِيهَآ إِذْ يَتَكَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُواْ ٱبْنُواْ عَلَيْهِم بُنْيَنَأَرَّبُهُمْ أَعْلَمُ بِهِمْ قَالَ ٱلَّذِينَ عَلَبُواْ عَلَىٰ أَمْرِهِمْ لَنَتَخِذَكَ عَلَيْهِم مَسْجِدًا ﴿ اللَّهُ

سَيَقُولُونَ ثَلَاثَةٌ زَّابِعُهُ مْكَلِّبُهُمْ وَنَقُولُونَ خَمْسَةُ سَادِسُهُمْ كُلْبُهُمْ رَجْمًا بِٱلْغَيْبِ ۖ وَيَقُولُونَ مَّايَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَاتُكَارِفِهِمْ إِلَّا مِلْ مَلْ عَظْهِرًا وَلَاتُسْتَفْتِ فِيهِم مِنْهُمْ أَحَدًا ١

وَلَا نَقُولَنَّ لِشَانَي إِنِّي فَاعِلُ ذَلِكَ غَدًا ١

إِلَّا أَن يَشَاءَ ٱللَّهُ وَإَذْكُرزَبَّكَ إِذَانَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِينِ رَبِي لِأَقْرَبَ مِنْ هَٰذَارَشَدَا (أَنَّ الْ

> وَلَبِثُواْ فِي كُهْفِهِمْ تَلَاثَ مِأْتُةِ سِنِينَ وَآزُدادُواْتِسْعًا ١

قُلِ ٱللَّهُ أَعْلَمُ بِمَالِبِثُوا لَهُ مُعَيِّبُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ ۗ أَبْصِرْبِهِ ، وَأَسْمِعْ مَالَهُ مِ مِّن دُونِيهِ ، مِن وَلِيَّ وَلَا يُشْرِكُ فِي حُكْمِهِ وَأَحَدًا ١

- 27. And recite what has been revealed to you (O Muhammad صلى الله عليه وسلم) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.
- ملى 28. And keep yourself (O Muhammad) الله عليه وسلم) patiently with those who call on their Lord (i.e. your companions who Lord with glorification, their remember praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance. and who follows his own lusts, and whose affair (deeds) has been lost.
- 29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!
- **30.** Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.
- 31. These! For them will be 'Adn (Eden) (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place.)!
- **32.** And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had

وَٱتَّلُ مَآ أُوحِيَ إِلَيْكَ مِن كِتَابِ رَيِّكَ ۖ لَامُبَدِّلَ لكَلمَنيه ولَن تَجدَمِن دُونِهِ مُلْتَحَدًا ١

وَٱصْبِرْنَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْفَ دَوْةِ وَٱلْعَشِيّ يُرِيدُونَ وَجْهَدُّ,وَلَا نَعَدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَلَانُطِعْ مَنْ أَغْفَلْنَاقَلْبَهُ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَيْهُ وَكَاتَ أَمْرُهُ, فَوْطًا ١

وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكُفُرُ ۚ إِنَّا أَعْتَدْنَا لِلظَّلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُواْ يُغَاثُواْ بِمَآءِ كَالْمُهُل يَشُوى ٱلْوُجُوهُ بِثُسِ ٱلشَّرَابُ وَسَآءَتُمُ رَفَقًا ١

> إِذَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ إِنَّا لَانُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ١

أُوْلَيْهِكَ لَمُمْ جَنَّتُ عَدْدِ تَعْرِى مِن تَعْنِهِمُ ٱلْأَنْهَارُ يُحَلُّونَ فِيهَامِنْ أَسَاوِرَ مِن ذَهَبِ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِن سُندُسِ وَإِسْتَبْرَقِ مُتَّكِينَ فِيهَا عَلَى ٱلْأَرَآبِكِ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

﴿ وَأَضْرِبْ لَمْمُ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِ هِمَاجَنَّنَيْنِ مِنْ أَعْنَابِ وَحَفَفْنَاهُمَا بِنَخْلِ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿ اللَّهِ اللَّهِ الْمُعَا

surrounded both with date-palms; and had put between them green crops (cultivated fields).

- 33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
- 34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (Tafsir Qurtubî).
- 35. And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.
- 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."
- 37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?
- 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.
- 39. "It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allâh<sup>[1]</sup>!' If you see me less than you in wealth, and children,

كِلْتَا ٱلْجُنَئَيْنِ ءَائَتُ أَكُلَهَا وَلَوْ تَظْلِومِنْهُ شَيْئًا وَفَجَّرْنَاخِلَالُهُمَانَهُرًا ١

وَكَانَ لَهُ، ثَمَرُقُقَالَ لِصَحِيدِ عَهُوَيُحَاوِرُهُ. أَنَا أَكُثُرُ مِنكَ مَالَا وَأَعَزُّ نَفَرًا ﴿

وَدَخَلَ جَنَّتَهُ وَهُوَظَ إِلَّهُ لِنَفْسِهِ عَالَ مَاۤ أَظُنُّ أَن بَيدَ هَاذِهِ وَ أَبَدًا (أَنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآبِمَةً وَلَيِن زُّدِدتُّ إِلَى رَبِّ لَأَجِدَنَّ خَيْرًا مِنْهَا مُنقَلَبًا إِنَّ

قَالَ لَهُ، صَاحِبُهُ، وَهُوَيُحَاوِرُهُۥ أَكَفَرْتَ بِٱلَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُطْفَةٍ ثُمَّ سَوَّنكَ رَجُلًا ﴿ اللَّهُ

لَّكِنَا هُوَاللَّهُ رَبِي وَلاَ أَشْرِكُ بِرَبِي أَحَدًا ﴿

وَلَوْلَا إِذْ دَخَلْتَ جَنَّنْكَ قُلْتَ مَاشَآءَ أَلِلَّهُ لَا قُوَّةً إِلَّا بِأَلَّهِ إِن تَسَرِينَ أَنَا أَقَلَ مِنكَ مَا لَا وَوَلَدًا ﴿ إِلَّا بِأَلَّهُ مِنكَ مَا لَا وَوَلَدًا

<sup>(</sup>V.18:39): What is said regarding the statement: Lâ haulâ walâ quwwata illa billâh (i.e. There is neither might nor power except with Allâh).

Narrated Abu Mûsâ Al-Ash'ari: The Prophet صلى الله عليه وسلم started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. Lâ ilâha illal-lahu wallâhu Akbar.\* (At that time) Allâh's Messenger صلى الله عليه وسلم was riding his mule. Allâh's Messenger صلى الله عليه وسلم said, "You are not calling upon a deaf or an absent one." and added, "O Abu Mûsâ (or, O 'Abdullâh)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "Lâ haulâ walâ quwwata illa billâh." (Sahih Al-Bukhari, Vol. 8, Hadith No. 418).

<sup>\*</sup>None has the right to be worshipped but Allah, and Allah is the Most Great.

40. "It may be that my Lord will give me something better than your garden, and will send on it Husban (torment, bolt) from the sky, then it will be a slippery earth.

Sûrah 18. Al-Kahf

- 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."
- 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" [Tafsir Ibn Kathîr]
- 43. And he had no group of men to help him against Allâh, nor could he defend (or save) himself.
- 44. There (on the Day of Resurrection), Al-Walâyah (protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (Lâ ilâha illallâh — none has the right to be worshipped but Allâh).
- 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything.
- 46. Wealth and children are adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.
- 47. And (remember) the Day We shall cause the mountains to pass away (like clouds

فَعَسَىٰ رَبِّى أَن يُؤْيِينِ خَسْيِرًا مِن جَنَّئِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَنُصْبِحَ صَعِيدًا

أَوْيُصْبِحَ مَآ وُهَاغَوْرًا فَلَن تَسْتَطِيعَ لَهُ.طَلَبَ اللهَ

وَأُحِيطَ بِثَمَرِهِ عَلَاصَهَ يُقَلِّبُ كَفَّيْدِ عَلَىٰ مَآأَ فَقَ فَهَا وَهِيَ خَاوِلَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْنَنِي لَوْأُشُرِكُ بِرَبِّيٓ أَحَدًا ١

> وَلَمْ تَكُن لَهُ فِنَةٌ يُنصُرُونَهُ مِن دُونِ ٱللَّهِ وَمَاكَانَ مُنفَصِرًا ١

هُنَالِكَ ٱلْوَلَايَةُ لِلَّهِ ٱلْحَقِّ هُوَخَيْرٌ ثُوَابًا وَخَيْرُ عُفْبًا ﴿ إِنَّا

وَٱصْرِبْ لَهُمْ مَّثَلَ ٱلْحَيَوْةِ ٱلدُّنْيَا كُمَآءٍ أَنزَلْنَهُ مِنَ ٱلسَّمَاءِ فَٱخْلَطَ بِهِ، نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمَانَذْرُوهُ ٱلرِّيَنَةُ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْنَدِرًا ﴿

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوْةِ ٱلدُّنْيَأَ وَٱلْبَيْقِينَتُ ٱلصَّلِحَاتُ خَيْرُ عِندَرَيِكَ ثَوَابًا وَخَيْرُ أَمَلًا ﴿

وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً

<sup>[1] (</sup>V.18:46): good righteous deeds:- five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks.

of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

- 48. And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."
- 49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the Mujrimûn (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
- 50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblîs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zâlimûn (polytheists, and wrong-doers).
- 51. I (Allâh) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.
- 52. And (remember) the Day He will say:"Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put a *Maubiq* (barrier) between them.

وَحَشَرْنَهُمْ فَلَمْ نُعَادِرْمِنْهُمْ أَحَدًا

وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْجِنْتُمُونَا كَمَاخَلَقْنَكُو أُوَّلَ مَرَّةً بِلْ زَعَمْتُمْ أَلَّى نَجْعَلَ لَكُمْ مَوْعِدًا ﴿ الْمِثْكَ

<u>ۅۘۘۉۻ</u>ۼۘٱڶڮڬٮؙؚٛڣؘڗۘٙؽٲڶ۫ٛٛؗٛؠٛڿڔڡٟؽڹؘڡؙۺڣؚقؚؽڹؘڡٟڡٙٳڣۑ؞ؚ وَتَقُولُونَ يَوَيْلَنَنَا مَالِ هَنْذَا ٱلْكِتَنِ لَايْغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَىٰهَأُ وَوَجَدُواْ مَاعَمِلُواْ حَاضِراً وَلَا يَظْلِمُ رَبُّكَ أَحَدًا إِنَّا

> وَإِذْ قُلْنَا لِلْمَلَتِهِكَةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُوٓا إِلَّآ إِبْلِيسَكَانَ مِنَ ٱلْحِيِّ فَفَسَقَ عَنْ أَمْرَرَبِهِ لَّهُ أَفَنَتَّخِذُونَهُۥ وَذُرِّيَتَهُۥ أَوْلِيكَآءَ مِن دُونِي وَهُمْ لَكُمْ عَدُونًا بِنْسَ لِلظَّالِمِينَ بَدَلًا ١

، مَّا أَشْهَدتُهُمْ خَلْقَ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَاخَلْقَ أَنفُسِهِمْ وَمَاكُنتُ مُتَخِذَالْمُضِلِّينَ عَضُدًا ﴿ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّ

وَيُومَ يَقُولُ نَادُواْ شُرَكَآءِ ىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعُوهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ وَجَعَلْنَا بَيْنَهُم مُّوْبِقًا ١

<sup>(</sup>V.18:52): In Arabic "Maubig" also means enmity, or destruction, or a valley in Hell.

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- **53.** And the Mujrimûn (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.
- 54. And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.
- 55. And nothing prevents men from believing, (now) when the guidance (the Qur'an) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face?
- 56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!
- 57. And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad صلى الله عليه وسلم) call them to guidance, even then they will never be guided.
- 58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely. He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.
- 59. And these towns (population, 'Âd, Thamûd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَرَءَاالُمُجْرِمُونَ ٱلنَّارَ فَظَنُّواْ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُواْعَنْهَامَصْرِفَا شَيَ

وَلَقَدْ صَرَّفْنَا فِي هَنْذَا ٱلْقُرْءَ إِن لِلنَّاسِ مِن كُلّ مَثَلُوكَانَ ٱلْإِنسَانُ أَكْثَرَشَيْءِ جَدَلًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللهِ اللَّهِ اللَّهُ اللَّا اللَّهُ الللَّ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّاللَّا اللَّا الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

> وَمَامَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوا إِذْ جَآءَ هُمُ ٱلْهُدَى وَيَسْتَغْفِرُواْ رَبُّهُمْ إِلَّاۤ أَن تَأْلِيَهُمْ سُنَّةُ ٱلْأُوَلِينَ أَوْيَأْنِيَهُمُ ٱلْعَذَابُ قُبُلًا ١

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجُدِدُ لُ ٱلَّذِينَ كَفَرُواْ بِٱلْبَطِلِ لِيُدْحِضُواْ بِهِ ٱلْحَقُّ وَٱتَّخَذُوٓ اعَايَتِي وَمَآ أُنذِرُواْ هُزُوا (١)

> وَمَنْ أَظْلَرُمِمَّن ذُكِّرَبَايَنتِ رَبِّهِ عَفَأَعْرَضَ عَنْهَا وَنَسِيَ مَاقَدَّ مَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي ٓءَاذَانِهِمْ وَقُرَّا وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَكُن مَهْ تَدُو إِذًا أَبِدًا ١

> وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ لَوْيُوَاخِذُهُم بِمَاكَسَبُواْ لَعَجَّلَ لَمُمُ ٱلْعَذَابُ بَل لَهُم مَّوْعِدُ لَّن يَجِدُواْمِن دُونِهِ عَمُوبِلًا ١٩

وَيِلْكَ ٱلْقُرَى أَهْلَكُنَاهُمْ لَمَّاظَامُواْ وَجَعَلْنَالِمَهْلِكِهِم مَّوْعِدًا ١٩

Part 15

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."

لَعُ مَجْمَعُ ٱلْبَحْرَيْنِ أَوْأَمْضِي حُقُبًا ١

[1] (V.18:60) The Story of Mûsâ (Moses) and Khidr عليهما السلام. Narrated Sa'îd bin Jubair: I said to Ibn 'Abbas, "Nauf Al-Bikali claims that Musa (Moses), the companion of Al-Khidr was not the Mûsâ (Moses) of the Children of Israel." Ibn 'Abbâs said, "The enemy of Allâh صلى الله عليه وسلم (Nauf) told a lie." Narrated 'Ubayy bin Ka'b that he heard Allâh's Messenger saying, "Mûsâ (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Mûsâ (Moses) replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah Alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Mûsâ (Moses) asked, 'O my Lord, how can I meet him?' Allâh said, 'Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).' So Mûsâ (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yûsha' bin Nûn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allâh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mûsâ (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mûsâ (Moses) asked his boy-servant 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' (V.18:62)

Mûsâ (Moses) did not get tired till he had passed the place which Allâh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish and for Mûsâ (Moses) and his boy-servant there was astonishment. Mûsâ (Moses) said, 'That is what we have been seeking'. So they went back retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mûsâ (Moses) greeted him. Al-Khidr said astonishingly. 'Is there such a greeting in your land?' Mûsâ (Moses) said, 'I am Mûsâ (Moses).' He said, 'Are you the Mûsâ (Moses) of the Children of Israel?' Mûsâ (Moses) said, 'Yes'; and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught'.

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mûsâ (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it." Mûsâ (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69).

Al-Khidr said to him. 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mûsâ (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mûsâ (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing 'Imra' (a Munkar --evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72)

Mûsâ (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (V.18:73)."

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- 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.
- 62. So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
- 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
- 64. [Mûsâ (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.
- 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
- 66. Mûsâ (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and

فَلَمَّا بَلَغَا بَحْمَعَ بَيْنِهِ مَانَسِيَا حُونَهُمَافَأَتَّخَذَ سَبِيلَهُ، فِي ٱلْبَحْرِ سَرَيَا اللهَ

فَلَمَّا جَاوَزًا قَالَ لِفَتَىنَهُ ءَالِنَا غَدَآءَ نَالَقَدْ لَقِينًا مِن سَفَرِنَا هَلْذَانَصَبَالْ

قَالَ أَرَءَ يْتَ إِذْ أَوَيْنَا إِلَى ٱلصَّخْرَةِ فَإِنِّي نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنيهُ إِلَّا ٱلشَّيْطَ مُ أَنْ أَذْكُرُهُۥ وَٱتَّخَذَ سَبِيلَهُ فِٱلْبَحْرِعَبَالِيُّ

قَالَ ذَالِكَ مَا كُنَّا نَبْغُ فَأَرْبَدَّا عَلَى ٓ عَاثَارِهِمَا قَصَصَا ١

فَوَجَدَاعَبْدُا مِنْ عِبَادِ نَآءَانَيْنَهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمَا الْإِلَّ

قَالَ لَهُ مُوسَىٰ هَلْأَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَن مِمَّاعُلِمْتَ رُشْدًا ١

Allah's Messenger صلى الله عليه وسلم said, "The first excuse given by Mûsâ (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mûsâ (Moses), 'My knowledge and your knowledge, compared to Allah's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mûsâ (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing 'Nukra' (a great Munkar - prohibited, evil, dreadful thing)!' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mûsâ (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mûsâ (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

Allâh's Messenger صلى الله عليه وسلم said, "We wished Mûsâ (Moses) had more patience so that Allah might have described to us more about their story." (Sahih Al-Bukhari, Vol. 6, Hadith No. 249).

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true path) which you have been taught (by Allâh)?"

- 67. He (Khidr) said: "Verily you will not be able to have patience with me!
- 68. "And how can you have patience about a thing which you know not?"
- 69. Mûsâ (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught."
- 70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."
- 71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsâ (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing Imr (a Munkar — evil, bad, dreadful thing)."
- 72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"
- 73. [Mûsâ (Moses)] said; "Call me not to account for what I forgot, [1] and be not hard upon me for my affair (with you)."
- 74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr (a great Munkar prohibited, evil, dreadful thing)!"

قَالَ إِنَّكَ لَن نَسْتَطِيعَ مَعِيَ صَبْرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

وَكَيْفَ نَصْبُرُ عَلَى مَالَوْ يَجُطْ بِدِحُبُرًا (١٩)

قَالَ سَتَجِدُ فِي إِن شَاءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِي لَكَ أَمْرَا ١

قَالَ فَإِنِ ٱتَّبَعْتَنِي فَلَا تَسْنَلْنِي عَن شَيْءٍ حَتَّى أُخدِثَ لَكَ مِنْهُ ذِكْرًا ١

فَٱنطَلَقَاحَتَى إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاقَالَ أَخَرَقْنَهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِثْتَ شَيْئًا إِمْرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِي صَبْرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

قَالَ لَانُؤَاخِذْنِي بِمَانَسِيتُ وَلَا تُرْهِقَنِي مِنْ أَمْرِي عُسْرًا ﴿ اللهُ

فَأَنطَلَقَا حَتَّى إِذَا لَقِيَا غُلَمًا فَقَلَلُهُ، قَالَ أَقَلَلْتَ نَفْسًازَكِيَّةُ بِغَيْرِنَفْسِ لَقَدْ جِنْتَ شَيْئًا ثُكْرًا ﴿ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.18:73)

a) If someone does something against his oath due to forgetfulness (should he make expiation?). And the Statement of Allah:

<sup>&</sup>quot;And there is no sin on you, concerning that in which you made a mistake." (V.33:5) And Allâh said:

<sup>&</sup>quot;[Mûsâ (Moses) said to Khidr]: Call me not to account for what I forgot." (V.18:73)

Narrated Abu Hurairah صنى الله عليه وسلم: The Prophet صنى الله عليه وسلم said, "Allâh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on it) or speak." (Sahih Al-Bukhari, Vol. 8, Hadith No. 657)

b) Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allâh has made him eat and drink." (Sahih Al-Bukhari, Vo. 8, Hadith No. 662).

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

- 76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."
- 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surely, you could have taken wages for it!"
- 78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.
- 79. "As for the ship, it belonged to Masâkîn (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.
- 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.
- 81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.
- 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

﴿ قَالَ أَلُمْ أَقُلُ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِي صَبْرًا ۞

قَالَإِن سَأَلَٰنُكَ عَن شَيْءٍ بَعْدَ هَافَلَا تُصَحِبْنَي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا إِنَّ

فَأنطَلَقَاحَتَى إِذَا أَنْيَا أَهْلَ قَرْيَةٍ أَسْتَطْعَمَا أَهْلَهَا فَأَبُواْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَاجِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شِثْتَ لَنَّخَذْتَ عَلَيْهِ أَجْرًا ﴿ كُنَّ

قَالَ هَنْذَافِرَاقُ بَيْنِي وَيَيْنِكَ سَأُنْيَتُكُ بِنَأْوِيل مَالَوْتَسْتَطِع عَلَيْهِ صَبْرًا ﴿

أَمَّا ٱلسَّفينَةُ فَكَانَتْ لِمَسَكِكِينَ يَعْمَلُونَ فِي ٱلْبَحْر فَأَرَدتُ أَنَأَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُكُلَّ سَفِينَةِ غَصْبًا ﴿

> وَأَمَّا ٱلْغُلَامُ فَكَانَ أَبُواهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُ مَاطُغَيْنَاوَكُفُوا (١٠)

فَأَرَدْنَآ أَنْ سُدِلَهُ مَارَيُّهُ مَا خَيْرًا مِنْهُ زَكُوٰهُ وَأَقْرَبَ رُحُمًا ١

وَأَمَّا ٱلْحِدَارُفَكَانَ لِعُلَامَيْنِ يَتِيمَيْنِ فِي ٱلْمَدِينَةِ وَكَانَ تَعْتَهُ كُنْ لَهُمَا وَكَانَ أَبُوهُمَا صَلِحًا فَأَرَادَرَبُّكَ أَن يَبِلُغَا آشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُ مَارَحْمَةً مِّن رَّبِّكَ وَمَافَعَلْنُهُ عَنْ أَمْرِي ذَاك تَأْوِيلُ مَا لَرْ تَسْطِع عَلَيْهِ صَبْرًا ١١

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- 83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."
- 84. Verily, We established him in the earth, and We gave him the means of everything.
  - 85. So he followed a way.
- 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
- 87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).
- 88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."
  - 89. Then he followed another way,
- 90 Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.
- 91. So (it was)! And We knew all about him (Dhul-Qarnain).
  - 92. Then he followed (another) way,
- 93. Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

وَيَسْنَالُونَكَ عَن ذِي ٱلْقَرْنَايِي ۚ قُلْ سَأَتِلُواْ عَلَيْكُمُ مِنْهُ ذِكِرًا ١

إِنَّا مَكَّنَّا لَهُ وَفِي ٱلْأَرْضِ وَءَانَيْنَهُ مِن كُلِّ شَيْءٍ سَبَبًا (إِنَّهُ)

فَأَنْبَعَ سَبَبًا ١٩

حَتَّى إِذَابَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِثَةِ وَوَجَدَعِندَهَافَوْمَا قُلْنَايِنذَا ٱلْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن لَنَّخِذَ فِيهِ حُسْنَا الْإِلَّا

> قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ أَنُمَّ يُرَدُّ إِلَى رَبِّهِ ع فَيُعَذِّبُهُ عَذَابَانُكُرًا اللهُ

> وَأَمَّامَنْءَامَنَ وَعَمِلَ صَلِحًا فَلَهُ, جَزَّاءً ٱلْحُسُنَّى وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرَا إِنَّهُ

> > مُمَّ أَنْبُعَ سَبَبًا ١

حَتَّى إِذَابِلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمِ لَهُ نَجْعَل لَهُ مِين دُونِهَا سِتْرًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الله

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ١

مُمَّ أَنْبَعَ سَبَبًا اللهُ

حَتَّىٰۤ إِذَا بَلَغَ بَيْنَ ٱلسَّدِّينِ وَجَدَمِن دُونِهِ مَا قَوْمًا

erect a barrier between us and them?"

95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."

97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.

98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

قَالُواْيَنَذَاٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْبِمًا عَلَىٰٓ أَن تَجْعَلُ بَيْنَنَاوَبَيْنَهُمْ سَدَّالَاِنَ

قَالَمَامَكَّنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَ وَبَيْنَهُمْ رَدْمًا (فَيَ

ءَاتُونِ زُبَرَا لَحَدِيدِ حَتَّى إِذَاسَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّى إِذَا جَعَلَهُ انَارًا قَالَ ءَا تُونِيَ أُفْرِغَ عَلَيْ مِ قِطْ رَا ﴿ إِنَّا

فَمَا ٱسْطَعُوا أَن يَظْهَرُوهُ وَمَا ٱسْتَطَعُوا لَهُ نَقْبًا ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَهَٰذَارَحْمَةُ مِن زَيِّ فَإِذَاجَاءَ وَعَدُرَيِ جَعَلَهُۥ ذَكَّاءً وَكَانَ وَعَدُرَبِّ حَقًا (﴿

﴿ وَتَرَكْنَا بَعْضَهُمْ يَوْمَ إِذِيمُوجُ فِي بَعْضٍ وَثُفِحَ فِي الصُّورِ فَيَعْضَ وَثُفِحَ فِي الصُّورِ فَيَعْنَا فَيُعْمَا فِي الصَّورِ فَيَعْمَا فَيْ الصَّورِ فَيَعْمَا فِي الصَّورِ فَيْمَعْنَا فَيْ الصَّورِ فَيْمَعْنَا فِي الصَّاعِةِ فَيْمَا فِي الصَّاعِةِ فَيْمَا فِي الصَّاعِةِ فَيْمَا فِي الْمُعْمَا فَيْمَا فِي مُعْفِي فَعْنِ فَيْمِ فَيْمَا فِي فِي مُعْمِلِكُمْ فِي مُنْ فَيْمِ فَيْمَا فِي مُعْمَا فِي مُنْ فِي مُنْ فِي مُنْ فَالْمُنْ فِي مُعْمَا فِي مُنْ فِي مُعْمِلِكُمْ فَيْمَا فِي مُنْ فِي مُنْ فِي مُعْمِلِكُمْ فِي مُنْ فَالْمُعْمِ فَيْمِ فِي مُنْ فَالْمُعُمْ مِنْ فِي مُعْمِلِكُمْ فِي مُنْ فَالْمُعْمِ فَيْمِ فِي مُعْمِلِ فِي مُنْ فَالْمُعْمِ فَيْمِ فَيْمِ فَيْمِ فَيْمِ فَالْمُعْمِ فَيْمُ فِي مُنْ فِي مُنْ فِي مُنْ فِي مُعْمِلِ فَيْمِ فَيْمُ فِي مُنْ فِي مُنْفِي مُنْ فِي مُنْ فِي مُنْ فَالْمُوا فِي مُنْ مُنْ فِي مُنْ فِي مُنْ فِي مُنْ فَالْمُوا فِي مُنْ فِي مُنْ فِي مُنْ فَالْمُوا فَيْمِ مُنْ فِي مُنْ فَالْمُعُمِ فَالْمُعُمْ فِي مُنْ فِي مُنْ فَالْمُ مُنْ فَالْمُعُمْ فَالْمُعُمْ فَالْمُعُمْ فِي مُنْ فَالْمُعُمِي مُنْ فَالْمُعُمْ فَالْمُعُمْ فَالْمُعُمْ فَالْمُعُمْ فِي مُنْعِلِمُ مُنْ فِي مُعْفِي مُنْ فِي مُنْ فَالْمُ مُنْ مُنْ فَالْمُعُ

<sup>[1] (</sup>V.18:94) Ya'jûj and Ma'jûj [Gog and Magog (people)]: To know about them in detail — please see *Tafsir Al-Qurtubi*, Vol.II, Pages 55-58.

Narrated Zainab bint Jahsh that one day Allâh's Messenger صلى الله عليه وسلم entered upon her in a state of fear and said, "Lâ ilâha illallâh (none has the right to be worshipped but Allâh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this." The Prophet صلى الله عليه made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allâh's Messenger!, Shall we be destroyed though there will be righteous people among us?" The Prophet صلى الله عليه وسلم said: "Yes if Al-Khabath\* (evil persons) increased." (Sahih Al-Bukhari, Vol.9, Hadith No.249).

<sup>\*</sup>The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See *Fath Al-Bari*, Vol. 16, Page 225).

100. And on that Day We shall present Hell to the disbelievers, plain to view —

101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Îsâ (Jesus), son of Maryam (Mary)] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism)<sup>[1]</sup>.

103. Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds?

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. [2]

وَعَرَضْنَاجَهَنَّمَ يَوْمَ بِذِلِّلْكَ فِرِينَ عَرْضًا ﴿ اللَّهُ

ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِيغِطَآءٍ عَن ذِكْرِي وَكَانُواْ لَا يَسْتَطِيعُونَ سَمْعًا ۞

ٲڣؘۘڂڛڹٲڷؘڍؚڽؘػڣۯؙۅٙٲٲڹؠۜڷڿۮؗۅٲۼؚؠٵۮؚؽڡؚڹ؞ؙۅڹٙ ٲۊڸؽٳؖ؞ۧٳڹۜٲٲڠڹۜۮڹٵجؘۿڹٞؠٙڵؚػڣڔۣؽؘڹؙڒؙڵٳڛٛ

قُلْهَلْ نُنَيِّئُكُمْ بِٱلْأَخْسَرِينَ أَعْمَلًا ﴿ اللَّهُ

ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِٱلْخِيَوْةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يَحْسَبُونَ أَنَّهُمْ يَحْسَبُونَ أَنَّهُمْ يَحْسَبُونَ أَنَّهُمْ يَحْسَبُونَ أَنَّهُمْ يَحْسِبُونَ صَنْعًا اللهِ

(V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two basic conditions must be fulfilled:

Narrated 'Âishah رضی الله عنها .' Allâh's Messenger صلی الله علیه وسلم said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism), then that thing will be rejected." (Sahih Al-Bukhari, Vol. 3, Hadith No.861).

In another *Hadith* narrated 'Âishah رضى الله عنها. The Prophet صلى الله عليه وسلم said: "Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with

<sup>[1] (</sup>V.18:102) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *llâh* (God - Allâh), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and Glory be to Him, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (*Tafsîr At-Tabarî*, Vol.10, Page No.114)]

a) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the *Sunnah* of Allâh's Messenger Muhammad bin 'Abdullâh صلى الله عليه وسلم, the last of the Prophets and the Messengers.

105. "They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

106. "That shall be their recompense, Hell; because they disbelieved and took My (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

107. "Verily those who believe (in the Oneness of Allah — Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

to صلى الله عليه وسلم Muhammad صلى الله عليه وسلم mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God — i.e. Allâh). So whoever hopes for the Meeting<sup>[1]</sup> with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

أُوْلَيْكَ ٱلَّذِينَ كَفَرُواْ بِنَايَتِ رَبِّهِمْ وَلِقَآبِهِ - فَحَيِطَتْ أَعْمَالُهُمْ فَلَانْقِيمُ لَمُمْ يَوْمَ ٱلْقِيامَةِ وَزِنَا ١

> ذَلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَاكَفَرُواْ وَأَتَّخَذُواْ ءَايَتِي وَرُسُلِي هُزُوًا ١

إِنَّالَّذِينَءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنتِ كَانَتْ لَهُمْ جَنَّتْ ٱلفِرْدَوْسِ نُزُلًا ١

خَلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿

قُللَّوْكَانَٱلْبَحْرُمِدَادَالِّكَلِمَنتِ رَبِّى لَنَفِدَٱلْبَحْرُقِبْلُ أَن نَنفَدَكِلِمَتُ رَبِّي وَلَوْجِثْنَا بِمِثْلِهِ عَمَدَدًا ﴿ اللَّهُ

قُلْ إِنَّمَآ أَنَا ٰبَشَرُّمِّ مُثُلِّكُمْ يُوحَىۤ إِلَّ أَنَّمَآ إِلَهُكُمْ إِلَٰهُۗ وَحِدُّ فَنَكَانَ يَرْجُواْ لِقَاءَ رَبِّهِ عَلْيَعْمَلُ عَمَلًا صَلِحًا وَلَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ إِنَّا اللَّهِ الْحَدَا اللَّهِ اللَّهِ الْحَدَا اللَّهِ اللَّهِ

religion of Islâmic Monotheism), then that deed will be rejected and will not be accepted." (Sahih Al-Bukhari, Vol.9, Chapter No.20 before Hadîth No. 449) <sup>[1]</sup> (V.18:110) See the footnote of (V.6:31).

Part 16

## Surât Maryam (Mary) XIX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Kâf- Hâ-Yâ- 'Aîn-Sâd.

These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah).
- 3. When he called out his Lord (Allâh) a call in secret.
- 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!
- 5. "And verily I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.
- 6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth.). And make him, Lord, one with whom You my are Well-Pleased!"
- 7. (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."
- 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
- 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"



وأللّه الرَّجْزُ الرِّجِيهِ

كَ مِعْضَ ١

ذِكْرُرَ حْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرتَّا ۗ

إِذْ نَادَى رَبُّهُ نِلداءً خَفِيًّا ﴿ إِنَّا لَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَ رَبِّ إِنِّي وَهَنَ ٱلْعَظْمُ مِنِّي وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنَّ بِدُعَآبِكَ رَبِّ شَقِيًّا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

وَ إِنِّي خِفْتُ ٱلْمُوالِيَ مِن وَرِآءِ ي وَكَانَتِ ٱمْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَدُنكَ وَلِيَّا ١ يَرِثُنِي وَيُرِثُ مِنْ ءَالِ يَعْقُوبُ وَأَجْعَلُهُ رَبِ رَضِيًا ١

يَدزَكَرِيَّا إِنَّانْبَشِرُكَ بِغُلَيرِ ٱسْمُهُ مِعْيَى لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيًّا ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ ٱمْرَأَتِي عَاقِرًا وَقَدْ بِلَغْتُ مِنَ ٱلْكِبَرِعِنِيَّا ١ قَالَ كَذَ لِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هُ يَنُّ وَقَدْخَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿ اللَّهُ

- 10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."
- 11. Then he came out to his people from Al-Mihrâb (a praying place or a private room) and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.
- 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.
- 13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyâ (John)] and he was righteous,
- 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allâh or to his parents).
- 15. And Salâm (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!
- 16. And mention in the Book (the Our'an, O Muhammad صلى الله عليه وسلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
- 17. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.
- 18. She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."
- 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."

قَالَ رَبّ ٱجْعَلَ لِيّ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمُ ٱلنَّاسَ ثَلَثَ لَيَالِ سَوتًا ١

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ ٱلْمِحْرَابِ فَأُوْحَى إِلَيْهُمْ أَن سَبِّحُوا بُكُرَةً وَعَشِيًّا ١

> يَنيَحْيَىٰ خُذِٱلْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الخكم صَبيًّا

وَحَنَانَا مِن لَّذُنَّا وَزَّكُوٰةً وَكَاكَ تَقيَّا ١

وَبَرَّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿ اللَّهِ

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وتوم يبعث حياً

وَٱذْكُرْ فِٱلْكِنْبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانَاشَرْقِيًا ١

فَأَتَّخَذَتْ مِن دُونِهِمْ جِمَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَافَتَمَثَّلَلَهَابَشَرَاسُويًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَتْ إِنِّي أَعُوذُ بِٱلرَّحْمَنِ مِنكَ إِن كُنتَ نَقِيًّا ﴿

قَالَ إِنَّ مَا آَنَا رُسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلُمًا

- 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
- 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh)."
- 22. So she conceived him, [1] and she withdrew with him to a far place (i.e. valley about 4-6 miles from Bethlehem Jerusalem).
- 23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
- 24. Then [the babe 'Îsâ (Jesus) or Jibrîl (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you.
- 25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."
- 26. "So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this dav."
- 27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing). [Tafsir At-Tabari]

قَالَتْ أَنَّ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي إ وَلَمْ أَكْ بَغِيًّا ١

> قَالَ كَذَٰ لِكِ قَالَ رَبُّكِ هُوَعَلَىٰٓ هَيِّنُّ وَلِنَجْعَلُهُ وَءَاكِةً لِلنَّاسِ وَرَحْمَةً مَنَا وَكَاكِ أَمْرًا مَقْضِيًّا شَ

الله فَحَمَلَتْهُ فَأَنتَهَذَتْ بِهِ عَكَانَا فَصِيتًا اللهُ اللهُ

فَأَجَآءَ هَا ٱلْمَخَاضُ إِلَى جِدْعِ ٱلنَّخْلَةِ قَالَتْ يَكَيْتَني مِتُ قَبْلَ هَاذَا وَكُنتُ نَسْيًا مَّنسِيًا

> فَنَادَ مِهَامِن تَعْمِهَا أَلَّا تَعْزَنِي قَدْجَعَلَ رَبُّكِ تَحْنَكِ سَرِيًّا شَ

> وَهُزِّى ٓ إِلَيْكِ بِعِذْعِ ٱلنَّخْلَةِ تُسَلِقِطْ عَلَيْكِ رُطَبًا حِنيتًا شَ

فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْـنَا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدَافَقُولِ إِنِّي نَذَرْتُ لِلرَّحْمَيْنِ صَوْمًا فَكُنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ١

> فَأَتَ بِهِ وَوْمَهَا تَحْمِلُهُ وَالْوَا يُمَرْيَمُ لَقَدْ جِنْتِ شَيْنَا فَرَيَّا الْإِلَّ

<sup>[1] (</sup>V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]\*, and We made her and her son ['Îsâ (Jesus)] a sign for Al-'Âlamîn (the mankind and jinn).' [The Qur'an, Verse 21:91]

It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

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- 28. "O sister (i.e. the like) of Hârûn (Aaron)<sup>1</sup>! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
- 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle? [2],"
- 30. "He ['Îsâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet; [3],
- 31. "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."
- 32. "And dutiful to my mother, and made me not arrogant, unblest.
- 33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
- 34. Such is 'Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).
- 35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Îsâ (Jesus) is the son of Allâh]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" — and it is. [4]
- 36. ['Îsâ (Jesus) said]: "And verily Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allâh's religion of Islâmic Monotheism which He did

يَتَأْخُتَ هَنْرُونَ مَا كَانَ أَبُولِهِ آمْرَأَ سَوْءِ وَمَاكَانَتْ أُمُّكِ يَغِيًّا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

> فَأَشَارَتْ إِلَيْهِ قَالُواْ كَيْفَ نُكَلِّمُ مَن كَانَ فِي المهدصيتان

قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِئٰبَ وَجَعَلَنِي نَبِيًّا ﴿ إِنَّا

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَاكُنتُ وَأُوْصَنِي بِٱلصَّلَوْةِ وَٱلرَّكُوٰةِ مَادُمْتُ حَيًّا شَ

وَبَرَّا بِوَالِدَقِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿ اللَّهِ

وَٱلسَّلَامُ عَلَى يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَ يَوْمَ أَبْعَثُ حَيًّا ١

ذَ لِكَ عِيسَى أَبْنُ مَرْيَمُ قَوْلِكَ ٱلْحَقِّ ٱلَّذِي

مَاكَانَ لِلَّهِ أَن يَنَّخِذَ مِن وَلَدُّسُبْحَنَهُۥ إِذَا قَضَى آمَرًا فَإِنَّمَا يَقُولُ لَهُ رَكُن فَيَكُونُ (١٠٠٠)

وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَطٌّ

<sup>(</sup>V.19:28) This Hârûn (Aaron) is not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary).

<sup>&</sup>lt;sup>[2]</sup> (V.19:29) See the footnote of (V. 3:46).

<sup>[3] (</sup>V.19:30) See the footnote No. 2 of (V. 4:171).

<sup>[4] (</sup>V.19:35) See the footnote of (V.2:116).

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ordain for all of His Prophets)." [Tafsir At-Tabarî]

- 37. Then the sects differed [i.e. the Christians about 'Îsâ (Jesus) عليه السلام], so woe unto the disbelievers [those who gave false witness by saying that 'Îsâ (Jesus) is the son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)<sup>[1]</sup>.
- 38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear the Day when they will appear before But the Zalimûn (polytheists and Us! wrong-doers) today are in plain error.
- صلى الله 39. And warn them (O Muhammad of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not<sup>[2]</sup>.
- 40. Verily We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.
- 41. And mention in the Book (the Qur'ân) Ibrâhîm (Abraham). Verily he was a man of truth, a Prophet.
- 42. When he said to his father: "O my father! Why do you worship that which hears

حَزَابُمِنْ بَيْنِهِمْ فَوَيَلُ لِلَّذِينَ كَفَرُواْ ى مِن مَشْهَدِ يَوْمٍ عَظِيمٍ ﴿ ثَا

أَسْمِعْ بِهِمْ وَأَبْصِرْ مَوْمَ يَأْتُونَنَّ أَلَكِينَ ٱلظَّلِلْمُونَ ٱلْمَوْمَ فِي ضَلَالِ مُبِينِ ﴿ الْمُثَلِ

وَأَنذِرْهُرَيُومَ ٱلْحَسْرَةِ إِذْقُضِيَ ٱلْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمُلَا يُؤْمِنُونَ ١

إِنَّا نَعَنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجِعُونَ ﴿ اللَّهُ الْمَعْوَدُ ﴿ الْ

وَٱذْكُرْ فِيٱلْكِئْبِ إِبْرَهِيمَ أَيَّهُ كَانَ صِدِيقَانَبِيًّا ١١٠

إِذْقَالَ لِأَبِيهِ يَنَأَبَتِ لِمَ تَعَبُّدُمَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْعًا الثَّا

<sup>[1] (</sup>V.19:37) See the footnote of (V.3:103).

صلى الله عليه وسلم Allâh's Messenger رضى الله عنه Allâh's Messenger رضى الله عنه (V.19:39) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say: 'Yes, this is death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death.'" And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say. 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' Then the Prophet recited: "And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not." (Sahih Al-Bukhari, Vol.6, Hadith No.254).

sees not and cannot avail you in not. anything?

- 43. "O my father! Verily there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path.
- 44. "O my father! Worship not Shaitan (Satan). Verily Shaitan (Satan) has been a rebel against the Most Gracious (Allâh).
- 45. "O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî]
- 46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."
- 47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious.
- 48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."
- 49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.
- 50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the

يَنَأْبَتِ إِنِّي قَدْجَاءَ فِي مِنَ ٱلْعِلْمِ مَالَمْ يَأْتِكَ فَأُتَّبِعِنِي أَهْدِكَ صِرَطًا سَوِيًا ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

يَنَأْبَتِ لَا تَعْبُدِ ٱلشَّيْطَ لَنَّ إِنَّ ٱلشَّيْطَ نَكَانَ لِلرَّحْمَ ن عَصِيًا

يَتَأْبَتِ إِنَّى أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَنِ فَتَكُونَ لِلشَّيْطُنِ وَلِيَّا ١

قَالَ أَرَاغِبُ أَنتَ عَنْءَ الِهَدِي يَنَإِبْرَهِيمُ لَبِنلَمْ تَنتَهِ لَأَرْجُمُنَّكُ وَٱهْجُرْنِ مَلِيًّا ١

قَالَ سَلَامُ عَلَيْكُ سَأَسْتَغْفِرُلُكَ رَبِي ۗ إِنَّهُ كَاكَ ى حَفِيًّا ﴿

وَأَعْتَزِلُكُمْ وَمَاتَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُواْ رَبِي عَسَيّ أَلَّا أَكُونَ بِدُعَآءِ رَبِّي شَقِيًّا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

فَلَمَّا ٱعْتَزَكُمُ مُ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُ وَ إِسْحَقَ وَيَعْقُوبُ وَكُلَّا جَعَلْنَا نِبْتَ الْإِنَّا

وَوَهَبْنَا لَهُمُ مِّن رَّحْمَلِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ

nations, i.e everybody remembers them with a good praise).<sup>[1]</sup>

- 51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily he was chosen and he was a Messenger (and) a Prophet.
- 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].
- 53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.
- 54 And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.
- 55. And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.
- 56. And mention in the Book (the Qur'ân) Idrîs (Enoch). Verily he was a man of truth, (and) a Prophet.
  - 57. And We raised him to a high station.
- 58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping. [2]
- 59. Then, there has succeeded them a posterity who have given up As-Salât (the

وَٱذْكُرْفِٱلْكِنْبِمُوسَىٰ إِنَّهُۥكَانَ مُخْلَصًا وَكَانَ رَسُولًا نِبَيًا ۞

وَنَادَيْنَهُ مِن جَانِبِٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَهُ نِجَيًّا ﴿ اللَّهِ مِنْ اللَّهِ اللَّهِ

وَوَهَبْنَالُهُ مِن رَحْمَلِنَآ أَخَاهُ هَنْرُونَ بَبِيًّا ﴿ ا

وَٱذْكُرْ فِٱلْكِئْبِ إِسْمَعِيلَ إِنَّهُ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَبْيًا (إِنَّ

وَكَانَ يَأْمُرُ أَهْلَهُ مِٱلصَّلُوةِ وَٱلرَّكُوةِ وَكَانَ عِندَ رَبِّهِ ء مَرْضِيًا ﴿

وَٱذَكُرُ فِي ٱلْكِئْبِ إِدْرِيسٌ إِنَّهُ ،كَانَ صِدِّيقًا نَبِيًّا (١)

وَرَفَعْنَهُ مَكَانًا عَلِيًّا ١

أُولَيْكَ الَّذِينَ اَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيَّىٰ مِن دُرِّيَةِ عَادَمَ وَمِمَّنْ حَمَلْنَامَعُ نُوجٍ وَمِن ذُرِّيَّةِ إِبْرُهِيمَ وَإِسْرَةِ يِلَ وَمِمَّنْ هَدَيْنَا وَاجْنَيْنَا أَإِذَا نُنْلَى عَلَيْهِمْ عَايَنتُ الرَّحْمَيْنِ خَرُّوا سُجَدًا وَبُكِيًا اللهِ هِيْ

﴿ فَلَفَ مِنْ بَعْدِهِمْ خَلْفُ أَضَاعُواْ ٱلصَّلَوٰةَ

<sup>[1] (</sup>V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121) [2] (V.19:58) Prostration: The reciter of the Qur'ân at this place should prostrate himself to Allâh, facing the *Ka'bah* at Makkah.

prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. [1] So they will be thrown in Hell.

- 60. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad صلحی الله علیت وسلم), and work righteousness. Such will enter Paradise and they will not be wronged in aught.
- 61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily His Promise must come to pass.
- 62. They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salâm (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].
- 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn* (the pious See V.2:2).
- 64. And we (angels) descend not except by the Command of your Lord (O Muhammad صلى الله الله وسلم). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful—
- 65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar

وَٱتَّبَعُواْ ٱلشَّهُوَتِ فَسَوْفَ يَلْقُونَ غَيًّا ١

إِلَّا مَن تَابَوَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِمِكَ يَدُخُلُونَ اللَّهُ مَا فَأُولَئِمِكَ يَدُخُلُونَ اللَّهُ الْفَائَةَ وَلَا يُظْلَمُونَ شَيْئًا اللَّهُ

جَنَّنِ عَدْنٍ ٱلَّتِي وَعَدَ ٱلرَّحْنَىٰ عِبَادَهُ, بِٱلْغَيْبِ إِنَّهُ، كَانَ وَعْدُهُ, مِٱلْغَيْبِ إِنَّهُ،

لَايَسْمَعُونَ فِيهَا لَغُوَّا إِلَّاسَلَمَا ۗ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكُرَةً وَعَشِيًّا ﴿ اللَّهِ اللَّهُ

تِلْكَ ٱلْجَنَّةُ ٱلَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَمَانَئَزَّلُ إِلَّا بِأَمْرِرَيِكَ ۚ لَهُ مَاكِينَ أَيْدِينَا وَمَاخَلْفَنَا وَمَابَيْنَ ذَلِكَ وَمَاكَانَ رَبُّكَ نَسِيًّا ۞

رَّبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَأَعْبُدُهُ

<sup>[2]</sup> (V.19:60) See the footnote of (V.9:121).

<sup>[1] (</sup>V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things meat of edible animals not slaughtered according to Allâh's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, All-Seer].[1]

- 66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
- 67. Does not man remember that We created him before, while he was nothing?
- by your Lord, surely, We shall gather them together, and (also) the Shayâtîn (devils) (with them), then We shall bring them round Hell on their knees.
- 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).
- 70. Then, verily, We know best those who are most worthy of being burnt therein.
- 71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. [2]
- 72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).
- 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet who have a hard صلى الله عليه وسلم life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position

وَأَصْطَارُ لِعِنَدَ يَهِ - هَلْ تَعْلَمُ لَهُ مُسَمِيًّا (اللَّهُ)

وَيَقُولُ ٱلْإِنسَانُ أَءِ ذَا مَامِتُ لَسَوْفَ أُخْرَجُ حَيًّا ﴿ إِنَّا

أُولَا يَذْ كُرُا لِإِنسَانُ أَنَّا خَلَقْنَهُ مِن قَبْلُ وَلَيْرِينُ شَيْئًا الله فَوَرَيْكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَطِينَ ثُمَّ لَنُحْضِرَنَّهُ مُحْوَلَجَهَنَّمَ جِثِنًا ١

ثُمَّ لَنَنْزِعَكِ مِن كُلِّ شِيعَةٍ أَيَّهُمُ أَشَدُّ عَلَى ٱلرَّحْمَن عِنْيًا ١

مُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلِي بِهَاصِلِتَا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ وَإِن مِنكُمْ إِلَّا وَارِدُهَأَكَانَ عَلَىٰ رَبِّكَ حَتْمَامَّقَضِيًّا ش

مُمُ نُنَجِي ٱلَّذِينَ ٱتَّقَواْ وَّنَذَرُ ٱلظَّلِمِينَ فهَاجِثْتَا الله

وَ إِذَا نُتَالَىٰعَلَيْهِ مَ ءَايَنُنَا بَيِّنَتِ قَالَ ٱلَّذِينَ كَفَرُوا**ْ** لِلَّذِينَ ءَامَنُوٓ أَيُّ ٱلْفَرِيقَ يَنِ خَيْرٌمَّقَامًا وَأَحْسَنُ نِلَدِتًا اللهِ

<sup>[1] (</sup>V.19:65) See the footnote of (V. 3:73).

<sup>[2] (</sup>V.19:71) See the footnote (C) of (V. 68:42).

and as regards station (place of council for consultation)."

- 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?
- 75. Say (O Muhammad صلى الله عليه وسلم) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]
- 76. And Allâh increases in guidance those who walk aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.
- 77. Have you seen him who disbelieved in Our Ayât (this Qur'ân and Muhammad صلى الله and said: "I shall certainly be given wealth and children [if I will be alive (again)]."
- 78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?
- 79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);
- 80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.
- 81. And they have taken (for worship) âlihah (gods) besides Allâh, that they might

وَكَمْ أَهْلَكُنَا قَبْلَهُم مِن قَرْدٍ هُمْ أَحْسَنُ أَتَنْثَا وَرِءْ يَا شَيْ

قُلْ مَن كَانَ فِي ٱلضَّلَالَةِ فَلْيَمَدُ ذَلَهُ ٱلرَّحْمَنُ مَدًّا حَقَّىٰ إِذَا رَأُواْ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَضَيَعْ لَمُوسَى مَنْ هُو شَرُّ مَكَانًا فَضَيَعْ لَمُوسَى مَنْ هُو شَرُّ مَكَانًا وَأَضْعَفُ جُندًا (﴿ ﴾ وَأَضْعَفُ جُندًا ﴿ ﴾

وَيَزِيدُ اللهُ ٱلَّذِينَ آهْ تَدَوْا هُدَى وَٱلْبَقِيَاتُ الصَّلِحَاتُ خَيْرُ مُرَدًّا ﴿

أَفَرَهَ يُتَٱلَّذِي كَفَرَيِّ ايَنتِنَا وَقَالَ لَأُوتَيَكَ مَالَاوَوَلَدًا ۞

أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّغَذَعِندَ ٱلرَّحْمَنِ عَهْدَا ﴿

كَلَّا سَنَكُنُبُ مَايَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَدَابِ مَدًا الْ

وَنَرِثُهُ مَايَقُولُ وَيَأْنِينَا فَرْدًا ١

وَأَتَّخَذُواْ مِن دُونِ ٱللَّهِ عَالِهَةً لِيَكُونُواْ لَمُنْمُ عِزًا اللَّهُ

<sup>[1] (.</sup>V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained).

give them honour, power and glory (and also protect them from Allâh's punishment).

- 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents them (on the Day of to Resurrection).
- 83. See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil.
- 84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).
- 85. The Day We shall gather the Muttaqûn (the pious — See V.2:2) unto the Most Gracious (Allâh), like a delegation (presented before a king for honour).
- 86. And We shall drive the Mujrimûn (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).
- 87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).
- 88. And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)]."
- 89. Indeed you have brought forth (said) a terrible evil thing.

كَلَّاْسَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ١

ٱلْوْتَرَأَنَّا أَرْسَلْنَا ٱلشَّيْطِينَ عَلَى ٱلْكَيْفِرِينَ تَوْزُهُمْ أَزَّا هِي

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدَّا ١

نَوْمَ نَحْشُرُ إِلْمُتَّقِينَ إِلَى ٱلرَّحْمَنِ وَفَدًا ﴿ إِنَّ

وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدَا ١

لَّايَمْلِكُونَ ٱلشَّفَعَةَ إِلَّامَنِ ٱتَّخَذَعِندَ ٱلرَّحْمَن عَهْدَا ١

وَقَالُواْ التَّخَذَ الرَّحْنُ وَلَدَا ١

لَقَدْ جِنْتُمْ شَيْئًا إِذًا ١

- 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins.
- 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).
- 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).
- 93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.
- 94. Verily He knows each one of them, and has counted them a full counting.
- 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
- 96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them<sup>[1]</sup> (in the hearts of the believers).
- 97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad صلی), only that you may give glad tidings to the *Muttaqûn* (the pious See V.2:2), and warn with it the *Ludd* (most quarrelsome) people.
- 98. And how many a generation before them have We destroyed! Can you (O Muhammad صلى الله عليه وسلم) find a single one of them or hear even a whisper of them?

نَكَادُ ٱلسَّمَوَّتُ يَنَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُ الْجَبَالُ هَدًّا الْأَيْ

أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا ۞

وَمَايَنْبَغِي لِلرَّحْمَنِ أَن يَنَّخِذَ وَلَدًا ۞

إِن كُلُّ مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ إِلَّا ءَاتِي الرَّحْمَنِ عَبْدًا (إِنَّ السَّمَوَتِ وَٱلْأَرْضِ إِلَّا ءَاتِي

لَّقَدَأَخْصَاهُمْ وَعَدَّهُمْ عَدَّا الله

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيْكَ مَةِ فَرْدًا ١

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ سَيَجْعَلُ لَمُمُ ٱلرَّحْنَنُ وُدًّا ﴿ إِنَّ

فَإِنَّمَايِسَّرْنَهُ بِلِسَانِكَ لِتُبَشِّرَبِهِ ٱلْمُتَّقِينَ وَتُنذِرَبِهِ عَوْمَالُّدًا ﴿ اللهُ اللهُ

وَكُمْ أَهْلَكُنَا قَبْلَهُ مِن قَرْدٍ هَلْ يَحِسُ مِنْهُم مِنْهُم مِنْهُم مِنْهُم مِنْهُم مِنْهُم مِنْهُم مِن أَحَدٍ أَوْتَسْمَعُ لَهُمْ رِكْزًا ﴿ اللَّهِ مَا لَهُمْ مِنْهُم مِنْهُمُ مِنْهُمُ مِنْهُم مِنْهُمُ مِنْهُم مِنْهِمُ مِنْهُم مِنْهُم مِنْهُم مِنْهُم مُنْهِم مُنْهُم مِنْهُم مِنْهُمُ مِنْهُمُ مِنْهُمُ مِنْهِمُ مِنْهُمُ مِنْهُم مِنْهُمُ مِنْهُم مِنْهُمُ مُنْهُمُ مِنْهُمُ مِنْهُمُ مُنْهُمُ مِنْهُمُ مِنْهُمُ مُنْهُمُ مُنْهُمُ مُنْ مُنْهُمُ مُنْهُمُ مِ

(V.19:97) Ludd:- The people who don't believe in Allâh's Oneness and His Prophet's

message and argue about everything that Allah has ordained.

<sup>[1] (</sup>V.19:96) Narrated Abu Hurairah رضى الله عنه. The Prophet صلى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (Sahih Al-Bukhari, Vol. 8, Hadith No. 66).

## Sarat Tâ-Hâ. XX

In the Name of Allâh the Most Gracious, the Most Merciful.

## 1. *Tâ-Hâ*.

These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 2. We have not sent down the Qur'an unto you (O Muhammad صلى الله عليه وسلم) to cause you distress,
- 3. But only as a Reminder to those who fear (Allâh).
- 4. A revelation from Him (Allâh) Who has created the earth and high heavens.
- 5. The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).
- 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.
- 7. And if you (O Muhammad صلى الله عليه رسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is vet more hidden.
- 8. Allâh! Lâ ilâhla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.
- 9. And has there come to you the story of Mûsâ (Moses)?
- 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."



الجزء ١٦

وألله الزنخ والريحي

مَآ أَنزَلْنا عَلَيْكَ ٱلْقُرْءَ انَ لِتَشْقَىٰ ٢

إِلَّا لَذَكِرَةً لِّمَن يَغْشَىٰ ﴿ إِلَّا لَذَكِرَةً لِّمَن يَغْشَىٰ ﴿ إِنَّا

تَنزيلًا مِمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَوَ تِٱلْعُلَى ﴿ يُ

ٱلرَّحْنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ١

لَهُ مَافِي ٱلسَّمَوَتِ وَمَافِي ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَاتَّغَتَ ٱلثَّرَي ١

وَإِن تَعْهُرْ بِٱلْقُولِ فَإِنَّهُ ، يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿ اللَّهِ مَا إِنَّهُ مَا لَكُ مُ

ٱللَّهُ لَآ إِلَهُ إِلَّا هُوَّ لَهُ ٱلْأَسْمَاءُ ٱلْحُسْنَى ﴿ اللَّهُ لَا أَلْهُ اللَّهُ اللَّهُ اللَّهُ اللّ

وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ ١

إذْ رَءَا نَازًا فَقَالَ لِأَهْلِهِ ٱمْكُنُواۤ إِنِّيٓ ءَانَسْتُ نَارًا لَّعَلِّيٓ ءَانِيكُر مِنْهَابِقَبَسِ أَوْ أَجِدُ عَلَى ٱلنَّارِهُدُى ٢

<sup>[1] (</sup>V.20:8) See the footnote of (V.7:180).

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- 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)!
- 12. "Verily I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.
- 13. "And I have chosen you. So listen to that which will be revealed (to you).
- 14. "Verily! I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.
- 15. "Verily, the Hour is coming and I am almost hiding it from Myself that every person may be rewarded for that which he strives.
- 16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts, [1] divert you therefrom, lest you perish.
- 17. "And what is that in your right hand, O Mûsâ (Moses)?"
- 18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."
- 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!"
- 20. He cast it down, and behold! It was a snake, moving quickly.
- 21. Allâh said: "Grasp it and fear not; We shall return it to its former state,
- 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

فَلَمَّآ أَنْكَهَانُودِيَ يَكُمُوسَيَ ١

إِنِّ أَنَاْرَبُّكَ فَٱخْلَعْ نَعْلَيْكَ إِنَّكَ بِٱلْوَادِٱلْمُقَدِّسِ طُوَى ﴿ اللَّهِ اللَّه

وَأَنَا آخَرَٰزُنُكَ فَأَسْتَمِعْ لِمَا يُوحَىٰ ٢

إِنَّنِى آَنَا ٱللَّهُ لَآ إِلَهَ إِلَّا آَنَاْ فَآعَبُدُ فِي وَأَقِمِ

إِنَّ ٱلسَّاعَةَ ءَالِيَةُ أَكَادُأُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسِ بِمَاتَسْعَىٰ ﴿ اللَّهِ اللَّهُ اللَّ

فَلَايَصُدَّنَكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ وَاللَّهُ اللَّ

وَمَا تِلْكَ بِيَمِينِكَ يَنْمُوسَىٰ ﴿ اللَّهُ

قَالَ هِي عَصَاى أَنَوَكَ وَٰ اعَلَيْهَا وَأَهُشُ بِهَاعَلَى غَنَمِي وَلِي فِيهَا مَنَادِبُ أُخْرَىٰ ﴿ اللَّهِ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُو

قَالَأَلْقِهَا يَنْمُوسَىٰ ١

فَأَلْقَ مُهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿

قَالَخُذْهَا وَلَا تَخَفَّ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ ﴿ اللَّهِ اللَّهِ اللَّهُ الللْمُولِلْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

<sup>&</sup>lt;sup>[1]</sup> (V.20:16) See the footnote of (V.19:59)

Prophethood), 33. "That we may glorify You much,

Allâh's

Sûrah 20. Tâ-Hâ

Our Greater Signs.

and as a tyrant)."

Open

At-Tabarî)

family,

conveying

me

34. "And remember You much,

35. "Verily You are Ever a Well-Seer of us."

36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)!

37. "And indeed We conferred a favour on you another time (before).

38. "When We inspired your mother with that which We inspired.

39. "Saying: 'Put him (the child) into the Tabût (a box or a case or a chest) and put it قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَنْمُوسَىٰ إِنَّ ا

وَلَقَدْمَنَنَّا عَلَيْكُ مَرَّةً أُخْرَى ١

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَايُوحَىٰ ﴿ إِنَّا إِلَىٰ أُمِّكَ مَايُوحَىٰ ﴿ آَيُ

أَن اقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَرِّ فَلْيُلْقِهِ الْيَمُّ

into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

- 40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!
  - 41. "And I have chosen you, [1] for Myself.
- 42. "Go you and your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, become weak in slacken and Remembrance.
- 43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
- 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."
- 45. They said: "Our Lord! Verily we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
- 46. He (Allâh) said: "Fear not, verily I am with you both, hearing and seeing.
- 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and

بِٱلسَّاحِلِ يَأْخُذُهُ عَدُوَّ لِي وَعَدُوَّ لِهُ وَأَلْفَيتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلَنُصْنَعَ عَلَى عَيْنِي ﴿ إِنَّ اللَّهُ عَلَيْ عَيْنِي ﴿ إِنَّا

إِذْ تَمْشِيَّ أُخْتُكَ فَنَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكُفُلُهُ, فَرَجَعْنَكَ إِلَى أُمِكَكُ لَقَرَّ عَيْنُهَا وَلِا تَحَرَّنُ وَقَنَلْتَ نَفْسَا فَنَجِينَكَ مِنَ ٱلْغَيْر وَفَلْنَّكَ فُلُونًا فَلَبَثْتَ سِنِينَ فِي أَهْلُ مَذِّينَ مُمَّ جِئْتَ عَلَىٰ قَدَرِ يَكُمُوسَىٰ ١

وَأَصْطَنَعْتُكَ لِنَفْسِي اللهِ ٱذْهَبْأَنتَ وَأَخُوكَ بِئَايَنتي وَلَائِنيَا فِي ذِكْرِي ﴿ اللَّهِ اللَّهِ اللَّهِ الْحَرْيِ لَ الْ

ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَيْ إِنَّا اللَّهُ مَا آلِلَ فِرْعَوْنَ إِنَّهُ طَغَيْ إِنَّا

فَقُولَا لَهُ ، قَوْلًا لِّينَا لَّعَلَّهُ ، يَنَذَّكُرُ أَوْ يَخْشَىٰ ﴿ إِنَّا

قَالَارَتَنَا ٓإِنَّنَا غَغَافُ أَن يَفْرُطُ عَلَيْنَاۤ أَوْأَن يَطْغَى ﴿ إِنَّ اللَّهُ عَلَيْنَاۤ أَوْأَن يَطْغَي ﴿ إِنَّا

قَالَ لَا تَخَافَأً إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَك (١)

فَأَنْهَاهُ فَقُولًا إِنَّارَسُولًا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنيَ إِسْرَةِ مِلَ وَلَا تُعَدِّبُهُمْ قَدْجِتْنَكَ بِأَلَةٍ

<sup>&</sup>lt;sup>[1]</sup> (V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (Tafsîr Al-Qurtubî)

الجزء ١٦

torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

- **48.** "Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers.], and turns away (from the truth and obedience of Allâh)."
- 49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?"
- 50. [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."
- 51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"
- 52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."
- 53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have with it various kinds of brought forth vegetation.
- 54. Eat and pasture your cattle (therein); verily, in this are Ayât (proofs and signs) for men of understanding.
- 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
- 56. And indeed We showed him [Fir'aun (Pharaoh)] all Our Ayât (signs and Evidences), but he denied and refused.
- 57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?
- 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall

مِّن زَبِكُ وَٱلسَّلَامُ عَلَيْ مَن ٱتَّبَعَ ٱلْمُدُى ٓ الْكُ

إِنَّا قَدْ أُوحِيَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كُذَّبَ وَتُولِّي ١

قَالَ فَمَن رَّبُّكُمَا يَكُوسَيٰ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَ رَبُّنَا ٱلَّذِي أَعْطَىٰ كُلُّ شَيْءِ خَلْقَهُ مُمَّ هَدَىٰ ﴿ اللَّهِ عَلَى اللَّهِ اللَّهِ ا

قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَى ١

قَالَ عِلْمُهَاعِندَرَتِي فِي كِتَنْبُ لَا يَضِلُ رَبِّي وَلَاينسَى ﴿ اللَّهُ اللَّهُ

ٱلَّذِي جَعَلَ لَكُمُ ٱلأَرْضَ مَهَدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءُ فَأَخْرَجْنَا بِهِ = أَزْوَرُجُامِن نَّبَاتِ شَتَّى ١

> كُلُواْ وَٱرْعَوْاْ أَنْعُلَمَكُمْ إِنَّ فِي ذَالِكَ لَأَيْتٍ لِأُولِي ٱلنُّهِيٰ ١

هِمِنْهَاخَلَقْنَكُمْ وَفِيهَانُعِيدُكُمْ وَمِنْهَا نُحْرِجُكُمْ تَارَةً أُخْرَيٰ ٢

وَلَقَدُ أَرَنْنَهُ ءَايَنِنَا كُلُّهَا فَكَذَّبَ وَأَبَّى ١

قَالَ أَجِئُلَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَكُمُوسَىٰ (١٩٥)

فَلَنَأْتِينَكَ بِسِحْرِمِثْلِهِ عَفَاجْعَلْ بَيْنَنَا وَبِينَكَ

fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."

- 59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
- 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.
- 61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."
- 62. Then they debated one with another what they must do, and they kept their talk secret.
- 63. They said: "Verily these are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.
- 64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
- 65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?"
- 66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.
- 67. So Mûsâ (Moses) conceived fear in himself.
- 68 We (Allâh) said: "Fear not! Surely, you will have the upper hand.
- 69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never

مَوْعِدًا لَانْحُلِفُهُ مَعْنُ وَلَاّ أَنتَ مَكَانًا سُوى ١

قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُعْشَرَ ٱلنَّاسُ ضُحَى ﴿

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥثُمَّ أَتَى ١

قَ الَ لَهُ مَّوْسَىٰ وَنِيلَكُمْ لَا تَفْتَرُواْ عَلَى اللَّهِ كَذِبَافَيُسُحِتَكُر بِعَذَابٍ وَقَدْ خَابَ مَنِ اَفْتَرَىٰ ﴿ ﴾

فَلْنَازَعُوا أَمْرَهُم بَيْنَهُ م وَأَسَرُوا ٱلنَّجُوى اللَّ

قَالُوٓ أَإِنْ هَلَاٰنِ لَسَنجِرَنِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِخْرِهِمَا وَيَذْ هَبَابِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿ ﴾

فَأَجْمِعُواْ كَنْدَكُمْ ثُمَّ أَنْتُواْ صَفَّاً وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ﴿

قَالُواْيَنْمُوسَى إِمَّا أَن تُلْقِى وَ إِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿

قَالَ بَلْ أَلْقُوأً فَإِذَاحِبَا لَهُمْ وَعِصِيُّهُمْ يُغَيّلُ إِلَيْهِ مِن سَحْرِهِمْ أَنَّهَا شَعَىٰ ﴿ إِنَّ اللَّهُ مُ وَعِصِيُّهُمْ مُعَنَّدُ اللَّهُ مِن اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَيْكُوا عَلَا عَلَا عَلَهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَّهُ عَلَّهُ عَلَا عَلَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَى اللَّهُ عَلَا عَلَّهُ عَلَّهُ عَلَّهُ عَلَّ عَلَّهُ عَلَّا عَلَّا عَلَا عَالِمُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَ

فَأُوْجَسَ فِي نَفْسِهِ عِنِفَةً مُوسَىٰ ﴿ اللَّهُ

فَلْنَا لَا تَعَفُّ إِنَّكَ أَنتَ ٱلْأَعْلَى (١٠)

وَأَلْقِ مَافِي يَمِينِكَ نَلْقَفْ مَاصَنَعُوۤ أَلِنَّمَاصَنَعُواْ كَيْدُسَحِرِّ وَلَا يُقْلِحُ ٱلسَّاحِرُ حَيْثُ أَقَ الْ Part 16

be successful, to whatever amount (of skill) he may attain."

- 70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)."
- 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will crucify you on the trunks surely date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsâ (Moses) (Allâh)] can give the severe and more lasting torment."
- 72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.
- 73. "Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."
- 74. Verily whoever comes to his Lord as a (criminal, polytheist, Mujrim sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.
- 75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), —
- 76. 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which

فَأُلْقِى السَّحَرَةُ سُعَّدًا قَالُوٓاْءَامَنَا بِرَبّ هَنْرُونَ وَمُوسَىٰ إِنَّ هَنْرُونَ وَمُوسَىٰ إِنَّ اللَّهُ

قَالَ ءَامَنتُمْ لَهُ وَقَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لِكَيِيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحْرِ فَكَأْ فَطِعَتِ أَيْدِيكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأْصَلِبَتَكُمْ فِي جُذُوعِ ٱلنَّحْلِ وَلَنَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبِقَىٰ اللَّهُ

قَالُواْ لَن نُوْثِرَكَ عَلَىٰ مَاجَآءَنَامِنَ ٱلْبِيَّنَتِ وَٱلَّذِى فَطَرَنَا فَأُقْضِ مَآ أَنتَ قَاضِ إِنَّ مَانَقْضِي هَندِهِ ٱلْحَيَوْةَ ٱلدُّنْيَا آلِيُ

> إِنَّاءَ امَنَّا بِرَبَّا لِيَغْفِرُلَنَا خَطَيْنَا وَمَآ أَكُرُهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرُ وَٱللَّهُ خَيْرٌ وَأَبْقَى إِبْكُ

إِنَّهُ مَن يَأْتِ رَبَّهُ مُحِيمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِهَاوَلَا يَعْنَىٰ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَمَن يَأْتِهِ ، مُؤْمِنًا قَدْعَمِلَ الصَّالِحَاتِ فَأُوْلَتِهَكَ لَهُمُ ٱلدَّرَجَنْتُ ٱلْعُلَىٰ الْكُ

> جَنَّتُ عَدْنِ تَعْرِى مِن تَعْلِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَا وَذَٰ لِكَ جَزَآءُ مَن تَزَّكِّي اللَّهُ

Allâh has forbidden and by doing all that Allâh has ordained).

- 77. And indeed We revealed to Mûsâ (Moses) (saying): "Travel by night with Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by (Pharaoh)] nor being afraid (of Fir'aun drowning in the sea)."
- 78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.
- 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.
- 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna [1] and quails,
- 81. (Saying) eat of the Tayyibât (good lawful things) wherewith We have provided commit no transgression and you, oppression therein, lest My Anger should justly descend on you. And he on whom My descends, he is indeed perished. [Tafsir At-Tabari]
- 82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
- 83. "And what made you hasten from your people, O Mûsâ (Moses)?"
- 84. He said: "They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased."

وَلَقَدْ أُوْحَيْنَ آلِكَ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِى فَٱصْرِبْ لَهُمْ طَرِيقًا فِ ٱلْبَحْرِينَسَا لَاتَحَافُ دَرَّكًا وَلَا تَغْشَيٰ ﴿

> فَأَنْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ - فَعَشِيهُم مِنَ ٱلْمَ مَاغَشِيهُمْ 🕲

> > وَأَضَلُّ فَرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ إِنِّكُ

يَىبَنِيٓ إِسۡرَّهِ يِلَ قَدۡ أَجَيۡنَكُمُ مِنْ عَدُوِّكُمْ وَوَعَدْنَكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَ وَٱلسَّلُوي ١

كُلُواْمِن طَيِّبَتِ مَارَزَقْنَكُمْ وَلَا تَطْغَوْاْفِيهِ فَيَحِلُّ عَلَيْكُمْ عَضَبِيٌّ وَمَن يَعْلِلْ عَلَيْهِ عَضَبِي فَقَدُهُونِ ١

> وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحًا مُمَّ أَهْتَدَىٰ شِيُّ

﴿ وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَنْمُوسَىٰ ﴿ إِنَّهُ

قَالَ هُمْ أُوْلَآءِ عَلَىٰٓ أَثْرِى وَعَجِلْتُ إِلَيْك رَبِ لِتَرْضَىٰ 📆

<sup>&</sup>lt;sup>[1]</sup> (V.20:80) See the footnote of (V.2:57).

Part 16

- 85. (Allâh) said: "Verily We have tried your people in your absence, and As-Sâmirî has led them astray."
- 86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e disbelieving in Allâh and worshipping the calf)?"
- 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmirî suggested."
- 88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your ilâh (god), and the ilâh (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god)."
- 89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
- 90. And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."
- 91. They said: "We will not worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us."
- 92. [Mûsâ (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;
- 93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السّامريُّ ١

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ، غَضْبَنَ أَسِفَ أَقَالَ يَنَقَوْمِ أَلَمْ يَعِدُكُمْ رَبُّكُمْ وَعَدَّاحَسَنَّا أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُأَمْ أَرَدتُمْ أَن يَعِلَ عَلَيْكُمْ غَضَبُ مِن رَبِكُمْ فَأَخْلَفْتُمُ مَّوْعِدِي ((١)

قَالُواْ مَآأَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلِيْكِنَّا مُجِلِّكَ أَوْزَارًا مِّن زينَةِ ٱلْقَوْمِ فَقَذَفْنَهَا فَكَذَلِكَ أَلْعَى ٱلسَّامِيُّ ۞

فَأَخْرَجَ لَهُمْ عِجْلَاجَسَدُا لَّهُ خُوَارٌ فَقَالُواْ هَٰذَا إِلَهُكُمْ وَإِلَّهُ مُوسَىٰ فَنَسِىَ اللَّهُ

أَفَلَا يَرُونَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْ لِكُ لَحُمُ ضَرًّا وَلَانَفْعًا ١

وَلَقَدْقَالَ لَهُمُ هَنرُونُ مِن قَبْلُ يَنقَوْمِ إِنَّمَا فُتِنتُم بِهِ } وَإِنَّ رَبُّكُمُ ٱلرَّحْمَٰنُ فَأَنِّيعُونِي وَأَطِيعُواۤ أَمْرِى ١

> قَالُواْ لَن نَبْرَحَ عَلَيْهِ عَلَكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَامُوسَىٰ ١

قَالَ يَنْهَنُّرُونُ مَامَنَعَكَ إِذْ رَأَيْنَهُمْ ضَلُّوا اللَّهُ

أَلَّا تَنَّبِعَنَّ أَفَعَصَيْتَ أَمْرِي (اللهُ

94. He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!""

95. [Mûsâ (Moses)] said: "And what is the matter with you. O Sâmirî? (i.e. why did you do so?)"

96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrîl's (Gabriel) horse] and threw it sinto the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

- 97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilâh (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."
- 98. Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things.
- 99. Thus We relate to you (O Muhammad صلى الله عليه وسلم) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an).
- 100. Whoever turns away from it (this Our'an — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, [1]

قَالَ يَبْنَؤُمَّ لَا تَأْخُذُ بِلِحْيَتِي وَلَا بِرَأْسِيٌّ إِنِّ خَشِيتُ أَن تَقُولَ فَرَقَتَ بَيْنَ بَنِيَ إِسْرَةِ مِلَ وَلَمْ تَرْقُبُ قَوْلِي ١

قَالَ فَمَاخَطْبُكَ يَسَمِي أَنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الله الله

فَالَ بَصُرُتُ بِمَالَمْ يَجْرُواْ بِهِ عَفَيَضْتُ قَبْضَكَةً مِنْ أَثُر ٱلرَّسُولِ فَنَسَدُتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (أَنَّ)

قَالَ فَأَذْهَبْ فَإِنَ لَكَ فِي ٱلْحَيَوْةِ أَن تَقُولَ لَامِسَاسٌ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخَلِّفَكُمْ، وَٱنظُرْ إِلَى إِلَىٰهِكَ ٱلَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّفَنَّهُ ثُمَّ لَنَسِفَتَ هُ فِي ٱلْيَدِ نَسْفًا ﴿

> إِنَّكُمَ ٓ إِلَاهُكُمُ ٱللَّهُ ٱلَّذِي لَاۤ إِلَاهُ وَكُوسِعَ كُلُّشَء عِلْمَا لِهُنَّ

> > كَذَٰ لِكَ نَقُصُ عَلَيْكَ مِنْ أَنْبَآءَ مَا قَدْسَبَقَ وَقَدْءَ الْمِنْكُ مِن لَّدُنَّا ذِكْرًا ﴿ اللَّهُ

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ مِعْمِلُ يَوْمَ ٱلْقِيكُمَةِ وِزْرًا ﴿ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.20:100) See the footnote of (V.3:85).

101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimûn (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh) blue or blind-eyed with thirst.[1]

103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)."

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

105. And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

106. "Then He shall leave them as a level smooth plain.

**107.** "You will see therein nothing crooked or curved."

108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps.

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.

خَلِدِينَ فِيدُّوسَآءَ لَمُنْمَ يَوْمَ ٱلْقِيدَمَةِ حِمْلًا ﴿

يَوْمَ يُفَخُ فِي ٱلصُّورِ وَنَحْشُرُ ٱلْمُجْرِمِينَ وَمَيذرُرُقًا ١

يَتَخَفَتُوكَ بِيْنَهُمْ إِن لِّيثُمُ إِلَّا عَشْرًا ١

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْنَلُهُمْ طَرِ إِن لِّبُنْتُمْ إِلَّا يَوْمَا اللَّهُ

وَيَسْ كُونَكَ عَنِ ٱلْجِبَالِ فَقُلُ يَنسِفُهَا رَبِّي نَسْفًا ۞

فَيَذَرُهَا قَاعَاصَفُصَفَا شَيَ

لَّا تَرَىٰ فِهَاعِوَجُاوَلَآ أَمْتُ الْإِلَىٰ

يَوْمَبِلِ يَتَّبِعُونَ ٱلدَّاعِيَ لَاعِوَجَ لَهُۥ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَانِ فَلَا تَسْمَعُ إِلَّاهَمْسَا ﴿ اللَّهُ

يَوْمَيِذِ لِلْانَنَفَعُ ٱلشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ

<sup>[1] (</sup>V.20:102) See Tafsîr Al-Qurtubi.

- 110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.
- 111. And (all) faces shall be humbled before (Allâh), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).
- 112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).
- 113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).
- 114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad صلى الله عليه وسلم) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
- 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
- 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblîs* (Satan) he refused.
- 117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.

يَعْلَمُ مَابَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ، عِلْمَاشِ

وَعَنَتِٱلْوُجُوهُ لِلْحَيِّٱلْقَيُّورِ وَقَدْ خَابَ
 مَنْ حَمَلَ ظُلْمًا شَيْ

وَمَن يَعْمَلُمِنَ الصَّلِحَتِ وَهُوَمُوْمِثُومِنُ فَلَا يَخَافُ ظُلْمًا وَلَاهَضَمًا شَ

وَكَذَالِكَ أَنزَلْنَهُ قُرْءَانًا عَرَبِيَّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَالَمُ الْأَنْفُ وَلَا اللهُ اللهُل

فَنَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَاتَعْجَلْ بِالْقُرْءَانِ مِن قَبْلِأَن يُقْضَى إِلَيْكَ وَحْيُهُ أَرُوقُل زَبِ زِذْ فِي عِلْمَا إِلَيْهِ

وَإِذْ قُلْنَا لِلْمَلَتِيكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوۤ الْإِلَّا إِبْلِيسَ أَبَىٰ شَ

فَقُلْنَايَتَادَمُ إِنَّ هَنَدَاعَدُوُّلُكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمُ مِنَ ٱلْجَنَّةِ فَتَشْقَى ﴿

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- 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
- 119. And you (will) suffer not from thirst therein nor from the sun's heat.
- 120. Then Shaitan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"
- 121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
- 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.
- 123. He (Allâh) said:"Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.
- 124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."
- 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."
- 126. (Allâh) will say: "Like this: Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

إِنَّ لَكَ أَلَّا تَجُوعَ فِهَا وَلَا تَعْرَىٰ ﴿ إِنَّ لَكَ أَلَّا تَعُرَىٰ ﴿ إِنَّ لَكُ

وَأَنَّكَ لَا تَظْمَوُا فِهَا وَلَا تَضْحَىٰ ١

فَوَسُوسَ إِلَيْهِ ٱلشَّيْطَنُ قَالَيَكَادُمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكِ لَا يَبْلَىٰ إِنَّا

فَأَكَلَا مِنْهَا فِيَدَتْ لَكُمَا سَوْءَ ثُهُ مَا وَطَفِقًا يَغْصِفَانِ عَلَيْهِمَامِن وَرَقِ ٱلْجَنَةِ وْعَصَىٰٓءَادُمُ رَبُّهُۥفَعُوىٰ الْآ

مُرَّاجْنَبُهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَىٰ اللَّ

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوًّ فَإِمَّا يَأْنِينَكُم مِّنِي هُدَى فَمَنِٱتَّبِعَ هُدَاى فَلَا يَضِ لُّ وَلَا يَشْقَىٰ النَّا

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مُعِيشَةً ضَنكًا وَخُشُرُهُ وَوَمُ ٱلْقِيكُمَةِ أَعْمَىٰ إِنَّا

قَالَ رَبِّ لِمَحَشَّرْتَنِيَّ أَعْمَىٰ وَقَدْكُنتُ بَصِيرًا ﴿ اللَّهِ

قَالَ كَنَالِكَ أَنَتْكَ ءَايَنتُنَا فَنُسِينَا أَوْكَالِكَ

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- 127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.
- 128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.
- 129. And had it not been for a Word that went forth before from your Lord, and a term punishment) determined. (their must necessarily have come (in this world).
- ملى 130. So bear patiently (O Muhammad ملى الله عليه وسلم) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory prayers), congregational that you may become pleased with the reward which Allâh shall give you.
- 131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.
- 132. And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (the pious — See V.2:2).

وَكَذَالِكَ نَعْرَى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِنَايَنتِ رَبِّهِ عُ وَلَعَذَابُ ٱلْآخِرَةِ أَشَدُّ وَأَبْقَى ٓ الْآلَا

أَفَلَمْ يَهْدِ لَهُمْ كُمْ أَهْلُكُنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِي مَسَاكِنهم أِنَّ فِي ذَلِكَ لَأَينَتٍ لِإَثْ وَلِي ٱلنَّهَىٰ ﴿ آلَ

> وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن زَّيِّكَ لَكَانَ لِزَامًا وأَجِلُ مُسمِّي شَ

فَأُصۡرِعَكَى مَايَقُولُونَ وَسَيِّحۡ بِحَمْدِرَيِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوجٍ أَ وَمِنْ ءَانَآيِ ٱلَّيْلِ فَسَيِّحْ وَأَطُرَافَ ٱلنَّهَارِلَعَلَّكَ تَرْضَىٰ ﴿ اللَّهُ الرَّبِي

وَلَا تَمُدَّنَّ عَيْنَيُك إِلَى مَامَتَّعْنَابِهِ ۚ أَزْوَجَامِنْهُمْ زَهْرَةَ ٱلْحَيَوْةِٱلدُّنْيَالِنَفْتِنَهُمْ فِيهْ وَرِزْقُ رَبِّكَ خَيْرُوٓأَبْقَىٰ ﴿ اللَّهُ

وَأُمْرُ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرُعَلَيْهَا ۖ لَانَسْنَلُكَ رِزْفَآ نَّعَنُّ ذَرُوْلُكُ وَٱلْعَكَامَ لِلنَّقُويُ الْآلِكُ اللَّهُ لِلنَّقُويُ الْآلِكُ

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel), about the coming of the Prophet Muhammad إلى الله عليه وسلم]?

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad صلى الله عليه وسلم and the Qur'ân), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced." [1]

135. Say (O Muhammad صلى الله عليه وسلم):
"Each one (believer and disbeliever.) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

وَقَالُواْلَوْلَا يَأْتِلنَا إِنَايَةِ مِّن زَّيِهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَافِى ٱلصُّحُفِ ٱلْأُولَى ﴿

وَلَوْأَنَّاۤ أَهۡلَكُنَنهُم بِعَذَابِمِن فَبْلِهِ - لَقَالُواْرَبَّنَا لَوَلَاَ أَنَّا أَهُلَكُنَنهُم بِعَذَابِمِن فَبْلِهِ - لَقَالُواْرَبَّنَا لَوْلَا فَنَتَبِعَ - اَيَنِك فَيُ الْآلُونَ فَيْ الْآلُونُ فَيْ اللَّهُ الللَّهُ اللَّا اللَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُو

قُلْكُ أُمُّ مَرَيِّكُ فَرَبَّضُواً فَسَتَعْلَمُونَ مَنْ أَصْحَابُ ٱلصِّرَطِ ٱلسَّوِيِ وَمَنِ ٱهْتَدَىٰ اللهِ

## Sarat Al-Anbiva' (The Prophets) XXI

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. Draws for mankind near their reckoning, they while turn away in heedlessness.
- 2. Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation but they listen to it while they play
- 3. With their hearts occupied (with evil things). Those who do wrong, conceal their counsels, (saying): private (Muhammad صلے اللہ علیہ وسلم) more than a human being like you? Will you submit to magic while you see it?"
- 4. He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
- 5. Nay, they say: "These (revelations of the صلى Qur'an which are revealed to Muhammad الله عليه وسلم) are mixed up false dreams! Nay, he has invented them! — Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones (Prophets) the former were sent (with)!"
- 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?
- 7. And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know.
- 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.



\_أللّه الرَّجْزُ الرِّحِيكِ

أفترَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْ لَمْ

مَايَأْلِيهِم مِن ذِكْرِ مِن زَيِّهِم مُحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ١

لَاهِيَةُ قُلُوبُهُمْ وَأَسَرُواْ ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُواْ هَلْهَ لَذَا إِلَّا بِشَرُّهُ مَثْلُكُمُ أَفْتَأْتُوكِ ٱلسَّحْرَ وَأَنسَرْ بَصِرُونَ ٢

قَالَ رَبِّي يَعْلَمُ ٱلْقَوْلَ فِي ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١

بَلْ قَالُواۤ أَضْعَاثُ أَحُلَعِ بَلِ ٱفْتَرَيْهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْنِنَابَ ايَةِ كَمَآ أُرْسِلَ ٱلْأُوَلُونَ ۞

> مَآءَامَنَتْ قِبْلَهُم مِن قَرْيَةٍ أَهْلَكُنَّهَ أَأَفُهُمْ يُوْمِنُونَ ٢

وَمَآأَرْسَلْنَاقَبْلَكَ إِلَّارِجَالًا نُوْحِيٓ إِلَيْهِمْ فَشَنُلُوٓاْ أَهْلُ ٱلذِّكْرِ إِن كُنْتُ رُلَاتَعْ لَمُونَ ﴿ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

> وَمَاجَعَلْنَهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَالِدِينَ ١

- **9.** Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits crimes, committing oppressions, polytheism and sins).
- 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its teachings). Will you not then understand?
- 11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!
- 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.
- 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
- 14. They cried: "Woe to us! Certainly we have been Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh)."
- 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
- 16. We created not the heavens and the earth and all that is between them for a (mere) play.[1]
- 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).

مُمَصَدَقَنَهُمُ ٱلْوَعَدَ فَأَنْجَينَنَهُمْ وَمَن نَشَآءُ وأهلك ناألسرفين (أ)

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتنَافِيهِ ذِكْرُكُمْ أَفَلا تَعْقِلُوك ١

وَكُمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْناَبَعُدَهَا قَوْمًا ءَاخَرِينَ ﴿ إِنَّا فَلَمَا أَحَسُواْ بَأْسَنَا إِذَاهُم مِنْهَا يَرَكُمُونَ إِنَّا

> لَاتَرَكُضُواْ وَٱرْجِعُوٓاْ إِلَىٰ مَآاَتُرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَكُمْ تُسْتَلُونَ ١ قَالُهُ أَنَّهُ مِلْنَا آلَا كُنَّا ظَلِمِينَ ﴿ فَاللَّهِ مِن اللَّهُ مَا لَكُنَّا ظَلِمِينَ اللَّهُ

فَمَازَالَت تِلْكَ دَعْوَلِهُمْ حَتَّى جَعَلْنَهُمْ حَصِيدًا خَيْمِدِينَ (١١)

وَمَاخَلَقْنَا ٱلسَّمَاءَ وَٱلْأَرْضَ وَمَابِينَهُمَا لَعِبِينَ ١

لَوْ أَرَدْنَا آَنَنَا يَخِذَ لَهُوا لَا تَعَذَناهُ مِن لَدُنّا إن كُنَّافَ عِلِينَ اللَّهُ

<sup>(</sup>V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allâh), Lâ ilâha illallâh (none has the right to be worshipped but Allâh, Who has no partners with Him).

- 18. Nay, We fling (send down) the truth (this Our'an) against the falsehood (disbelief). so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allâh by uttering that Allâh has a wife and a son).
- 19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
- 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).
- 21. Or have they taken (for worship) âlihah (gods) from the earth who raise the dead?
- 22. Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!
- 23. He cannot be questioned as to what He does, while they will be questioned.
- 24. Or have they taken for worship (other) âlihah (gods) besides Him? Say: "Bring your proof." This (the Qur'an) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
- 25. And We did not send any Messenger but (صلى الله عليه وسلم Dut (O Muhammad) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."
- 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allâh i.e. the angels, 'Îsâ (Jesus) — son of

بَلْ نَقْذِفُ بِٱلْحَقّ عَلَى ٱلْبَطِلِ فَيَدْمَغُهُ فَإِذَا هُوَزَاهِقُ وَلَكُمُ ٱلْوَيْلُمِمَّالُصِفُونَ ١

وَلَهُ,مَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَنْ عِندُهُ, لَايَسْتَكْبِرُونَ عَنْعِبَادَتِهِ عَلَايَسْتَحْسِرُونَ اللَّ

يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ١

أَمِراً تَخَذُواْءالِهاةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ١

لَوْكَانَ فِيهِ مَآءَ الِمَ أَهُ إِلَّا ٱللَّهُ لَفَسَدَتًا فَسُبْحَنَ ٱللَّهِ رَبُّ أَلْعَرْشِ عَمَّايَصِفُونَ (أَنَّ)

لَا يُسْتَالُ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ

أَمِر ٱتَّحَـٰذُواْمِن دُونِهِ ٤٠٤ الْهِلَّةُ قُلْهَا تُواْبُرُهَا نَكُرُ هَنْذَا ذِكْرُمُنَمِّعِي وَذِكْرُمَن قَبْلِيُّ بَلْ أَكْثَرُهُو لَا يَعْلَمُونَ ٱلْحَقِّ فَهُم مُّعُرضُونَ ١

وَمَاۤ أَرۡسَلۡنَامِن قَبۡلِكَ مِن رَّسُولِ إِلَّا نُوحِىۤ إِلَيۡهِ أَنَّهُ رُلَّا إِلَّهُ إِلَّا أَنَا فَأَعْبُدُونِ ١

> وَقَالُواْ اتَّخَـٰذَ الرَّحْنَ وَلَدَّاسُبْحَنَهُ بَلْ عِيادٌ مُكْرِمُونَ ١

Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

- 27. They speak not until He has spoken, and they act on His Command.
- 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
- 29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn* (polytheists and wrong-doers).
- 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?
- 31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
- 32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
- 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
- 34. And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?
- 35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.
- 36. And when those who disbelieved (in the Oneness of Allâh) see you (O Muhammad صلى الله عليه وسلم), they take you not except for

لَايَسْبِقُونَهُ, إِلْقَوْلِبِ وَهُم بِأَمْرِهِ - يَعْمَلُون ﴿ اللَّهِ عَلَمُ مَا بَيْنَ أَيْدِيمِ مُ وَمَاخَلْفَهُمْ وَلَا يَشْفَعُونَ يَعْلَمُ مَا بَيْنَ أَيْدِيمِ مْ وَمَاخَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْ يَنِهِ - مُشْفِقُونَ ﴿ اللَّهِ لَا لِمَنِ الرَّبَعَىٰ وَهُم مِّنْ خَشْ يَنِهِ - مُشْفِقُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُلْكُاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ الللَّهُ اللَّالْ

﴿ وَمَن يَقُلُ مِنْهُمْ إِنِّ إِلَّهُ مِّن دُونِهِ عَلَالِكَ نَجْزِيهِ جَهَنَّ مَّ كَذَالِكَ نَجْزِى ٱلظَّلِمِينَ ﴿ اللَّهِ مِنْ الشَّلِمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللّ

أُوَلَمْ يَرَالَّذِينَ كَفَرُواْ أَنَّ السَّمَنَوَتِ وَالْأَرْضَ كَانَنَارَتْقَا فَفَنَقَّنَهُمَّ أَوَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُوْمِنُونَ ﴿

وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَسِي أَن تَمِيدَ بِهِمْ وَجَعَلْنَا

وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَسِي أَن تَمِيدَ بِهِمْ وَجَعَلْنَا

فِيهَا فِجَاجًا سُبُلًا لَّكَلَّهُمْ يَهْتَدُونَ اللَّ

وَجَعَلْنَا ٱلسَّمَاءَ سَقْفًا تَحَفُّوطَ الْ وَهُمْ عَنْ ءَايَٰئِهَا مُعْرِضُونَ ﴿ اللَّهُ

وَهُوَالَّذِي خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَٱلْقَمِّرُكُلُّ فِي فَلَكِ يَسْبَحُونَ ﴿ اللَّهُ

وَمَاجَعَلْنَا لِبَشَرِمِّن قَبْلِكَ ٱلْخُلُدُّ أَفَ إِيْن مِّتَ فَهُمُ ٱلْخَالِدُونَ ﴿ ﴿ اللَّهِ اللَّ

كُلُّ نَفْسِ ذَآبِقَ أُ ٱلْمَوْتِّ وَنَبْلُوكُم بِٱلشَّرِّوَٱلْخَيْرِفِتْنَةً وَإِلَيْنَاتُرْجَعُونَ ﴿ اللَّهِ الْمَاتُرُجَعُونَ ﴿ اللَّهِ الْمَاتَ اللَّهِ اللَّهِ الْمَاتَ اللَّهِ الْمَاكَ وَإِذَارَ وَالْكَ الَّذِينَ كَفُرُواْ إِن يَنَّخِذُونَا كَ

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mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). [Tafsir Al-Qurtubî].

- 37. Man is created of haste. I will show you My Ayât (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).
- 38. And they say: "When will this promise (come to pass), if you are truthful."
- 39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.
- 40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.
- 41. Indeed, (many) Messengers were mocked before you (O Muhammad صلى الله عليه وسلم), but the scoffers were surrounded by that, whereat they used to mock.
- 42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from remembrance of their Lord.
- 43. Or have they âlihah (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
- 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its

إِلَّاهُ رُوًّا أَهَ لَذَا ٱلَّذِي يَذْكُرُ ءَالِهَ تَكُمْ وَهُم بذِكْ رَالزَّمْ نَن هُمْ كَيْفُرُونَ ١

> خُلِقَ ٱلْإِنسَانُ مِنْ عَجَلِّ سَأُوْرِيكُمْ ءَايَاتِي فَلا تَسْتَعْجِلُونِ ١

وَيَقُولُونَ مَنَّىٰ هَنَذَاٱلْوَعْدُ إِن كُنتُمْ صديقين (١٠٠٠)

لَوْيَعْلَمُ ٱلَّذِينَ كَفَرُواْحِينَ لَايَكُفُّونِ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَاعَن ظُهُودِهِ مُ وَلا هُمْ يَنْصَرُونَ ١

بَلْ تَأْتِيهِم بَغْتَ أَفْتَبَهُ ثُهُمْ فَلا يَسْتَطِيعُونَ رَدَّهَا وَلَاهُمْ يُنظَرُونَ ﴿

وَلَقَدِٱسْتُهْزِئَ بِرُسُلِ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْمِنْهُم مَّاكَانُواْبِهِ - يَسْنَهْزِءُون ٢

قُلْ مَن يَكُلُونُكُم بِٱلَّيْلِ وَٱلنَّهَارِمِنَ ٱلرَّحْمَيْنُ بَلْ هُمْ عَن ذِكِر رَبِّهِ مِنْ عُرِضُون ١

أَمْ لَكُمْ ءَالِهَا أُو تَمْنَعُهُم مِّن دُونِكَ ا لَايَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَاهُم مِّنَّا 

بُلْ مَنْعَنَا هَا وُلا إِو اللَّهِ عَلَيْهِمُ ٱلْعُهُمُ أَفَلا مُرُونِ أَنَّا نَأْتِي ٱلْأَرْضَ نَنْقُصُهَا outlying borders? Is it then they who will overcome?[1]

- 45. Say (O Muhammad صلى الله عليه وسلم): "I warn you only by the revelation (from Allâh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'an and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad صلى الله عليه وسلم, as the صلى الله عليه وسلم companions of the Prophet  $\operatorname{did})^{[2]}$ .
- **46.** And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been Zâlimûn (polytheists and wrong-doers)."
- 47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.
- 48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the (Torah)] and a Reminder for Taurât Al-Muttaqûn (the pious — See V.2:2).
- 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour.
- 50. And this is a blessed Reminder (the Qur'an) which We have sent down: will you then (dare to) deny it?[3]

مِنْ أَطْرَافِهَا أَفْهُمُ ٱلْعَنْلِيُونَ ﴿

قُلْ إِنَّــمَآ أُنْذِرُكُم بِٱلْوَحِيَّ وَلَا يَسْمَعُ ٱلصُّ ٱلدُّعَآءَإِذَا مَايُنذَرُونَ

> وَلَين مَّسَّتُهُ مِنْفُحَةٌ مِّنْعَذَابِرَيِّكَ لَتَقُولُونَ يَنُونِلَنَآ إِنَّاكَنَّا ظَيْلِمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ

وَنَصَهُ ٱلْمَوَٰذِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيْسَمَةِ فَلَالْظُلَمُ نَفْسٌ شَيْئًا وإن كان مِثْقَالَ حَبَّةِ مِنْ خَرْدُلِ أَنْيُنَا بِهِأُ وَكُفَىٰ بِنَا حُسِينَ ﴿ اللَّهُ

وَلَقَدْ ءَاتَيْنَا مُوسِيٰ وَهَلِرُونَ ٱلْفُرْقَانَ وَضِيآَءً وَذِكْرًا لِلْمُنَّقِينَ ١

ٱلَّذِينَ يَخْشُونَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ

<sup>[1] (</sup>V.21:44). "See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning." [The Qur'an, Verse 13:41]

<sup>(</sup>V.21:45) See the footnote of (V.3:103).

<sup>(</sup>V.21:50).

a) See the footnote of (V.10:37).

- 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allâh).
- 52. When he said to his father and his people: "What are these images, to which you are devoted?"
- said:"We found our fathers **53.** They worshipping them."
- 54. He said: "Indeed, you and your fathers have been in manifest error."
- 55. They said: "Have you brought us the truth, or are you one of those who play about?"
- 56. He said: "Nay, your Lord is the Lord of the heavens and the earth. Who created them and to that I am one of the witnesses.
- 57. "And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."
- 58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.
- 59. They said: "Who has done this to our âlihah (gods)? He must indeed be one of the Zâlimun (wrong-doers)."
- 60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)."
- 61. They said: "Then bring him before the eyes of the people, that they may testify."
- **62.** They said: "Are you the one who has this our gods, O Ibrâhîm done to (Abraham)?"

وَلَقَدْءَ الْمِنْا ٓ إِبْرَاهِيمَ رُشْدَهُ وَمِن قَبْلُ وَكُنَّا

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ عَمَا هَٰذِهِ ٱلتَّمَانِيدُ لُأَلِّيَّ أَنتُهُ لَمَا عَنكِفُونَ ١

قَالُواْ وَحَدْنَا ءَابَاءَ نَالَمَا عَبِدِينَ ﴿ وَاللَّهُ الْمُاعَبِدِينَ ﴿ وَإِنَّا

قَالَ لَقَدْكُنتُواْنتُوْوَءَابَآ وَكُمْ قَالُوٓاْ أَجِئْتَنَابِٱلْحُقِّ أَمْ أَنتَ مِنَ اللَّعِينَ ١

قَالَ بَلِ زَيُّكُمْ رَبُّ ٱلسَّمَوَاتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُرَ ﴾ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ ٱلشَّنْهِدِينَ ١

> وَتَأْلِلَّهِ لَأَكِيدَنَّ أَصْنَامُكُم بَعْدَأَن تُولُواْ مُدْبِرِينَ ﴿

فَجَعَلَهُ مُ جُذَاذًا إِلَّاكَبِيرًا لَّهُمْ لَعَلَّهُمْ اللَّهُ رَجِعُونَ ١

> قَالُواْ مَن فَعَلَ هَنذَابِ عَالِهَ بِنَا لَهِ بِنَا آ إِنَّهُ رُلُمِنَ ٱلظَّلِلِمِينَ ١

قَالُواْ سَمِعْنَافَتَى يَذْكُرُهُمْ يُقَالُ لَهُ وَإِبْرَهِيمُ

قَالُواْ فَأَتُواْ بِهِ عَلَى أَعَيْنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ١ قَالُوٓاْءَأَنتَ فَعَلْتَ هَٰذَابِ الْمِينَايَا بِرَهِيمُ اللَّهُ

b) See the footnote of (V.3:85).

- 63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" [1]
- **64.** So they turned to themselves and said: "Verily, you are the *Zâlimûn* (polytheists and wrong-doers)."
- 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhîm (Abraham)] know well that these (idols) speak not!"
- 66. [Ibrâhîm (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?
- 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"
- 68. They said: "Burn him and help your âlihah (gods), if you will be doing."
- 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
- 70. And they wanted to harm him, but We made them the worst losers.
- 71. And We rescued him and Lût (Lot) to the land which We have blessed for the 'Âlamîn (mankind and jinn).
- 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.
- 73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were the worshippers.
- 74. And (remember) Lût (Lot), We gave him *Hukm* (right judgement of the affairs and

قَالَ بَلْ فَعَكَهُ, كَبِيرُهُمْ هَاذَا فَسَالُوهُمْ إِن كَانُواْ يَنطِقُونَ ﴿ إِن كَانُواْ يَنطِقُونَ ﴿ فَرَجَعُواْ إِلَىٰ أَنفُسِهِ مَفْقَالُواْ إِنّاكُمْ أَنتُ مُالظَّلِمُونَ ﴿

> مُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمْ لَقَدْعَلِمْتَ مَاهَنُولآء يَنطِقُونَ ﴿

قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَالَا يَنفَعُ حُثْمُ شَيْئًا وَلَا يَضُرُّكُمْ شَ

أُفِّ لَكُوْ وَلِمَاتَعْ بُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿ قَالُواْ حَرِقُوهُ وَانصُرُواْءَ الِهَ تَكُمْ إِن كُنتُمْ فَنْعِلِينَ ﴿

قُلْنَايَكُنَادُكُونِ بَرُدَاوَسَكُمَّا عَلَىۤ إِبْرَهِيمَ اللَّهُ

وَأُرَادُواْبِهِ عَكَيْدًا فَجَعَلْنَاهُمُ ٱلْأَخْسَرِينَ ﴿ اللَّهِ مَا لَأَخْسَرِينَ ﴿ اللَّهُ

وَنَعَيْنَكُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِي بَنَرُكَنَا فِيهَا لِلْعَنَاكِينَ ﴿ لِنَا اللَّهِ اللَّهِ

> وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ نَافِلَةً وَكُلًا جَعَلْنَا صَنلِحِينَ ﴿ اللَّهُ عَلَنَا صَنلِحِينَ

وَجَعَلْنَاهُمُ أَيِمَةُ يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ ٱلْخَيْرَاتِ وَإِقَامَ ٱلصَّلَوْةِ وَإِيتَآءَ ٱلزَّكَوْةِ وَكَانُواْ لَنَاعَلِيدِينَ ﴿

وَلُوطًا ءَانَيْنَهُ حُكُمًا وَعِلْمًا وَجَيَّنَكُ مِن

<sup>&</sup>lt;sup>[1]</sup> (V.21:63) See the footnote (C) of (V. 16:121).

Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabâ'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fâsiqûn (rebellious, disobedient to Allâh).

- 75. And We admitted him to Our Mercy; truly, he was of the righteous.
- 76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.
- 77. We helped him against the people who denied Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.
- 78. And (remember) Dâwûd (David) and (Solomon), when they gave Sulaimân judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.
- 79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave Hukm (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).
- 80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?
- 81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.
- 82. And of the Shayatîn (devils from the jinn) were some who dived for him, and did

ٱلْقَرْبِيةِ ٱلَّتِي كَانَت تَعْمَلُ ٱلْخَبَيْثُ إِنَّهُمْ كَانُواْ قَوْمَ سَوْءِ فَسِقِينَ ﴿ كَانُواْ قَوْمَ سَوْءٍ فَسِقِينَ ﴿ لَهُ اللَّهُ

وَأَدْخُلْنَاهُ فِي رَحْمَتِ مَنَّا إِنَّهُ مِنَ ٱلصَّلِحِينَ ﴿ اللَّهُ اللَّهُ مِنَ ٱلصَّلِحِينَ ﴿

وَنُوحًا إِذْ نَادَىٰ مِن قَكِيلُ فَٱسْتَجَبْنَا لَهُ فَنَجَيْنُهُ وَأَهْلَهُ مِنَ ٱلْكُرْبِ ٱلْعَظِيمِ (إِنَّا

> وَنَصَرُنِكُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِثَايَنتِنَا إِنَّهُمُ كَانُواْ قَوْمَ سَوْءِ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

وَدَاوُدِدَوسُلَيْمُنَ إِذْ يَحْكُمَانِ فِي ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَـُمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شهدين ١

فَفَهَمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَانَيْنَا حُكُمًّا وَعِلْمَأَ وَسَخَّرْنَا مَعَ دَاوُدَ ٱلْجِبَالَ يُسَيِّحْنَ وَٱلطَّيْرِ وَكُنَّافَاعِلِينَ ١

وَعَلَّمْنَكُ مُسْتَعَكَةً لَبُوسِ لَّكُمْ لِنُحْصِنَكُمُ مِّنْ بَأْسِكُمْ فَهَلْ أَنتُمْ شَكِرُونَ ١ وَلِسُلَيْمَنَ ٱلرِّيحَ عَاصِفَةً تَعْرِى بِأَمْرِوةِ إِلَى ٱلْأَرْضِ ٱلَّتِي بَارِكُنَافِهَ أُوكِنَا بِكُلِّ شَيْءٍ عَلِمِينَ اللَّهُ

> وَمِنَ ٱلشَّيَطِينِ مَن يَغُوصُونَ لَهُ، وَيَعْمَلُونَ عَمَلًا دُونَ ذَالِكَ

other work besides that; and it was We Who guarded them.

- 83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
- 84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.
- 85. And (remember) Isma'îl (Ishmael), and Idrîs (Enoch) and Dhul-Kifl (Isaiah): all were from among As-Sâbirûn (the patient).
- **86.** And We admitted them to Our Mercy. Verily, they were of the righteous.
- 87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamites which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) be You [above all that (evil) they associate with of the have been You]! Truly, I wrong-doers."
- So We answered his call, and 88. delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).
- **89.** And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
- 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they

وَكُنَّا لَهُمْ حَنفِظِينَ ١

﴿ وَأَتُوبِ إِذْ نَادَىٰ رَبُّهُ ٓ اَنِّي مَسَّنِي ٱلصُّرُّ وَأَنتَ أَرْحَكُمُ ٱلرَّحِمِينَ

فَٱسْتَجَبْنَا لَهُ وَكَلَّشَفْنَا مَابِهِ عِن ضُرٍّ وَءَانَيْنَهُ أَهْلُهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَبْدِينَ لِنِيُّ

وَإِسْمَعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلُ كُلُّ مِّنَ ٱلصَّنبِرِينَ ﴿

> وَأَدْخَلْنَاهُمْ فِ رَحْمَتِ نَأْ إِنَّهُم مِنَ ٱلصَّلَامِينَ اللهِ

وَذَا ٱلنُّونِ إِذِ ذَّهَبَ مُغَنضِبًا فَظَنَّ أَن لَّن نَّقَدِرَ عَلَيْهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّا إِلَاهَ إِلَّا أَنتَ سُبْحَننك إِنّى كُنتُ مِنَ ٱلظَّلِلِمِينَ

> فَٱسْتَجَبْنَالُهُ وَنَجَيْنَكُ مِنَ ٱلْخَيْرِ وَكَذَالِكَ نُتْجِي ٱلْمُؤْمِنِينَ ﴿

<u>وَزَكَ</u>رِيًّا إِذْ نَادَكِ رَبَّهُ ،رَبِّلَاتَ ذَرْنِ فَكُرْدًا وَأَنتَ خَيْرُ ٱلْوَرِثِينَ ١

وَأَصْلَحْنَ الْهُ، زَوْجَ لَهُ ۚ إِنَّهُمْ كَانُواْ يُسكرعُون فِي ٱلْخَيْرَاتِ وَمَدَّعُونَكَ

used to call on Us with hope and fear, and used to humble themselves before Us.

- 91. And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our  $R\hat{u}h$  — Jibrîl (Gabriel)], [1] and We made her and her son ['Îsâ (Jesus)] a sign for Al-'Âlamîn (the mankind and jinn).
- 92. Truly! This, your Ummah [Sharî 'ah or (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr]
- 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
- 94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh — Islâmic Monotheism), his efforts will not be rejected. Verily We record it for him (in his Book of deeds). [2]
- 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).
- 96. Until, when Ya'jûj and Ma'jûj (Gog and Magog)<sup>[3]</sup> are let loose (from their barrier), and they swoop down from every mound.
- 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this — nay, but we were Zâlimûn (polytheists and wrong-doers)."

رَغَبُ اُورَهِبُ أُوكَانُواْ لَنَاخَسْمِعِينَ ٢

وَٱلَّتِيٓ أَحْصَكُنَّتْ فَرْجَهَا فَنَفَخْنَا فِيهِكَا مِن زُُوحِنكا وَجَعَلْنَاهَا وَٱبْنَهَكَآ ءَاكِةُ لِلْعَكْلِمِينَ ١

> إِنَّ هَاذِهِ مَا أُمَّتُكُمُ أُمَّاةً وَحِدَةً وَأَنَارَبُكُمْ فَأَعْبُدُونِ ١

وَتَفَطَّعُوا أَمْرَهُم بَيْنَهُمْ حُلِّي إِلَيْنَا رَجِعُونَ شَ

فكن يَعْمَلُ مِرْكِ ٱلصَّالِحَاتِ وَهُوَ مُؤْمِنُّ فَكَا كُفْرَانَ لِسَعْمِهِ وَإِنَّا لَهُ كَيْبُونَ ﴿

> وَحَكُرُمُّ عَلَىٰ قَرْبَةٍ أَهْلَكُنْكُمَا أَنَّهُمْ لَايزَجِعُونَ ١٩٠

حَقَّ إِذَافُيْحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ١١٠

وَٱقْتَرَبَٱلْوَعْـدُٱلْحَقُّ فَإِذَاهِي شَاخِصَةً أَبْصِكُ وُ الَّذِينَ كُفُرُواْ يَنُو يْلَنَا قَدْكُنَّا فِعَفْلَةِ مِنْ هَنْذَابَلْكُنَّاظُولِمِينَ

<sup>(</sup>V.21:91) It is said that Jibrael (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt and thus she conceived.

<sup>(</sup>V.21:94) See the footnote of (V.9:121).

<sup>[3] (</sup>V.21:96) See the footnote of (V.18:94).

- 98. Certainly you (disbelievers) and that which you are, worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it. 111
- 99. Had these (idols) been âlihah (gods), they would not have entered there (Hell), and all of them will abide therein.
- 100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. [2]
- 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Îsâ (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].
- 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire.
- 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
- 104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

إنَّكُمْ وَمَاتَعْ بُدُونَ مِن دُونِ أَللَّهُ حَصَبُ جَهَنَّهُ أَنتُعُ لَهَا وَرِدُونَ ١

> لَوْكَاكَ هَلَّؤُلَآءِ ءَالِهَاةُ مَّاوَرَدُوهَا وَكُلُّ فَهَا خَلِدُونَ ١

لَهُمْ فِيهَازُفِيرٌ وَهُمْ فِيهَا لَايَسْمَعُونَ ٢

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُولَتِيكَ عَنْهَا مُبْعَدُونَ ١

لَايسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا ٱشْتَهَتْ أَنفُسُهُم خَالِدُونَ اللهُ

لَايَعْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَلَنَلَقَ لَهُمُ ٱلْمَلَتِيكَةُ هَنْذَايَوْمُكُمُ ٱلَّذِي كُنتُوتُوعَدُونَ ﴿ يَوْمَ نَطْوِى ٱلسَّكَمَاءَ كَطَيِّ ٱلسِّجِلِّ لِلْكُتُبُّ كَمَا بَدَأْنَ ٓ أَوَّلَ حَكْتِي نَعُيدُهُۥ وَعُدَّا عَلَيْنَأْ إِنَّا كُنَّافَعِلْنَ ١

<sup>[1] (</sup>V.21:98) When the following Statement of Allâh عز و جل was revealed: "Certainly you (disbelievers) and that which you are worshipping now besides Allâh are (but) fuel for Hell! (Surely), you will enter it."

The Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'Îsâ (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on.

So (to clear the misunderstanding) Allâh عزوجل revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Isâ (Jesus), the son of Maryam (Mary); 'Uzair (Ezra)]." The Qur'an, Verse 21:101]

<sup>(</sup>V.21:100) Ibn Mas'ûd رضى الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate Tabût (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ûd recited this Verse (21:100). [Tafsir Ibn Kathir, Tabari and Qurtubil.

105. And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Psalms, the Qur'an,] after (We have already written in) Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'an and the Sunnah - legal ways of the Prophet . (صلى الله عليه وسلم

107. And We have sent you (O Muhammad صلى الله عليه وسلم) not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).

108. Say (O Muhammad صلى الله عليه وسلم): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islâmic Monotheism) say (to them Muhammad صلى الله عليه وسلم): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far. [1],

(صلى الله عليه وسلم Say O Muhammad) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

وَلَقَدْ كَتَبْكَ الْوَبُورِ مِنْ بَعْدِ ٱلذِّكْرِ أَتَ ٱلْأَرْضَ يَرِثُهُاعِبَادِيَ ٱلصَّلِيخُونَ ﴿ إِنَّ الْمِنْكَالِحُونَ ﴿ إِنَّ الْمِنْكَا

إنَّ فِ هَاذَالْبَلَاغُالِقَوْمِ عَسَيدِينَ ﴿

وَمَآأَرُسَلْنَكَ إِلَّارَحْمَةُ لِلْعَالَمِينَ ﴿

قُلْإِنَّمَا يُوحَى إِلَى أَنَّمَا إِلَهُكُمْ النهُ وَكِيدِ أَنَّ فَهَلَ أَنْهُم مُسْلِمُونَ اللَّهِ

فَإِن تُولُّواْ فَقُلْءَا ذَننُكُمُ عَلَىٰ سَوَآءٍ وَإِنْ أَدْرِي أَقَرِيبُ أَمْ بَعِيدُ مُّاتُوعَدُونَ الْ

> إِنَّهُ،يَعْلَمُ ٱلْجَهْرَمِنَ ٱلْقَوْلِ وَيَعْلَمُ مَاتَكُنُمُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V. 21:109) See the footnote of (V.2:193).

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112. He (Muhammad صلى الله عليه وسلم) said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (unto Allâh that He has offspring, and unto that he is a صلى الله عليه وسلم sorcerer, and unto the Qur'an that it is poetry)!"

قَلَ رَبِّ آحْكُم بِٱلْحَقِّ وَرَبُّنَا ٱلرَّحْمَنُ ٱلْمُسْتَعَانُ عَلَىٰ مَاتَصِفُونَ ١

## Sarat Al-Hajj (The Pilgrimage) XXII

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
- 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.
- 3. And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allâh) Shaitân (devil) (devoid of every kind of good).
- 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabarî]
- 5. O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs



والله التَّحْمُوالرِّحِيمِ

يَتَأْيُهُا ٱلنَّاسُ ٱتَّـٰقُواْرَبَّكُمْ إِنَّ زَلْزَلَةً ٱلسّاعةِ شَيْ مُعَظِيرٌ اللهِ

نُومَ تَرُونَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أرضعت وتصغ كأدات حمل مملكا وَتَرَى ٱلنَّاسَ سُكُنرَىٰ وَمَاهُم بِسُكُنرَىٰ وَلَنِكِنَّ عَذَابَ أَللَّهِ شَدِيدٌ ١ وَمِنَ ٱلنَّاسِ مَن يُجَدِلُ فِي ٱللَّهِ بِغَيْرِعِلْمِ وَيُتَّبِعُكُلُّ شَيْطُنِ مَّرِيدٍ ١

> كُنِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ ويُضِلُّهُ وَمَهْ دِيهِ إِلَىٰ عَذَابِٱلسَّعِيرِ ١

يَ أَيُّهُا ٱلنَّاسُ إِن كُنتُمْ فِي رَبْدٍ مِّنَ ٱلْمَعْثِ فَإِنَّا خَلَقْنَكُمْ مِّن تُرَابِ ثُمَّ مِن نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّمِن مُضْعَةٍ تُعَلَّقَةٍ وَعَيْرِ مُعَلَّقَةٍ لِنَّبَيِّنَ ا وَنُقِرُ فِي ٱلْأَرْحَامِ مَانَشَآءُ إِلَىٰ أَجَلِ مُسَ ثُمَّ نُخْرِجُكُمْ طِفْلَاثُمَّ لِتَبْلُغُوۤ أَشُدَّكُمْ وَمِنكُم مِّن يُلُوفُ وَمِنكُم مِّن يُرُدُّ إِلَىٰٓ أَرْذَٰلِٱلْعُمُرِلِكَ يْلَايَعْلَمَمِنُ بَعْدِعِلْمِ

for an appointed term, then We bring you out as infants, 111 then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

- 6. That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.
- 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.
- 8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),
- 9. Bending his neck in pride<sup>[2]</sup> (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

كَأُوتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنْزَلْنَا عَلَيْهَا ءَ ٱهۡ تَزَّتُ وَرَبَتْ وَأَنْا بَتَتْ مِن كُلِّ

ذَلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقِّ وَأَنَّهُ وَيُعِي ٱلْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١ وَأَنَّ ٱلسَّاعَةَ ءَاسَةٌ لَّارَبْ فِهَا وَأَسِ ٱللَّهَ يَبْعَثُ

وَمِنَ ٱلتَّاسِ مَن يُجَدِدُ لِي ٱللَّهِ بِغَيْرِ عِلْمِ وَلَا هُدَّى

ثَانِيَ عِطْفه عليضاً عَن سَسِ الْلَّهُ لَهُ وَ خِزْيُّ وَنُذِيقُهُ ، يَوْمَ ٱلْقِيكَمَةِ عَذَابَ ٱلْحَرِيقِ (أَ)

said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his

dress should be beautiful, and his shoes should be beautiful." The Prophet صلى الله عليه وسلم remarked, "Verily, Allâh is the Most Beautiful and He loves beauty. (الكبر: بطر الحق) Pride is to completely disregard the truth, and to scorn (to look down upon) the

people." (Sahih Muslim, Book of Faith, Vol.1, Hadîth No. 164).

<sup>(</sup>V. 22:5) Narrated 'Abdullâh رضى الله عنه. Allâh's Messenger صلى الله عليه وسلم, the true and truly inspired said: "(As regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (Sahih Al-Bukhari, Vol.4, Hadith No.549). صلى الله عليه وسلم Allâh's Messenger رضى الله عنه (V.22:9) Narrated Abdullah bin Mas'ûd رضى الله عنه

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- 10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.
- 11. And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith: but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.
- 12. He calls besides Allâh unto that which can neither harm him, nor profit him. That is a straying far away.
- 13. He calls unto him whose harm is nearer than his profit: certainly, an evil Maulâ (patron) and certainly an evil friend!
- 14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'an and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.
- 15. Whoever thinks that Allah will not help him (Muhammad صلى الله عليه وسلم) in this world and in the Hereafter, let him stretch out rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
- 16. Thus have We sent it (this Qur'ân) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.
- 17. Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of

ذَلِكَ بِمَاقَدُّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بظَلَّهِ لِلْعَبِيدِ ١

وَمِزَا لِنَاسِ مَن يَعْبُدُ اللَّهُ عَلَى حَرْفِ فَإِنَّ أَصَابُهُ وَخَيْرُ ٱطْمَأَنَّ بِهِ عَوَانَ أَصَابِنُهُ فِنْنَةُ ٱنْقَلَبَ عَلَى وَجَهِهِ عَ خَسِرَالِدُنْيَاوَالْآخِرَةُ ذَلِكَ هُوَ ٱلْخُسُرَانُ ٱلْمُبِينُ شَ

> يَدْعُواْمِن دُونِ ٱللَّهِ مَا لَا يَضُرُّوهُ وَمَا لَا يَنفَعُهُ وَذِلكَ هُوَالضَّكُلُ ٱلْبَعِيدُ ﴿ يَا لَيْ مَا لَكُ اللَّهُ الْبَعِيدُ لَيْكَ

يَدْعُواْلَمَن ضَرُّهُۥ أَقَرَبُ مِن نَفْعِهِ عَلَيْسُ ٱلْمَوْلَى وَلَبِنُسُ ٱلْعَشِيرُ ﴿

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَيمِلُواْ ٱلصَّكِلِحَاتِ جَنَّاتٍ تَجُرِي مِن تَعِنْهَا ٱلْأَنْهَارُ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ١

مَنكَاكَ يَظُنَّأُنَّانَ يَنصُرُهُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ فَلْيَمْدُدْ بِسَبَبِ إِلَى ٱلسَّمَاءِ ثُمَّ لَيُقَطَّعُ فَلْيَنظُرُ هَلْ نُذُهِ مِنَّ كَنْدُهُ مَا نَعْظُ اللَّهُ

> وَكَذَٰ لِكَ أَنزَلْنَهُ ءَايَنتِ بَيِّنَتِ وَأَنَّ اللَّهُ يَهْدِي مَن يُريدُ اللهُ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّبْئِينَ وَالنَّصَنْرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُواً إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ بِوْمَ ٱلْقِيَامَةِ إِنَّ ٱللَّهُ عَلَىٰ كُلِّ شَيءٍ شَهِيدٌ اللَّهِ Resurrection. Verily! Allâh is over all things a Witness. [1]

- 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.
- 19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.
- 20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.
- 21. And for them are hooked rods of iron (to punish them).
- 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
- 23. Truly, Allâh will admit those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
- 24. And they are guided (in this world) unto goodly speech (i.e. Lâ ilâha illallâh, Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e.

أَلَّمْ تَرَأَتَ اللَّهَ يَسَجُدُلُهُ, مَن فِي السَّمَوَتِ وَمَن فِي ٱلْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنَّجُومُ وَالْجِبَالُ وَالشَّجُرُ وَالدَّوَآبُ وَكَثِيرٌ مِن النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَالَهُ، مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ اللَّهُ اللَّهُ

هَذَانِ خَصْمَانِ ٱخْنَصَمُواْ فِي رَبِّهِمُّ فَالَّذِينَ 

 هَذَانِ خَصْمَانِ ٱخْنَصَمُواْ فِي رَبِّهِمُّ فَالَّذِينَ 

 حَفَرُواْ قُطِّعَتْ لَهُمْ ثِيابٌ مِّن الرِيصَبُ 

 مِن فَوْقِ رُهُ وسِهِمُ ٱلْحَمِيمُ الْكَ

يصهر روء مَافِي بُطُونِهِمْ وَٱلْجُلُودُ ١

وَكُمُ مَّقَدِيعُ مِنْ حَدِيدٍ

ڪُلَمَا أَرَادُوٓا أَن يَغْرُجُواْ مِنْهَا مِنْ غَيْمِ أَوْ مِنْهَا مِنْ غَيْمِ أَعُدُونِي اللهِ الْمُحَدِيقِ اللهُ الْحَدِيقِ اللهُ الْمُحَدِيقِ اللهُ الْمُحَدِيقِ اللهُ الْمُحَدِيقِ اللهُ اللهُ الْمُحَدِيقِ اللهُ اللهُ

إِنَ ٱللَّهُ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنتِ جَنَّتِ تَجْرِى مِن تَعْتِهَا ٱلْأَنْهَ دُرُ يُحَكَّوْنَ فِيهَامِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُوَّلُوَّاً وَلِبَاسُهُمْ فِيهَا حَرِيْرٌ ﴿ اللَّهِا وَلِبَاسُهُمْ فِيهَا حَرِيْرٌ ﴿ اللَّهِ

> وَهُدُوٓاْ إِلَى ٱلطَّيِّبِ مِنَ ٱلْفَوْلِ وَهُدُوٓاْ إِلَىٰ صِرَطِ ٱلْحَمِيدِ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.

- 25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)] and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.
- 26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"
- 27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).
- 28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice),

إِنَّ ٱلَّذِينَ كَفَرُواْ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَهُ لِلنَّاسِ سَوَآءً ٱلْعَلَكِفُ فِيهِ وَٱلْبَاذِ وَمَن يُرِدْ فِيهِ بِإِلْحَادِم بِظُ لْمِ نُذِقْهُ مِنْ عَذَابٍ أَلِيعٍ ۞

وَإِذْ بَوَّأْمَالِإِبْرَهِي مَكَاثَ ٱلْبَيْتِ أَنَّلَا تُشْرِلِفَ فِي شَيْتًا وَطَهِّرْ بَيْنِيَ لِلطَّآبِفِينَ وَٱلْفَآبِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ۞

وَأَذِن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالَا وَعَلَىٰ كُلِّ ضَامِرِ يَأْنِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿

لِيَشْهَدُواْ مَنَافِعَ لَهُمْ وَيَذَكُرُواْ أَسْمَ اللَّهِ فِي أَيَّامِ مَعْلُومَتِ عَلَى مَارَزَقَهُم مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُواْ مِنْهَا وَأَطْعِمُواْ الْمَانِيسَ ٱلْفَقِيرَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.22:27).

a) Narrated Abu Hurairah رضى الله عنه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "Whoever performs *Hajj* to this House (*Ka bah*) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother)." (*Sahih Al-Bukhari*, Vol.3, *Hadith* No. 45).

b) See the footnote of (V.2:196).

[at the time of their slaughtering by saying: (Bismillah. Wallâhu-Akbar, Minka wa Ilaik).] Then eat thereof and feed therewith the poor having a hard time.

- 29. Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah). [1]
- 30. That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as So shun the abomination exceptions). (worshipping) of idol, and shun lying speech (false statements)<sup>[2]</sup>—
- 31. Hunafâ' Lillâh (i.e. worshiping none but Allâh), not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.
- 32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.
- 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah).
- 34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your Ilâh (God) is One Ilâh (God — Allâh), so you must submit to Him Alone (in Islâm).

ثُعَ لَيَقْضُواْ تَفَتَهُمُ مَ وَلَـيُوفُواْ نُذُورَهُمُ وَلْيَطُوُّونُواْ بِٱلْبَيْتِ ٱلْعَيْتِينِ ١

ذَلِكَ وَمَن يُعَظِّمْ حُرُمَنتِ ٱللَّهِ فَهُوَخَيْرٌ لَهُ، عِندَرَيِهِ ، وَأُحِلَّت لَكُمُ ٱلْأَنْفُمُ إِلَّا مَا يُتَلِي عَلَيْكُمُ الْأَنْفُمُ إِلَّا مَا يُتَلِي عَلَيْكُمُ أَخْتَكِنِبُوا ٱلرِّحْسَ مِنَ ٱلْأَوْتُ نِ وَآجِتَ نِبُواْ فَوْلَ الزُّورِ ١

حُنَفَاءَ لِلَّهِ غَيْرَمُشْرِكِينَ بِهِ ءُومَن يُشْرِكُ بِٱللَّهِ فَكَأَنَّمَا خَرَّمِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْتَهُوى بِهِ ٱلرِّيحُ فِي مَكَانِسَجِيقِ ﴿

ذَلِكَ وَمَن يُعَظِّمْ شَعَتَ بِرَٱللَّهِ فَإِنَّهَا مِن تَقُوكِ ٱلْقُلُوبِ ١

لَكُوْ فِيهَا مَنْفِعُ إِلَىٰٓ أَجَلِ مُسَمَّى ثُـدَّ عَجِلُهَآ إِلَى ٱلْبَيْتِ ٱلْعَيْدِينِ

وَلِكُ لِ أُمَّةِ جَعَلْنَا مَسْكًا لِيَذْكُرُواْ أَسْمَ اللَّهِ عَلَىٰ مَارَزَقَهُم مِنْ بَهِيمَةِ ٱلْأَنْعَكُمِ فَإِلَهُ كُور إِلَهُ وَحِدُ فَلَهُ وَأَسْلِمُوا وَيَشَرِ ٱلْمُخْبِينِينَ ﴿ اللَّهُ وَالمَّالِمُوا وَيَشْرِ ٱلْمُخْبِينِينَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.22:29) See the footnote of (V.2:128). <sup>[2]</sup> (V.22:30) See the footnote of (V.5:32).

- And (O Muhammad صلى الله عليه وسلم) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism),
- 35. Whose hearts are filled with fear when Allâh is mentioned and As-Sâbirûn [who patiently bear whatever may befall them (of calamities)]; and who perform As-Salât (Iqâmat-as-Salât), and who spend (in Allâh's Cause) out of what We have provided them.
- 36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.
- 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the Muhsinûn<sup>[1]</sup> (doers of good).
- 38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].
- 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory—

ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّدِينَ عَلَىٰ مَا أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوْةِ وَمَّا رَزَقْنَهُمْ يُنفِقُونَ ﴿ ﴾

وَٱلْبُدُنَ جَعَلْنَهَا لَكُرُمِّن شَعَيْمِ ٱللَّهِ لَكُرُ فِيهَا خَيْرٌ فَاذَكُرُواْ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُواْ مِنْهَا وَأَطْعِمُواْ ٱلْقَانِعَ وَٱلْمُعَتَّرَّكُذَلِكَ سَخَرْنَهَا لَكُرُ لَعَلَكُمْ تَشْكُرُونَ ﴿

ڵؘڹۘؽٮؘٵڶٱللَّهَ ڷؙۼؙۅؙؙؙڡؙۿٲۅؙڵٳۮؚڡؘٲۊؙٛۿٵۅٙڬڮؚؽۑؘٵڷؙؙٛۿ ٱڶؿؘۧڡؘٞۅؘؽڡؚڹػؙٛؠؙٞػؘۮؘڸؚڬڛڂٞڕۿٵڶػٛڗڸؿؙػؾؚۯؙڡؙٲ ٱللَّهَ عَلَىٰمَاهَدَنكُرُ ۗ وَبَشِّرِٱلْمُحْسِنِينَ ۞

﴿ إِنَّ ٱللَّهَ يُدَفِعُ عَنِ ٱلَّذِينَ ءَامَنُوَ أَ إِنَّ ٱللَّهَ لَا يُحِتُ كُلَّ خَوَّانِ كَفُورٍ (٢)

أُذِنَ لِلَّذِينَ يُقَدَّتَلُونَ بِأَنَّهُمْ ظُلِمُواْ وَإِنَّاللَهُ عَلَى نَصْرِهِمْ لَلَّهُ وَإِنَّاللَهُ عَلَى نَصْرِهِمْ لَقَدِيرُ ﴿ اللَّهُ عَلَى نَصْرِهِمْ لَقَدِيرُ ﴿ اللَّهُ عَلَى نَصْرِهِمْ لَقَدِيرُ ﴿ اللَّهُ عَلَى نَصْرِهِمْ لَقَدِيرُ اللَّهُ

<sup>(</sup>V.22:37) Al-Muhsinûn: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the Sunnah (legal ways) of Allâh's Messenger Muhammad صلى الله عليه وسلم .

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40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât<sup>[1]</sup> [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

ملی 42. And if they belie you (O Muhammad), so did belie before them, the

ٱلَّذِينَ أُخْرِجُواْمِن دِينَرِهِم بِغَيْرِحَقِّ إِلَّا أَن يَقُولُواْ رَبُّنَا ٱللَّهُ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضِ لَمَّذِ مَنْ صَوَمِعُ وَبِيعٌ وَصَلَوَتُ وَمَسَحِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَكَ اللَّهُ مَن يَنصُرُهُ ۚ وإنَّ ٱللَّهَ لَقَوِيُّ عَزِيزٌ ﴿

ٱلَّذِينَ إِن مَّكَنَّنَهُمْ فِي ٱلْأَرْضِ أَفَ امُواْ الصَّلُوةَ وَ اتَوُاْ ٱلزَّكُوةَ وَأَمَرُواْ بِٱلْمَعْرُوفِ وَنَهَوْاْ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَنِقِبَةُ ٱلْأَمُورِ اللَّهِ

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ

<sup>&</sup>lt;sup>[1]</sup> (V.22:41):

A) Iqâmat-as-Salât: Performing of Salât (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: Order your children to perform Salât (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfilment ofthisobligation by the Muslims under their authority.

b) One must offer the Salât (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he صلى الله has said: "Offer your Salât (prayers) the way you see me offering them (Hadîth No. 352, Vol. 9, Sahih Al-Bukhârî)." [For the characteristics of the Salât (prayer) of the Prophet صلى الله عليه وسلم see Sahih Al-Bukhârî, Vol.1, Hadîth Nos. 702, 703, 704, 723, 786 and 787].

B) Narrated Abu Hurairah رضى الله عنه عليه وسلم: The Prophet صلى الله عليه وسلم said, "No Salât (prayer) is heavier (harder) for the hypocrites than the Fajr and the 'Ishâ prayers, but if they knew the reward for these Salât (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the Mu'adhdhin (call-maker) to pronounce Iqâmah and order a man to lead the Salât (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the Salât (prayer) (in the mosques)." (Sahih Al-Bukhari, Vol. 1, Hadith No. 626)

people of Nûh (Noah), 'Âd and Thamûd, (thier Prophets).

- 43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),
- 44. And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!
- 45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!
- 46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.
- 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
- 48. And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).
- 49. Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner."
- 50. So those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise).
- 51. But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

نُوج وَعَادُونَهُ وَدُونَ

وَقَوْمُ إِنْزَهِيمَ وَقَوْمُ لُوطٍ ﴿

ۅؘٲڞڂڹٛڡؘڐؾؘٷۘڮؙڐؚٚڹۘڡؙۅڛؽؗڡؘٲ۫ڡۧڶؽؖؖ ڸڷ۬ٚٚٚٛڡٚۼڔۣڹۜڽؙٛػۘٲڂۘڎؾؙۿؗؠؖ۠ڡ۠ػؽڣ ڪانَ نکير ۞

فَكَأَيِّن مِّن فَرْكِةٍ أَهْلَكْنَنْهَا وَهِي ظَالِمَةٌ فَهِى خَاوِيَةُ عَلَى عُرُوشِهَا وَيِثْرِمُعَطَّلَةٍ وَقَصْرِمَّشِيدٍ ۞

أَفَكَرْ يَسِيرُواُ فِي ٱلْأَرْضِ فَتَكُونَ لَمُهُمْ قُلُوبٌ يَعْقِلُونَ مِهَا أَوْءَاذَانٌ يُسَمَعُونَ مِهَا فَإِنّهَا لَانَعْمَى ٱلْأَبْصَدُرُ وَلَكِن تَعْمَى ٱلْقُلُوبُ لَيِّي فِٱلصَّدُورِ ﴿ اللَّهِ الْمُعَلِّمُ الْمُعَلِّمِ اللَّهِ الْمُعَلِّمِ اللهِ

وَيَسْتَغْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعَدَهُ. وَإِنَّ يَوْمًا عِندَرَيِّكَ كَأَلْفِ سَنَةٍ مِّمَّاتَعُدُّونَ ﴿ ثَلِي كَأَلْفِ سَنَةٍ

وَكَأَيِن مِن قَرْيَةٍ أَمْلَيْتُ لَمَا وَهِى ظَالِمَةً ثُمَّ أَخَذْتُهَا وَإِلَى ٱلْمَصِيرُ ۞

قُلْ يَدَأَيُّهُ ٱلنَّاسُ إِنَّمَا أَنَا لَكُوْ نَذِيرٌ مُبِينٌ اللَّ

فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ لَمُمُ مَغْفِرَةٌ وَرَزَقٌ كَرِيمٌ اللَّهُ الصَّلِحَتِ المَمْ مَغْفِرَةٌ

وَٱلَّذِينَ سَعَوْا فِي ٓ اَيَنتِنَا مُعَاجِزِينَ أُولَتِيكَ أَصْحَابُ ٱلْجَحِيمِ (إِنَّ

- 52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) Allâh establishes His throws in. Then Revelations. And Allâh is All-Knower. All-Wise:
- 53. That He (Allâh) may make what is thrown in by Shaitan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).
- 54. And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.
- 55. And those who disbelieved will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).
- 56. The sovereignty on that Day will be that of Allah (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
- 57. And those who disbelieved and belied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell).
- 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.

وَمَآأَرْسَلْنَامِن قَبْلِكَ مِن رَّسُولٍ وَلَانَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ ٱلْقَى ٱلشَّيْطَانُ فِي أَمْنِيَّتِهِ عَيَنسَخُ ٱللَّهُ مَايُلُقِي ٱلشَّيْطُ نُ ثُمَّ يُعَكِمُ ٱللَّهُ ءَايَحِيْهِ ۗ وَٱللَّهُ عَلِيمُ حَكِيمٌ اللَّهُ

لِيَجْعَلَ مَا يُلْقِي ٱلشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ مُ وَإِنَ ٱلظَّالِمِينَ لَغِي شِفَاقِ بَعِيدٍ ﴿ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَلِيَعْلَمُ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ أَنَّهُ ٱلَّحَقُّ مِن رَّيِكَ فَيُوْمِنُواْ بِهِ عَنَّخِبِتَ لَهُ مَلُوبُهُمْ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوۤ أَإِلَى صِرَاطٍ مُسْتَقِيمٍ

وَلاَدَالُ ٱلَّذِينَ كَفَرُواْ فِي مِيةِمِّنْ مُحَتَّى تَأْلِيهُمُ ٱلسَّاعَةُ بَغْتَةً أُوْ يَأْلِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ٥

> ٱلْمُلْكُ يَوْمَهِ لِإِلَّهِ يَعَكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُواْ وَعَكِمِلُواْ الصَّالِحَتِ ف جَنَّاتِ ٱلنَّعِيمِ (١)

وَٱلَّذِينَّ كَفَرُواْ وَكَذَّبُواْ بِئَايَنِينَا فَأُولَتِهِكَ لَهُمْ عَذَابُ مُنهِينُ ١

وَٱلَّذِينَ هَاجَرُواْ فِي سَكِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓاً أَوْمَا تُواْلِيَـرُزُقَنَّهُ مُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّزِقِينَ ٥

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- 59. Truly, He will make them enter an entrance with which they well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.
- 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily Allâh indeed is Oft-Pardoning, Oft-Forgiving.
- 61. That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.
- 62. That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh — He is the Most High, the Most Great.
- 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.
- 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh - He is Rich (Free of all needs), Worthy of all praise.
- 65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness, Most Merciful.
- 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily man is indeed an ingrate.
- 67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mîna

لَيُدْخِلَنَّهُم مُّذْخَلَا يَرْضَوْنَـهُ وَإِنَّ ٱللَّهَ لَعَلَيْمُ عَلِيهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

الْكُ وَمَنْ عَاقَبَ بِمِثْلِ مَاعُوقِبَ بِهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا ثُمَّ بُغِيَ عَلَيْهِ لَيَ نَصُرَنَّ هُ ٱللَّهُ إِنَّ ٱللَّهَ لَعَ فُوْعَ غُورٌ ١

ذَلِكَ بِأَنَ ٱللَّهَ يُولِجُ ٱلَّيْ لَ فِ ٱلنَّهَ الرَّ وَيُولِجُ ٱلنَّهَارِفِ ٱلَّيْسِلِ وَأَنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ

ذَلِكَ بِأَبِ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَبُّ مَا يَدْعُونَ مِن دُونِهِ - هُوَالْبَطِلُ وَأَتِ اللَّهَ هُوَالْعَلِيُّ الْكَبِيرُ اللهُ

ٱلنْرِتَرَأَكِ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّكَمَاءَ مَآءً فَتُصْبِحُ ٱلْأَرْضُ مُغْضَرَّةً إِنَّ ٱللَّهَ لَطِيفُ خَبِيرٌ اللَّ

> لَّهُ مَا فِي ٱلسَّكَمُ وَتِ وَمَا فِي ٱلْأَرْضُ ۗ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِّي ٱلْحَيِيدُ ١

ٱلَمْ تَرَأَنَّ ٱللَّهَ سَخَّرَلَكُمْ مَّا فِي ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِأَمْرِهِ ، وَيُمْسِكُ ٱلسَّكَمَاءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْ نِهِ أَيَّانَّ ٱللَّهُ بِٱلنَّاسِ لَرَءُ وَفُّ زَحِيمٌ الْآ

وَهُوَالَّذِي آخِياكُمْ ثُمَّ يُمِيثُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ ٱلْإِنسَانَ لَكَ فُورٌ ١

لِكُلِّ أُمَّةِ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلايُنْ زِعُنَّكَ فِي ٱلْأَمْنِ ۚ وَٱدْعُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ لَعَلَىٰ (Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily you (O Muhammad صلى الله عليه) indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).

- 68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do.
- 69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."
- 70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh-al-Mahfûz*). Verily that is easy for Allâh.
- 71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.
- 72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"
- 73. O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

هُدًى مُستَقِيمِ ۞

وَإِنجَنَدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَاتَعُ مَلُونَ اللَّهُ

اللَّهُ يَعْكُمُ بَيْنَكُمُ مِيْنَكُمُ مَوْمَ الْقِيكَمَةِ فِيمَا كُنتُمْ فِيهِ تَغْتَلِفُونَ اللَّ

أَلَوْ تَعْلَمُ أَنَ اللَّهُ يَعْلَمُ مَا فِي ٱلسَّكَمَآءِ وَٱلْأَرْضِ اللَّهِ يَسِيرُ ﴿ اللَّهُ يَسِيرُ ﴿ اللَّهُ يَسِيرُ ﴿ اللَّهُ يَسِيرُ ﴿ اللَّهُ اللَّهُ يَسِيرُ ﴿ اللَّهُ اللَّهُ يَسِيرُ اللَّهُ اللَّهُ يَسِيرُ ﴾

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَالَمْ يُنَزِّلْ بِهِ-سُلْطَنَا وَمَالَيْسُ لَمُ مُن نَصِيرِ (اللَّهُ الطَّالِمِينَ مِن نَصِيرِ (اللَّهُ وَمَالِلظَّالِمِينَ مِن نَصِيرِ (اللَّهُ

وَإِذَائَتَكَ عَلَيْهِمَ اَيَنَنَا بَيِنَاتِ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُواْ الْمُنَكَرِّيكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ اَيَتِنَا لَّ قُلْ أَفَانُيِّتُكُم بِشَرِّقِن ذَلِكُرُّ النَّارُ وَعَدَهَا اللهُ الَّذِينَ كُفَرُواْ وَيِنْسَ الْمَصِيرُ اللَّا اللهُ الَّذِينَ كُفَرُواْ وَيِنْسَ الْمَصِيرُ اللَّا

يَتَأَيُّهُ النَّاسُ ضُرِبَ مَثَلُّ فَأَسْتَمِعُواْ لَهُ: إِنَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَعْلُقُواْ دُبَابًا وَلَوِ اَجْتَمَعُواْ لَهُ: وَإِن يَسْلُبُهُمُ الذُّبَابُ شَيْنَا لَا يَسْتَنقِذُوهُ مِنْ فَى ضَعْفَ الطَّالِبُ وَالْمَطْلُوبُ (اللَّالِيَةُ الْمَطْلُوبُ (اللَّالِيةُ المَطْلُوبُ (اللَّالِيةُ المَطْلُوبُ (اللَّ

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74. They have not estimated Allah His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.

**75.** Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: [1] it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad صلى الله عليه وسلم) may be a witness over you and you be witnesses over mankind! So perform As-Salât (Igamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your Maulâ (Patron, Lord), what an Excellent Maulâ (Patron, Lord) and what an Excellent Helper!

مَاقَكَدُرُواْ ٱللَّهَ حَقَّ قَكَدُرِهْ ۗ إِنَّ ٱللَّهَ لَقَوىكُ ٱللَّهُ يَصَطَفِي مِنَ ٱلْمَكَيْتِكَةِ رُسُلًا يَعْلَمُ مَابَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمُّ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ١ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱرْكَعُواْ وَاسْجُـدُواْ وَاعْدُواْ رَبِّكُمْ وَافْعَـكُواْ الْخَيْرَ لَعَلَّكُمْ تُقْلِحُونَ ١ ١١ ١١ وَجَنهِ دُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِ مُ هُوَا جَتَبَكُمُ وَمَاجَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ مِّلَّهَ أَبِيكُمْ إِبْرَهِيمَ هُوسَمَّن كُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِي هَنذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُور وَتَكُونُواْ شُهَداءً عَلَى ٱلنَّاسِ فَأَقِيمُواْ ٱلصَّلَوْةَ وَءَاتُواْ ٱلرِّكَوْةَ وَاعْتَصِمُواْ بِٱللَّهِ هُوَمَوْلَ كُمُّرَ فَيْعُمُ ٱلْمُولَى وَيْعُمُ ٱلنَّصِيرُ اللَّهِ

(V. 22:78) See the footnote of (V. 2:143).

<sup>(</sup>V.22:78) Religion is very easy. And the statement of the Prophet صلى الله عليه وسلم "The most beloved religion to Allâh عز وجــل is the tolerant *Hanifiyyah* [i.e., Islâmic Monotheism, i.e., to worship Him (Allâh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the Salât (prayers) in the mornings, afternoons and during the last hours of the nights." (See Fath Al-Bari, Vol. 1, Page 102) (Sahih Al-Bukhari, Vol. 1, Hadith No. 38)

## Surât Al-Mu'minûn (The Believers) XXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Successful indeed are the believers.
- 2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.
- 3. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
  - 4. And those who pay the Zakât.
- 5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
- 6. Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame;
- 7. But whoever seeks beyond that, then those are the transgressors;
- 8. Those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;
- 9. And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).
  - 10. These are indeed the inheritors
- 11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.
- 12. And indeed We created man (Adam) out of an extract of clay (water and earth).
- 13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).



بِنْ النَّهُ الْرَاكِيكِ إِلَّهُ النَّهُ الرَّاكِيكِ اللَّهِ الْرَاكِيكِ اللَّهِ الْرَاكِيكِ اللَّهِ

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۞ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ۞ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغُومُعْرِضُونَ ۞

وَٱلَّذِينَ هُمْ لِلزَّكُوةِ فَنعِلُونَ ۞ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَفِظُونَ ۞

إِلَّاعَلَىٰ أَزْوَجِهِمْ أَوْمَا مَلَكَتَ أَيْمَنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَالِكَ فَأُولَيْهِكَ هُمُ ٱلْعَادُونَ ﴿

وَٱلَّذِينَ هُوۡ لِأَمَنَنتِهِمۡ وَعَهٰدِهِمۡ رَعُونَ ۞

وَٱلَّذِينَ هُرْعَلَى صَلَوْتِهِمْ يُحَافِظُونَ ١

أُولَيْهِكَ هُمُ ٱلْوَرِثُونَ ﴿ اللَّهِ مَا الْوَرِثُونَ ﴿ اللَّهِ مِنْهَا خَلِدُونَ ﴿ اللَّهِ مَا خَلِدُ مَا اللَّهِ مِنْ طِينٍ ﴿ اللَّهِ مَا طَينٍ ﴿ اللَّهِ مَا طَينٍ ﴿ اللَّهِ مَا طَينٍ ﴿ اللَّهِ مَا طَينٍ ﴿ اللَّهُ مَا مُلْعَالِهِ مِنْ اللَّهُ مِنْ طِينٍ ﴿ اللَّهُ مَا مُنْ اللَّهُ مِنْ طَينٍ اللَّهُ مَا اللَّهُ مِنْ طَينٍ اللَّهُ مَا اللَّهُ مِنْ طَينٍ اللَّهُ اللَّهُ مِنْ طَينٍ اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّاللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّا الللَّالِمُلْلَاللَّهُ الللَّهُ اللَّا الللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ ا

مُمَّ جَعَلْنَهُ نُطَلَفَةً فِي قَرَارِمَّكِينِ (اللهُ

- 14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators. [1]
  - 15. After that, surely, you will die.
- 16. Then (again), surely, you will be resurrected on the Day of Resurrection.
- 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
- 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.
- 19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.
- 20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.
- 21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.
- 22. And on them, and on ships you are carried.
- 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment

ثُرُّ خَلَقَنَا ٱلنَّطْفَةَ عَلَقَةَ فَخَلَقَنَا ٱلْعَلَقَةَ مُضَعَّةً فَحَلَقْنَاٱلْمُضِعَةَ عِظْمًا فَكُسُونَاٱلْعِظْمَ لَحْمًا ثُوَّ أَنشَأْنَهُ خَلَقًاءَ اخَ فَتَادَكَ اللَّهُ أَحْسَنُ ٱلْخَالِقِينَ ﴿ اللَّهُ اللَّ

> مُمُ إِنَّكُم بَعْدَ ذَلِكَ لَمَيْتُونَ ﴿ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيدَ مَةِ تُبْعَثُونَ ﴿

وَلَقَدُ خَلَقْنَا فَوْقَكُمُ سَبْعَ طَرَآبِقَ وَمَا كُنَّاعَنِ ٱلْخَلِّق غَلِينَ اللهُ

> وَأَنزَلْنَامِنَ ٱلسَّمَآءِ مَآءً بِقَدَرِ فَأَسْكُنَّهُ فِي ٱلْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابِ بِهِ - لَقَادِرُونَ ﴿ اللَّهُ

فَأَنشَأْنَا لَكُربِهِ عَنَّتِ مِّن تَخِيلِ وَأَعْنَبِ لَكُونِهَا فَوَكِهُ كَثِيرَةٌ وَمِنْهَا مَأْ كُلُونَ ١

وَشَجَرَةً تَغُرُجُ مِن طُورِسَيْنَاءَ تَنْكُتُ بِٱلدُّهْنِ وَصِبْغِ لِلْأَكِلِينَ ١

وَإِنَّ لَكُرْ فِي ٱلْأَنْعَلِمِ لَعِبْرَةً نَشْقِيكُمْ مِّمَّا فِي بُطُونِهَا وَلَكُونِهَا مَنْفِعُ كَثِيرَةً وَمِنْهَاتًا كُلُونَ ١

وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تَحْمَلُونَ إِنَّ الْمُ

وَلَقَدْ أَرْسَلْنَانُوحًا إِلَىٰ قَوْمِهِ - فَقَالَ يَنْقُومِ ٱعْبُدُواْ ٱللَّهَ مَالَكُمْ مِّنْ إِلَهِ غَيْرِهُۥ ۖ أَفَلَا نَنَّقُونَ ﴿ الْكُلُّ

<sup>[1] (</sup>V.23:14) See the footnote of (V.22:5).

because of worshipping others besides Him)?"

- 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.
- 25. "He is only a man in whom is madness, so wait for him a while."
- 26. [Nûh (Noah)] said: "O my Lord! Help me because they deny me."
- 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.
- 28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are Zâlimûn (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allâh).
- 29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."
- 30. Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed Ayât (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.
- 31. Then, after them, We created another generation.

فَقَالَ ٱلْمَلُوُّا ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ عَمَاهَلَاً إِلَّا بَشَرُّ مِثْلُكُو يُرِيدُ أَن يَنفَضَّلَ عَلَيْكُمُ مُولُوْشَاءَ ٱللَّهُ لَأَنزَلَ مَلَيْكُةً مَّاسَمِعْنَا بِهَذَا فِي عَابَآيِنَا ٱلْأَزَلَ مَلَيْكِكَةً مَّاسَمِعْنَا بِهَذَا فِي عَابَآيِنَا ٱلْأَوْلِينَ الْآَيُ

> ٳڹ۫ۿؙۅؘٳؚڵۘٲڒڿؙڷؙۑؚڍۦڿؚڹۜڐؙۜڡؘٚؾٙڔۜؠٞۜڞۘۅٲؠؚڍۦ ڂؘؾٞۜڿؚيڹؚ۞

> > قَالَ رَبِّ أَنصُرُ فِي بِمَاكَ نَّ بُونِ ﴿

فَأُوْحَيْنَا إِلَيْهِ أَنِ أَصْنَعَ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَاراً لَتَنْ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ مِن حُلِّ زَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْ هُمَّ وَلَا تُحَنَّطِبْنِي فِي ٱلَّذِينَ ظَلَمُوَّأً إِنَّهُم مُغْرَقُونَ ﴿

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٓ لَحَدُ لِلَّهِ ٱلَّذِى فَعَلَ الْفُلْكِ فَقُلِ ٓ لَحَدُ لِلَّهِ اللَّهِ عَنَامِنَ الْفَقُومِ ٱلظَّالِمِينَ الْآيَ

وَقُل زَبِّ أَنزِلْنِي مُنزَلًا مُبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ

إِنَّ فِ ذَلِكَ لَا يَنتِ وَإِن كُنَّا لَمُبْتَلِينَ ﴿

ثُرَّأَنَشَأْنَامِنَ بَعْدِهِرْ قَرْنَاءَ اخْرِينَ الْآ

- 32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other Ilâh (God) but Him. Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"
- 33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.
- 34. "If you were to obey a human being like yourselves, then verily you indeed would be losers.
- 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?
- 36. "Far, very far is that which you are promised!
- 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!
- **38.** "He is only a man who has invented a lie against Allâh, and we are not going to believe in him "
- 39. He said: "O my Lord! Help me because they deny me."
- 40. (Allâh) said: "In a little while, they are sure to be regretful."
- **41.** So *As-Saihah* (torment awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).
- 42. Then, after them, We created other generations.

فَأَرْسَلْنَافِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُواْ ٱللَّهَ مَالَكُم مِّنْ إِلَىهِ غَرُهُ أَفَلاً لَنَّقُونَ آتًا

> وَقَالَ ٱلْمَلاُّمِن قَوْمِهِ ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِلِفَآءِ ٱلْأَخِرَةِ وَأَتْرَفْنَهُمْ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا مَاهَاذَا إلَّا رَشِّرٌ مِّمْلُكُمْ مَا كُلُ مِمَاتًا كُلُونَ مِنْهُ وَكَشَرَبُ مِمَّا تَشْرَبُونَ (اللهُ)

وَلَينَ أَطَعْتُ مِنْتُرا مِّنْلَكُمْ إِنَّكُمْ إِذَا لَّحَسِرُونَ ﴿

أَيَعِذُكُمُ أَنَكُمْ إِذَا مِتُمْ وَكُنتُمْ تُرَابًا وَعِظْمًا أَنَّكُمْ مَعْدَرَجُونَ ١

ه هَنهاتَ هَنهاتَ لِمَاتُوعَدُونَ اللهُ

إِنْ هِيَ إِلَّا حَيَى النَّا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَانَعُنُ بِمَبْعُوثِينَ ١

إِنْ هُوَ إِلَّا رَجُلُ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَعْنُ لَهُ بِمُؤْمِنِينَ ﴿

قَالَ رَبِّ ٱنصُرْنِي بِمَا كُذَّبُونِ ﴿

قَالَ عَمَّا قَلِيلِ لَّيُصْبِحُنَّ نَدِمِينَ ﴿

فَأَخَذَتُهُمُ الصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبُعْدًا لِلْقَوْمِ ٱلطَّلِمِينَ ١

ثُمَّ أَنشَأُنَامِنُ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ۗ

- 43. No nation can advance their term, nor can they delay it.
- 44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We them follow another made one destruction), and We made them as Ahadîth (the true stories for mankind to learn a lesson from them). So away with a people who believe not!
- 45. Then We sent Mûsa (Moses) and his Hârûn (Aaron), with Our Ayât brother (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority.
- 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allâh).
- 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
- 48. So they denied them both [Mûsâ (Moses) and Hârûn (Aaron)] and became of those who were destroyed.
- 49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.
- 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.
- **51.** O (you) Messengers! Eat of the *Tayyibât* [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and righteous deeds. do Verily! am Well-Acquainted with what you do.
- 52. And verily this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.

مَاتَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَايَسْتَنْخِرُونَ (إِيَّا

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَثَرَّ كُلَّ مَاجَآءَ أُمَّةً رَّسُولِهُ اكَذَبُوهُ فأتبعنابغضهم بغضا وجعلناهم أحاديث فبعدا لَّقَوْ مِلَّا ثُوْمِنُونَ ١

> مُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِعَايَدِنَا وَسُلْطَانِ مُبِينِ ١

إِلَىٰ فَرْعَوْكَ وَمَلَإِنْهِ } فَأَسْتَكُبْرُواْ وَكَانُواْ فَوْمًا عَالِينَ ١

فَقَالُواْ أَنْوُمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَالَنَا عَنبِدُونَ ﴿

فَكَذَّ بُوهُمَا فَكَانُواْمِنَ ٱلْمُهَلِّكِينَ ١

وَلَقَدْءَاتَيْنَا مُوسِّى ٱلْكِئْبَ لَعَلَّهُمْ مَهْنَدُونَ ﴿ اللَّهُ مُرْمَهُنَدُونَ ﴿ اللَّهُ

وَجَعَلْنَا أَبْنَ مَرْيَمَ وَأُمَّاهُ وَءَايَةً وَءَاوَيْنَهُمَّا إِلَى رَبُوَةِ ذَاتِ قَرَارِ وَمَعِينٍ ﴿

يَنَأَيُّهَا ٱلرُّسُلُ كُلُواْمِنَ ٱلطَّيِّبَاتِ وَٱعْمَلُواْ صَلِيحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ١

وَإِنَّ هَاذِهِ ٤ أُمَّتُكُمْ أُمَّةً وَلِحِدَةً وَأَنَا رَبُّكُمْ

- 53. But they (men) have broken their religion among them into sects, <sup>[1]</sup> each group rejoicing in what is with it (as its beliefs).
  - 54. So leave them in their error for a time.
- 55. Do they think that in wealth and children with which We enlarge them
- 56. We hasten unto them with good things. Nay, [it is a Fitnah (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. [Tafsir Al-Qurtubi].
- 57. Verily those who live in awe for fear of their Lord;
- 58. And those who believe in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord:
- 59. And those who join not anyone (in worship) as partners with their Lord;
- **60.** And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), [2] because they are sure to return to their Lord (for reckoning).
- 61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so onl.
- 62. And We task not any person except according to his capacity, and with Us is a

فَتَقَطَّعُواْ أَمْرَهُم بَيْنَهُمْ زُبُراً كُلُّ حِزْبِ بِمَالَدَيْهِمْ

فَذَرُهُمْ فِي غَنْرَتِهِ مُحَتَّى عِينِ (ا أَيْحُسَبُونَ أَنَّمَا نُمِدُّهُ مُربِهِ عِن مَالِ وَبَنينَ (٥٠)

نُسَارِعُ لَمُمْ فِي ٱلْخَيْرَتِ بَلَلَا يَشْعُرُونَ (١)

إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُشْفِقُونَ ﴿ اللَّهِ اللَّهِ مُسْفِقُونَ ﴿ اللَّهُ اللَّهُ وَٱلَّذِينَ هُم بِثَايَتِ رَبِّهِمْ يُؤْمِنُونَ (إِنَّهُ

وَٱلَّذِينَ هُرِيرَتِهِمُ لَا يُشْرِكُونَ ٢

وَٱلَّذِينَ يُوْتُونَ مَآءَاتُواْ وَقُلُوبُهُمْ وَجِلَّةٌ أَنَّهُمْ إِلَى رَبِّهُمْ رَجِعُونَ ١

أُوْلَيْهِكَ يُسُرِعُونَ فِي ٱلْخَيْرَتِ وَهُمْ لَمَاسَيِقُونَ اللَّهُ

وَلَانُكُلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِئَنَّ

<sup>[1] (</sup>V.23:53) See the footnote of (V.3:103).

<sup>[2] (</sup>V.23:60) Narrated 'Aishah رضى الله عنها (the wife of the Prophet صلى الله عليه وسلم ), I asked Allâh's Messenger ملى الله عليه وسلم about this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

صلى الله عليه وسلم She added: "Are these who drink alcoholic drinks and steal?" Allah's Messenger replied: "No! O the daughter of As-Siddiq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allah) from them. 'It is these who hasten in good deeds.' "(Sunan At-Tirmidhi, Hadith No. 3225), (Tafsîr Al-Qurtubi).

Record which speaks the truth, and they will not be wronged.

- 63. Nay, but their hearts are covered from (understanding) this (the Qur'an), and they have other (evil) deeds, besides, which they are doing.
- 64. Until when We seize those of them who lead a luxurious life with punishment: behold they make humble invocation with a loud voice.
- 65. Invoke not loudly this day! Certainly you shall not be helped by Us.
- 66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and rerusing with hatred to listen to them).
- 67. In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary — Haram), talking evil about it (the Qur'an) by night.
- 68. Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet صلى الله عليه وسلم), or has there come to them what had not come to their fathers of old?
- 69. Or is it that they did not recognize their Messenger (Muhammad ضلى الله عليه وسلم) so they deny him?
- 70. Or say they: There is madness in him? Nay, but he brought them the truth [i.e. Tauhîd: Worshipping Allâh Alone in all aspects, the Qur'an and the religion of Islam], but most of them (the disbelievers) are averse to the truth.
- 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

ينطق بألحق وَهُزُلايظُكُونَ

بَلْ قُلُوبُهُمْ فِي غَمْرَةِ مِنْ هَاذَا وَلَهُمْ أَعْمَالُ مِن دُونِ ذَلِكَ هُمْ لَهَاعَنِمِلُونَ ١

حَتَّى إِذَا أَخَذْنَا مُتَرَفِهِم بِٱلْعَذَابِ إِذَاهُمْ يَجَنُّرُونَ إِنَّا

لَا يَحْنُرُواْ ٱلْيُومِ إِنَّكُمْ مِنَّا لَانْصَرُونَ ﴿ اللَّهُ مَا لَانْصَرُونَ ﴿ اللَّهُ

قَدْكَانَتْ ءَايَنِي نُتَلَى عَلَيْكُمْ فَكُنتُمْ عَلَىٓ أَعْقَابِكُور

مُسْتَكْبِرِينَ بِهِ عَسْمِرًا تَهْجُرُونَ ١

أَفَكُمْ يَدَّبِّرُواْ الْقَوْلَ أَمْرِجَآ عَمُرَمَّا لَرَيَأْتِ ءَابَآءَهُمُ ٱلْأُولِينَ

أَمْ لَوْ يَعْرِفُواْ رَسُولُهُمْ فَهُمْ لَهُ مُنكِرُونَ الله

أَمْ يَقُولُونَ بِهِ عَجِنَّةً بَلْ جَآءَ هُم بِٱلْحَقِّ وَأَكُثُرُهُمُ لِلْحَقِّ كُنْرِهُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَوِٱتَّبَعَٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِٱلسَّمَوَتُ وَٱلْأَرْضُ وَمَن فِيهِ كَ بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُعْرِضُونَ ﴿

- 72. Or is it that you (O Muhammad صلى الله الله الله على الله الله على الله على الله على الله على الله على الله ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.
- ملى O Muhammad, you (O Muhammad) call them to the Straight Path (true religion — Islâmic Monotheism).
- 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion - Islâmic Monotheism).
- 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.
- 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.
- 77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.
- 78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.
- 79. And it is He Who has created you on the earth, and to Him you shall be gathered back.
- **80.** And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?
- 81. Nay, but they say the like of what the men of old said.
- 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?

أَمْرَسَنَكُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَخَنُرُ ٱلرَّرِقِينَ ﴿ اللَّهِ اللَّهِ اللَّهُ الرَّيْنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِنَّكَ لَتَدَّعُوهُمْ إِلَى صِرَطِ مُّسْتَقِيمِ ﴿ اللَّهِ اللَّهِ مَا لَكُ مِرَطِ مُسْتَقِيمِ ﴿

وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ إِلَّا لَأَخِرَةِ عَنِ ٱلصِّرَطِ لَنَكِبُونَ اللهُ

﴿ وَلَوْرَجِمْنَاهُمْ وَكَشَفْنَا مَابِهِم مِّن ضُرِّ لَّلَجُواْ في طُغْيَنهم يَعْمَهُونَ ١٠٠٥

وَلَقَدْ أَخَذْنَهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُواْ لِرَبِّهِمْ وَمَا يَنْضَرَّعُونَ شَيَ

حَتَى إِذَا فَتَحْنَا عَلَيْهِم بَا بَا ذَا عَذَابِ شَدِيدٍ إِذَاهُمْ فِيهِ مُبْلِسُونَ ﴿ إِنَّا الْمُمْ فِيهِ مُبْلِسُونَ ﴿ إِنَّا اللَّهُ مِنْ اللَّهُ اللَّهُ

> وَهُوَ ٱلَّذِيَّ أَنشَأَ لَكُو السَّمْعُ وَٱلْأَبْصَلَ وَٱلْأَفْعِدَةً قَلِيلًا مَّاتَشَكُرُونَ ١

وَهُوَ ٱلَّذِى ذَرَّأَ كُرُفِ ٱلْأَرْضِ وَإِلَيْهِ تَحْشَرُونَ ﴿ اللَّهِ مَعْشَرُونَ ﴿ اللَّهِ اللَّهِ

وَهُوَ ٱلَّذِي يُعِي - وَيُمِيتُ وَلَهُ ٱخْتِلَفُ ٱلَّيْلُواَلِنَّهَارِ أَفَلَا تَعْقِلُونَ ١ بَلْ قَالُواْ مِثْلُ مَاقَالُ ٱلْأُوَّلُونِ ﴿

قَالُواْ أَءِذَا مِتْنَا وَكُنَّا ثُرَابًا وَعِظَمَّا أَءِنَّا لَمْبِعُوثُونَ ١

- 83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!"
- "Whose is the earth and **84.** Say: whosoever is therein? If you know!"
- 85. They will say: "It is Allâh's!" Say: "Will you not then remember?"
- 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
- 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"
- 88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?" [Tafsir Al-Ourtubî]
- 89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"
- 90. Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.
- 91. No son (or offspring) did Allâh beget, nor is there any ilâh (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!
- 92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

لَقَدُوْعِدْنَا نَعْنُ وَءَاكِ آؤُنَا هَلَذَا مِن قَبْلُ إِنْ هَلْذَا إِلَّا أَسْطِيرًا لَأَوَلِيكَ ١ قُللِمَن ٱلْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ سَكَفُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَّكُّرُونَ اللَّهِ

قُلْمَن زَّبُّ ٱلسَّكَوَتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿ اللَّهُ

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا لَنَّقُونَ ﴿ لِلَّهِ عَلَى أَنَّقُونَ ﴿ لَا لَكُنَّا لَكُنَّا لَكُ

قُلْمَنْ بِيَدِهِ - مَلَكُونُ كَاكُنِ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجِكَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ اللهُ

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿ إِنَّا لَهُمْ اللَّهِ عَلَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

بَلْ أَنَيْنَهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَنْدِبُونَ ﴿ إِنَّهُمْ لَكَنْدِبُونَ ﴿ إِنَّا

مَا ٱتَّخَذَاًلَّهُ مِن وَلَدٍ وَمَاكَاتَ مَعَكُ مِنْ إِلَيْهٍ إِذَا لَّذَهَبَ كُلُّ إِلَٰهِ بِمَاخَلُقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضِ سُبْحَنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿

> عَلِمِ ٱلْغَيْبِ وَٱلشَّهَادَةِ فَتَعَلَىٰ عَمَّايُشْرِكُونَ اللَّا

- 93. Say (O Muhammad صلى الله عليه وسلم): "My Lord! If You would show me that with which they are threatened (torment),
- 94. "My Lord! Then (save me from Your punishment), put me not amongst the people are Zâlimûn (polytheists and the wrong-doers)."
- 95. And indeed We are Able to show you (O Muhammad صلى الله عليه وسلم) that with which We have threatened them.
- **96.** Repel evil with that which is better. We are Best-Acquainted with the things they utter.
- 97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils).
- 98. "And I seek refuge with You, My Lord! lest they should come near me."
- 99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,
- 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.
- 101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
- 102. Then, those whose scales (of good deeds) are heavy, they are the successful.
- 103. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide.
- 104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

قُل زَبّ إِمَّا تُركِنّي مَا يُوعَدُونَ ﴿ إِنَّا

رَبِّ فَ لَا يَجْعَلني فِ ٱلْقَوْمِ ٱلظَّللِمِينَ ﴿ اللَّهِ

وَإِنَّاعَلَىٰٓ أَن نُّرِيكَ مَانَعِدُهُمْ لَقَندِرُونَ (مِنَّ)

ٱۮ۫ڡؘۼؖؠؚٳڷۜؾۣۿۣؽٲڂڛۯؙٲڵۺۜێؚؿؙڎؙۼؗ۫ۯؙٲڠڶؠؙ بِمَا يَصِفُونَ ١

وَقُلِرَبُ أَعُوذُ بِكَ مِنْ هَمَزَاتِ ٱلشَّيَاطِينِ ﴿ اللَّهُ اللَّهُ يَاطِينِ ﴿ اللَّهُ

وَأَعُودُ بِكَ رَبِّ أَن يَعْضُرُونِ ﴿ إِنَّا

حَتَّىٰ إِذَاجَاءَ أَحَدُهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ إِنَّ

لَعَلِّيَ أَعْمَلُ صَلِحًا فِيمَا تَرَكُتُ كُلَّا إِنَّهَا كَلِمَةُ هُوَقَاآبِلُهُ آوَمِن وَرَآبِهِم بَرُزَخُ إِلَى يَوْمِ بُعَثُونَ ١

فَإِذَانْفِحَ فِي ٱلصُّورِ فَلاَّ أَنسَابَ بَيْنَهُمْ مَوْمَدِدِ وَلَا يَتُسَاءَ لُونَ ١

فَمَن ثَقُلَتُ مَوَزِينُهُ أَفُلُظٍكَ هُمُ

وَمَنْ خَفَّتْ مَوَزِينُهُ فَأُولَكِيكَ ٱلَّذِينَ خَسِرُوۤا أَنفُسَهُمْ فِيجَهَنَّمَ خَالِدُونَ ١

تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُوهُمْ فِيهَا كَالِحُونَ ١

- 105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"
- 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.
- 107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zâlimûn: (polytheists, oppressors, unjust, and wrong-doers)."
- 108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"
- 109. Verily there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"
- 110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!
- 111. Verily I have rewarded them this Day for their patience: they are indeed the ones that are successful.
- 112. He (Allâh) will say: "What number of years did you stay on earth?"
- 113. They will say: "We stayed a day or part of a day. Ask of those who keep account."
- 114. He (Allâh) will say: "You stayed not but a little, if you had only known!
- 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
- 116. So Exalted be Allâh, the True King: Lâ ilâhaâ illâ Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- 117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom

ٱَلَمْ تَكُنْءَ اَيْتِي ثُنْاَى عَلَيْكُوْ فَكُنْتُم

قَالُواْ رَبَّنَا غَلَبَتَ عَلَيْنَا شِقُوتُنَا وَكُنَّا قَوْمَا ضَآلِينَ ﴿

رَبُّنَا ٱخْرِجْنَامِنْهَا فَإِنْ عُدَّنَا فَإِنَّا ظَلَلِمُونَ ١

قَالَٱخۡسَتُواۡفِيهَا وَلَاتُكَلِّمُونِ ۞

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا مَا مَنَّا فَأَغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّحِينَ اللَّهُ

فَاتَّخَذَ تُمُوهُمْ سِخْرِتًا حَتَى أَنسَوْكُمْ ذِكْرِى وَكُنتُم

إِنِّ جَزَيْتُهُمُ ٱلْيَوْمَ بِمَاصَبَرُواْ أَنَّهُمْ هُمُ الْفَ آبِرُونَ إِنَّا اللَّهُمْ هُمُ

قَالَ كُمْ لَبِثْتُ فِي ٱلْأَرْضِ عَدَدَ سِنِينَ اللهُ

قَالُواْلِيثَنَايَوْمًا أَوْيَعْضَ يَوْمِ فَسْتَلِ ٱلْعَاَّدِينَ اللَّهِ

قَ كَ إِن لِيَ ثَنتُمْ إِلَا قَلِيلًا لَوَأَنَّكُمْ كُنتُمْ وَنَدُ

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَكُمْ عَبَثَا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ شِيُ

فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقِّ لَآ إِلَاهُ إِلَّاهُ وَرَبَّ الْعَرْشِ الْمُعَالِكُ الْحَقِّ لَآ إِلَاهُ إِلَّاهُ وَرَبَّ

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلْنَهًا ءَاخَرَ لَا بُرْهَ مَنَ لَهُ بِهِ عَالِتُمَا

he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.

صلى الله عليه 118. And say (O Muhammad رسلم): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

## حِسَابُهُ،عِندَرَيِّهِ اللَّهُ اللَّهُ اللَّهُ الْكَنفِرُونَ اللَّهُ

وَقُلْرَبِّ أَغِفِرُ وَأَرْحَمْ وَأَنتَ خَيْرُ ٱلرَّحِينَ ١

## Sarat An-Nar (The Light) XXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. (This is) a Sûrah (chapter of the Our'an) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest Ayât (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.
- 2. The fornicatress and the fornicator. flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allâh's Law). [1]



شُورَةُ أَنزَلْنَهَا وَفَرَضْنَهَا وَأَنزَلْنَا فِيهَآءَ ايَنتِ بِيَدَ

ٱلزَّانِيَةُ وَٱلزَّانِي فَأَجْلِدُواْ كُلَّ وَحِدِيمِّنْهُمَامِأْنَةَ جَلْدَةٍ وَلَا تَأْخُذُكُم بِهِمَا رَأْفَةً فِ دِينِ ٱللَّهِ إِن كُنتُمْ تُوْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِيْرُوَلْيَسْهَدْ عَذَابَهُمَاطَآبِفَةٌ مّنَ ٱلْمُؤْمِنِينَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.24:2)

a) Narrated Abu Hurairah رضى الله عنيه judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (Sahih Al-Bukhari, Vol. 8, Hadith No. 819)

b) Narrated Jâbir bin 'Abdullâh Al-Ansâri رضى الله عنهما. A man from the tribe of Bani Aslam came to Allâh's Messenger صلى الله عليه وسلم and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh's Messenger صلى ordered him to be stoned to death as he was a married person. (Sahih Al-Bukhari, Vol. 8, Hadith No. 805)

- 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a Mushrikah, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a Mushrik (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).
- 4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).
- 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.
- 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.
- 7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).
- 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.
- 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.

ٱلزَّانِىلَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَايَنكِحُهُمَآ إِلَّازَانٍ أَوْمُشْرِكٌ ۚ وَحُرِّمَ ذَالِكَ عَلَى ٱلْمُؤْمِنِينَ ﴿ ثَا

وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَاتِ ثُمَّ لَوْ يَأْتُواْ بِأَرْبِعَةِ شُهَدَآءَ فَٱجْلِدُوهُرْنُمَانِينَ جَلَّدَةً وَلَا نَقْبَلُواْ لَهُمْ شَهَدَةً أَبَدًا وَأُوْلَئَيِكَ هُمُ ٱلْفَاسِقُونَ ﴿ ﴾

إِلَّا ٱلَّذِينَ تَابُواْمِنَ بَعَدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٌ تَحِيمُ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٌ تَحِيمُ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٌ

وَٱلَّذِينَ يَرْمُونَ أَزُواجَهُمْ وَلَرْيَكُن لَمَّمْ شُهَدَآءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِرْ أَرْبَعُ شَهَدَتِ بِأَللَّهِ إِنَّهُ. لَمِنَ ٱلصَّندِقِينَ ﴿ إِنَّا لَهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ ال

> وَٱلْخَنْمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَذِينِ ﴿ ﴾

وَيَذَرَوُّا عَنَهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَدَ تِ إِلَّلَهِ إِنَّهُ لَمِنَ ٱلْكَلِابِينَ ﴿

وَٱلْخَلَمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَ آإِن كَانَ مِنَ ٱلصَّندِقِينَ ﴿

- 10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.
- 11. Verily those who brought forth the the wife of رضى الله عنها Aishah رضى الله عنها the Prophet صلى الله عليه وسلم) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.
- 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie<sup>[1]</sup>?"
- 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.
- 14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
- 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.
- 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."
- 17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

وَلَوْلَا فَضَلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابُ حَكِيمُ اللهُ

إِنَّ ٱلَّذِينَ جَآءُوبِٱلْإِفْكِ عُصْبَةٌ مِّنكُرُ لَا تَحْسَبُوهُ شَرًّا لَكُم مَا اللَّهُ مَا اللَّهُ الكُلِّل المُلِّل المربي مِنهُم مَّا الكُسَّبَ مِنَ ٱلْإِثْمِرُ وَٱلَّذِي تَوَلَّك كِبْرَهُ مِنْهُمْ لَهُ. عَذَابُ عَظِيمٌ ﴿ اللَّهُ

> لَوْلاَ إِذْ سَمِعْتُمُوهُ ظُنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بِأَنفُسهمْ خَيْرًا وَقَالُواْ هَلَآ إِفْكُ مُبِينٌ ١

لَّوْلَا جَآءُ وعَلَيْهِ بِأَرْبِعَةِ شُهَدَآءٌ فَإِذْ لَمْ مَأْتُواْ بِٱلشُّهَدَآءِ فَأُولَيْكَ عِندَاللَّهِ هُمُ ٱلْكَيْدِبُونَ ﴿ اللَّهِ مُمُ ٱلْكَيْدِبُونَ ﴿ اللَّهُ

وَلَوْلَا فَصْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ. فِي ٱلدُّنيَا وَٱلْآخِرَةِ لَمُسَّكُرُ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ١

إِذْ تَلَقَّوْ نَدُرُ بِأَلْسِنَتِكُرْ وَتَقُولُونَ بِأَفُواَ هِكُرِمَّا لَيْسَ لَكُم بِهِ عِلْهُ وَتَحْسَبُونَهُ هَيِّنَا وَهُوَعِندَ ٱللهِ عَظِيمٌ ﴿ اللهِ عَظِيمٌ اللهِ

وَلُوْلِآ إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَآ أَن نَتَكُلُّمَ بهَذَاسُبْحَننكَ هَنَا أَبْهَتَنُ عَظِيدٌ

> يَعِظُكُمُ اللهُ أَن يَعُودُواْ لِمِثْلِهِ عَأَبَدًا إِنكُنتُم مُوْمِنِينَ ﴿

<sup>(</sup>V.24:12) See Sahih Al-Bukhari, Vol.6, Hadith No.274 The story of the slander against .صلى الله عليه وسلم the wife of Prophet , رضى الله عنها 'Aishah'

- 18. And Allâh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.
- 19. Verily, those who like that (the crime illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.
- 20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.
- 21. O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.
- 22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.
- 23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —
- 24. On the Day when their tongues, their hands, and their legs (or feet) will bear

وَيُرِينُ اللَّهُ لَكُمُ الْأَيْتِ وَاللَّهُ عَلِيمُ حَكِيمُ اللَّهِ اللَّهُ عَلِيمُ حَكِيمُ اللَّه

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمْ عَذَابُ أَلِيمٌ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا نَعْلَمُونَ ١

وَلُولَا فَضَ لُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ.وَأَنَّ ٱللَّهَ رَءُوفُ رَّحِيمٌ ١

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَنَّبِعُواْ خُطُوَتِ ٱلشَّيْطَانِ وَمَنَ يَتَّبِعْ خُطُونِتِ ٱلشَّيْطَينِ فَإِنَّهُ مَا أُمْرُ بِٱلْفَحْشَاءِ وَٱلْمُنكُرُ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ. مَازَكَى مِنكُم مِّنْ أَحَدِ أَبْدًا وَلَكِكِنَّ ٱللَّهَ يُزَكِي مَن يَشَآءُ وَٱللَّهُ سَمِيعُ عَلِيمُ اللَّهُ اللَّهِ

وَلَا يَأْتَلِ أُولُواْ ٱلْفَصْلِ مِنكُرْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُولِي ٱلْقُرْيَىٰ وَٱلْمَسَكِينَ وَٱلْمُهَاجِرِينَ فِي سَبِيلِٱللَّهِ وَلْمَعْفُواْ وَلْصَهْ خُواْ أَلَا يُحِيُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَتِ ٱلْعَافِلَتِ ٱلْمُوْمِنَاتِ لْعِنُواْ فِي ٱلدُّنْيَ اوَ ٱلْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ اللهُ

يَوْمَ تَشْهَدُ عَلَيْهِمُ أَلْسِنْتُهُمْ وَأَيْدِيهِمْ وَأَرْجِلُهُم

witness against them as to what they used to do.

- 25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.
- 26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and *Rizqun Karîm* (generous provision i.e. Paradise).
- 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.
- 28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.
- 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.
- 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.
- 31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent

بِمَاكَانُواْ يَعْمَلُونَ ١

يَوْمَيِذِيُوفِي مِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقِّ الْمُبِينُ شَ

ٱلْخَبِيثَاتُ لِلْحَبِيثِينَ وَٱلْحَبِيثُونَ لِلْحَبِيثَاتِ وَٱلطَّيِّبَتُ لِلطَّيِبِينَ وَٱلطَّيِّبُونَ لِلطَّيِبَاتِ أُوْلَتِهِكَ مُبَرَّءُ وَرَكَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وُرِزْقٌ كَرِيمٌ ﴿

> قُل لِلْمُؤْمِنِينَ يَعُضُّواْمِنَ أَبْصَرِهِمْ وَيَحَفَظُواْفُرُوجَهُمْ ذَالِكَ أَزُكَىٰ هَمُمُ إِنَّ ٱللَّهَ خَبِيرُ بِمَايَصْنَعُونَ (آ)

وَقُل لِّلْمُؤُمِنَاتِ يَغَضُضْنَ مِنْ أَبْصَلْ هِنَّ وَيَحَفَظْنَ فُرُوجَهُنَّ وَلَا يُبُدِينَ زِينَتَهُنَّ إِلَّا مَاظَهَرَ مِنْهَأُ وَلَيْضَرِيْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبُدِينَ

(like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.<sup>[1]</sup>

- 32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficent for His creatures' needs, All-Knowing (about the state of the people).
- 33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and

زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَ أَوْءَابَآبِهِنَ أَوْءَابَآبِهِنَ أَوْ أَبْنَآءِ فَكُولَتِهِنَ أَوْأَبْنَآبِهِنَ أَوْ أَبْنَآءِ فَكُولِتِهِنَ أَوْلِيَةِ إِلَّهُ أَوْلَئِهِنَ أَوْلَئِهِ أَوْلَيْهِ أَوْلَئِهِ أَوْلَئِهِ أَوْلَئِهِ أَوْلَئِهِ أَوْلَئِهِ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلَيْهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَلْمُ وَالْمَالِكُمْ أَلْمُولِهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَلْمُ وَالْمَالِكُمْ أَلْمُ وَلَا عَلَى عَوْرَاتِ اللَّهِ عَلَيْهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَوْلِيهُ أَلْمُ وَلَيْكُولُونَا عَلَى عَوْرَاتِ أَلْمُ فَاللَّهُ فَا أَلْهُ أَوْلِيهُ أَوْلُولُ أَلْمُ اللَّهِ عَلَيْهِ مَا اللَّهُ عَلَيْهُ أَوْلَكُونَ أَلْهُ أَلْهُ وَلَا يَصْرَفِينَ فَا أَوْلُهُ أَلْهُ أَلِهُ أَلْهُ وَلَا عَلَى عَوْرَاتِ اللَّهُ عَلَيْهُ أَلْهُ أَلْهُ وَلَيْ اللَّهِ عَلَيْهِ مَنْ وَيُولُولُوا أَلْمُ أَلْمُ اللَّهُ وَالْمُ اللَّهُ وَلَا عَلَى اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَى اللَّهُ الْمُؤْلِكُ اللَّهُ الْمُؤْلِكُ اللَّهُ الللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ الللْهُ اللَّهُ ا

ۅؘٲڹڮٷؙٲٲڵٲؽٮؘؽؠڹػؙۯۅؙۘٲڶڞٙڸڿؚڽڹؘڡڹ۫ۼؚؠٵڍڬٛۯ ۅؘڸٟڡؘآؠٟڝؙٛؠؙۧٳڹؠػؙۅڹؗۅؙٲڡؙٛڡٞۯٳٓ؞ؽۼ۫ڹؚۿؚؠٛٲڵڷؘؗؗؗ؞ؙڡڹڣؘۻڸؚڡؚؖ ۅٵٞڵڶٞۿۅؙڛڠٞؗ۫ۛؗۼڮڸۑڎٞۯؖؿؖ

وَلْيَسْتَغَفِفِٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ ٱللهُ مِن فَصْلِهِ = وَٱلَّذِينَ يَبْنَغُونَ ٱلْكِئَبَ مِمَّا مَلَكَتُ أَيْمَنْ ثُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْراً وَءَا تُوهُم

<sup>&</sup>lt;sup>[1]</sup> (V.24:31) "And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

Narrated 'Âishah رضى الله عنها: 'May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

<sup>&</sup>quot;And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" — they tore their *Murût* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murût*.'

Narrated Safiyyah bint Shaibah: 'Âishah used to say: 'When the Verse:

<sup>&</sup>quot;And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (*Sahih Al-Bukhari*, Vol.6, *Hadith* No.282).

honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqûn (the pious — See V.2:2).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, [1]

مِّن مَّالِ اللَّهِ الَّذِي ءَاتَ نَكُمُ وَلَا تُكْرِهُ وَافَنَيَاتِكُمْ عَلَى الْمُؤْمِولُ فَنَيَاتِكُمْ عَلَى الْبِغَآءِ إِنَّ أَرَدْنَ تَعَصُّنَا لِنَبْنَعُواْ عَرَضَ لَحَيَوْةِ عَلَى الْدُنْيَا وَمَن يُكْرِهِ فَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِ هِنَّ اللَّهُ مِنْ بَعْدِ إِكْرَاهِ هِنَّ اللَّهُ عَنْ بَعْدِ إِكْرَاهِ هِنَّ اللَّهُ عَنْ بَعْدِ إِكْرَاهِ هِنَّ عَفُورٌ رَّحِيثٌ ( اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَمُ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى الْعَلَا عَلَا عَلَيْكُولِ اللَّهُ عَلَى الْمُعَلِّلِمُ عَلَى الْمُؤْمِنَ اللَّهُ عَلَى الْمُعَلِّمُ اللَّهُ عَلَيْكُواللَّهُ عَلَى الْمُؤْمُ اللَّهُ عَلَى الْمُؤْمِ اللَّ

وَلَقَدْ أَنَزَلْنَا ٓ إِلَيْكُرْ ءَايَتِ مُبَيِّنَتِ وَمَثَلَامِّنَ ٱلَّذِينَ خَلَوْاْ مِن فَبْلِكُمْ وَمَوْعِظَةً لِلْمُتَّقِينَ ﴿

اللهُ نُورُ السّمَوَ تِ وَالْأَرْضِ مَثَلُ نُورِهِ عَلَيْهُ اللهُ نُورُ السّمَوَ الْمِصْبَاحُ فِي زُعِاجَةٍ المُحْسَاحُ الْمِصْبَاحُ فِي زُعِاجَةٍ الْمَشْرَقِيَّةُ وَلَا عَرْبِيَةٍ يَكَادُ مُنْبَرَكَةُ وَيَّةً وَلَا عَرْبِيَةٍ يَكَادُ مُنْبَرَكَةً وَلَا عَرْبِيَةٍ يَكَادُ رَبَّتُهَا يُضِيّ وُلَوْلَمْ تَمْسَسْهُ نَارُّ نُورُعَلَى نُورٍ يَهُ مَن يَشَاءُ وَيَضَرِبُ اللهُ النَّاسِ وَاللَّهُ بِكُلِ شَيْءٍ عَلِيمٌ اللهُ النَّاسِ وَاللَّهُ بِكُلِ شَيْءٍ عَلِيمٌ اللهُ النَّاسِ وَاللَّهُ بِكُلِ شَيْءٍ عَلِيمٌ اللهُ اللَّهُ اللهُ اللَّهُ اللهُ اللَّهُ اللهُ اللَّهُ اللهُ ا

فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذِكَرَفِيهَا ٱسْمُهُ، يُسُيِّحُ لَهُ فِيهَا بِٱلْفُدُوِّ وَٱلْأَصَالِ ٢

<sup>&</sup>lt;sup>[1]</sup> (V.24:36).

a) Narrated Abu Qatâdah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said: "If anyone of you enters a mosque, he should pray two Rak'at (Tahiyyat-al-Masjid) before sitting." (Sahih Al-Bukhari, Vol.1, Hadith No.435).

- 37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the torment of the Day of horror of the Resurrection).
- **38.** That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.[1]
- 39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. [2]
- 40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.
- صلى الله عليه 41. See you not (O Muhammad رسام) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth,

رِجَالٌ لَّا نُلْهِيهُم تِحَدَرُهُ وَلَا بَيْعُ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوْةِ وَإِينَاءَ ٱلزَّكُوْةِ يَخَافُونَ يَوْمَانَنَقَلَّبُ فِيهِ اَلْقُلُوكُ وَالْأَبْصَكُرُ ١

لىخز يهم الله أحسن ماعيلوا ويزيدهم من فظ

وَٱلَّذِينَ كَفَرُواْ أَعْمَالُهُمْ كَسُرَابٍ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْ عَانُ مَآءً حَتَّى إِذَا جِكَآءَ هُ لَوْ يَعِدْ هُ شَيْعًا وَوَجَدُ ٱللَّهُ عِندُهُ وَوَفَّنهُ حِسَابِهُ وَاللَّهُ سَرِيعُ ٱلْحِسَابِ 🟐

أَوْكَظُلُمَنتِ فِي بَحْرِلُّجِيِّ يَغْشَلُهُ مَوْجٌ مِّن فَوْقِ مُوجٌ مِن فَوقِهِ عَلَا اللَّهُ مُلْكُتُ المُعْضَمَا فَوْقَ بَعْضِ إِذَا أَخْرَجَ يَكُدُهُ الَّهِ يَكُدُيرَنُهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَدُ، نُورًا فَمَالَهُ مِن نُورِ ١

ٱَلَةُ تَسَرَأَنَّ ٱللَّهَ يُسَبِّحُ لَهُ مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ وَٱلطَّيْرُصَ هَٰ سُوكُلُّ قَدْ عَلِمَ صَلَانَهُ وَنَسْبِيحَهُ

b) Narrated Abu Hurairah صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said: "The reward of the *Salât* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the Salat (prayer) offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his Salât (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his Musalla (place of prayer). They say: 'O Allah! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in Salât (prayer) as long as one is waiting for the Salât (prayer)." (Sahih Al-Bukhari, Vol.1, Hadith No.620).

<sup>[1] (</sup>V.24:38) See the footnote of (V.9:121). (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

and the birds with wings out-spread (in their flight)? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification]; and Allâh is All-Aware of what they do.

- 42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).
- 43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabarî].
- 44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.
- 45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily Allâh is Able to do all things.
- 46. We have indeed sent down (in this Qur'ân) manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to the Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).
- 47. They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad صلى الله عليه وسلم), and we obey," then

وَٱللَّهُ عَلِيمٌ إِمَا يَفْعَلُونَ ١

وَيِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَإِلَى ٱللَّهِ ٱلْمُصِيرُ

أَلْرَتَرَأَنَّ اللَّهَ يُسْرَجِي سَعَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ أَثُمَّ يَجْعَلُهُ, رُكَامًا فَتَرَى الْوَدْفَ يَغْرُجُ مِنْ خِلَالِهِ وَوَيُنَزِلُ مِنَ السَّمَآءِ مِن جِبَالِ فِيهَامِنُ بَرَدِ فَيْضِيبُ بِهِ عَن يَشَآءُ وَيَصْرِفُهُ, عَن مَن يَشَآءُ يُكَادُ سَنَا بَرْقِهِ عَيْدُ هَبُ بِٱلْأَبْصَدِرِ ﴿

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارُّ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأَوْلِي ٱلْأَبْصَـٰرِ ﴿ إِنَّ

وَٱللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَا أَءٍ فَمِنْهُم مَّن يَمْشِي عَلَى بَطْنِهِ ، وَمِنْهُم مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ أَرْبَعُ يَخْلُقُ ٱللَّهُ مَا يَشَاءً إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ (اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

لَقَدَأَنزَلْنَآءَ اِيَتِمُ بَيِّنَتِ وَاللَّهُ يَهْدِى مَن يَشَآهُ اللَّهُ يَهْدِى مَن يَشَآهُ اللَّهُ الللللِّهُ اللللْمُ اللللْمُ اللَّهُ اللْمُواللَّهُ الللْمُواللَّهُ الللْمُواللَّهُ اللَّهُ اللَّهُ اللْمُواللَّهُ اللْمُواللَّهُ اللَّهُ اللْمُواللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُواللَّهُ اللَّه

وَيَقُولُونَ ءَامَنَا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُولِ وَأَطَعْنَا ثُمُّ مِنْ بَعْدِ ذَلِكَ ثُمُّ مِنْ بَعْدِ ذَلِكَ

a party of them turn away thereafter, such are not believers.

- 48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (صلى), to judge between them, lo! a party of them refuses (to come) and turns away.
- 49. But if the truth is on their side, they come to him willingly with submission.
- 50. Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers).
- 51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).
- **52.** And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.
- 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."
- 54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

وَمَآ أُوْلَتِهِكَ بِٱلْمُؤْمِنِينَ ١

وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِ ۽ لِيَحْكُمُ بَيْنَهُمْ إِذَا فَرِيثُ مِّنْهُم مُّعْرِضُونَ ﴿ ﴾

وَإِن يَكُن لَّمُ ٱلْمَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ الْ

أَفِى قُلُوبِهِم مَّرَضُ أَمِر ٱرْتَابُواْ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُ مِثَلَ أُولَتَهِكَ هُمُ ٱلظَّلِمُونَ فَيَ

إِنَّمَاكَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓ اٰ إِلَى ٱللَّهِ وَرَسُولِهِ عَ لِيَحْكُرُ بَيْنَاهُمُ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا وَأُولَنَيِكَ هُمُ ٱلْمُفْلِحُونَ ﴿ ﴾

وَمَن يُطِع اللَّهَ وَرَسُولَهُ, وَيَغْشَ اللَّهَ وَيَتَقْهِ فَأُوْلَنَيِكَ هُمُ ٱلْفَآيِرُونَ (﴿ اللَّهِ اللَّهَ عَلَيْهِ اللَّهَ وَيَتَقَهِ

﴿ وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَمِنْ أَمَرْتَهُمْ لَيَنْ أَمَرْتَهُمْ لَيَخُرُجُنَّ قُلُ لَانُقُسِمُواْ طَاعَةُ مَّعْرُوفَةً لَيَخْرُجُنَّ قُلُ لَانُقُسِمُواْ طَاعَةُ مَّعْرُوفَةً لِيَالِيمَا تَعْمَلُونَ الْآنَا لَلَّهَ خَبِيرُكِيمَا تَعْمَلُونَ الْآنَا

قُلْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولِ فَإِن تُولِّواْ فَإِنَّمَا عَلَيْهِ مَاحْمِلُ وَعَلَيْكُم مَّا حُمِّلْتُمُّ وَإِن تُطِيعُوهُ تَهْدُواْ وَمَاعَلَى ٱلرَّسُولِ إِلَّا ٱلْبَكَعُ ٱلْمُبِيثُ ﴿ اللَّهِ الْمَاكِنُ الْبَيْدِثُ ﴿ اللَّهِ الْمَاكِمُ السَّولِ إِلَّا ٱلْبَكَعُ ٱلْمُبِيثُ ﴿ اللَّهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ الْمَبِيثُ الْمَاكِمُ السَّولِ إِلَّا ٱلْبَكَعُ ٱلْمُبِيثُ اللَّهُ اللَّهُ الْمُبِيثُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُلْمُ الْمُنْ الْمُنْمُ الْمُنْ الْمُنْ الْمُنْ ال

- who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).
- **56.** And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).
- 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination.
- 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salât (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) Salât (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.
- 59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His Ayât (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.
- 60. And as for women past child-bearing who do not expect wed-lock, it is no sin on

وَعَدَاللَّهُ الَّذِينَ اَمَنُواْ مِنكُرُ وَعَمِلُواْ الصَّلِحَتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمْ كِنَنَ لَمُمْ دِينَهُمُ الَّذِي الَّذِينَ هُمُ مُ وَلِيُسَكِّلُومَ مِنْ بَعَدِ خَوْفِهِمْ اللَّهُ مَنَا اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَن يَعْبُدُونَنِي لَا يُشْرِكُونَ فِي شَيْئًا وَمَن كَفَرَ بَعْدُ ذَالِكَ فَأُولَتِهِ كَهُمُ الْفَاسِقُونَ اللَّ

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكُوٰةَ وَأَطِيعُواْ ٱلرَّسُولَ لَعَلَّاكُمْ وَأَطِيعُواْ ٱلرَّسُولَ لَعَلَّاكُمْ مُرْحَمُونَ ﴿ اللَّهِ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّا اللَّهُ اللَّا الللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّهُ اللَّالِ

لاَتَحْسَبَنَ ٱلَّذِينَ كَفَرُواْ مُعْجِنِينَ فِي ٱلْأَرْضِ وَمَا وَسِهُمُ النَّارُّ وَلِيِثْسَ ٱلْمَصِيرُ ﴿ فَيَ يَتَأَيُّهُمَا ٱلَّذِينَ اَمْرَبَالُغُواْ الْمُعْلَمُ مِنكُمْ ٱلَّذِينَ مَلَكَتَ أَيْمَنْكُمْ وَالَّذِينَ لَمْرَبَلُغُواْ الْمُعْلَمُ مِنكُمْ اللَّذِينَ مَلَكَتَ مِن مَّلِصَلَوْ الْفَجْرِ وَجِينَ تَضَعُونَ ثِيَا بَكُمْ مِن ٱلظَّهِيرَةِ وَمِنْ بَعْدِ صَلَوْ وَ ٱلْعِشَاءَ ثَلَثُ عُورَتِ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَاعَلَيْهِمْ جُنَاحُ بَعْدَهُنَّ طُوّنُونَ عَلَيْكُمْ وَلَاعَلَيْهِمْ جُنَاحُ بَعْدَهُنَّ يُبِينُ ٱللَّهُ لَكُمُ ٱلْأَيْلَتِ وَالْعَلَيْهِمْ جُنَاحُ بِعَدَهُنَّ كَذَلِكَ يُبِينُ ٱللَّهُ لَكُمُ ٱلْأَيْلَتِ وَالْعَلَيْهِمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْكُمْ وَلَا اللَّهُ اللَّهُ الْكَالِيَةِ عَلَيْهُمْ عَلَيْهُمْ عَلَيْكُمْ وَلَا عَلَيْهُمْ عَلَيْكُمْ وَالْفَالِيقَ وَالْعَلَيْهِمْ عَلَيْكُمْ وَلَا عَلَيْهِمْ عَلَيْكُمْ عَلَيْكُمْ وَالْعَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَالْفَالِيقِ وَالْقَالَةُ عَلَيْكُمْ وَلَا عَلَيْهُمْ عَلَيْكُمْ عَلَيْكُونَ وَلَا عَلَيْهُ وَاللَّهُ عَلَيْكُمْ وَالْفَالِيَةُ وَالْمُعَلِيْقُولَ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَيْكُونُ وَالْكُونُ وَالْمَلْكُمُ وَاللَّهُ عَلَيْكُمْ وَاللَّهُ عَلَيْمُ مِنَا اللَّهُ اللَّهُ اللَّهُ مِنْ اللَّهُ وَالْمُعْوقَ وَالْمَالُونَ وَالْمَالُونُ وَالْمُولِقُولَ وَالْمَالَعُونَ وَالْمَالُونُ وَالْمَالَالُكُمُ الْآلِيَكُمُ وَاللَّهُ عَلَيْ مَلْعَلَيْهِمْ عَلَيْكُونُ وَلَا عَلَيْهُ وَلَا عَلَيْكُمْ وَالْمَالِيْكُونُ وَالْمَالِيْلُونُ وَالْمَالِيْلُونُ وَالْمَالِيْلُونُ وَالْمَالُونَالُونُ وَالْمَالِيْلُونُ وَلَا عَلَيْكُمْ وَالْمَالِيْلُونُ وَلَا عَلَيْكُمْ وَالْمَالِي وَاللَّهُ وَالْمُولِي وَلَا عَلَيْكُمْ وَالْمَالِقُونُ وَالْمَالِي وَالْمَالِي وَالْمَالَالِهُ وَالْمَالِقُونَالِي وَالْمَالِقُونُ وَالْمَالِقُونَالِكُولِي وَالْمَلْكُونُ وَلَا عَلَيْمُ وَالْمَالِقُونُ وَالْمَالِقُونَ وَالْمَالِقُونَالِكُونُ وَالْمَالِمُ وَالْمُوالِقُونَالِلْمَالَالِهُ وَالْمِنْ وَالْمَلْمُوالْمُوالْمُولِقُونَا وَالْمُوالْمُوالِقُونُ وَالْمُولُولُونُ وَالْمُولِقُولُونُ وَالْمُولِقُولُونُ و

وَإِذَا بِكَغَ ٱلْأَطَّفَ لُمِنكُمُ ٱلْحُلْمَ فَلْيَسْتَنْ فِوْا كَمَا ٱسْتَنْذَنَ ٱلَّذِينَ مِن فَبْلِهِ مُّ كَذَلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ءَ ايَنْ تِهِ \* وَٱللَّهُ عَلِيهُ مُحَكِيدٌ ﴿

وَٱلْقَوَاعِدُمِنَ ٱلنِّسَاءِ ٱلَّتِي لَا يَرْجُونَ نِكَاحًا

them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

- 61. There is no restriction on the blind. nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم As-Salâmu 'Alaikum — peace be on you), blessed and good. Thus Allâh makes clear the Ayât (these Verses or your religious symbols and signs) to you that you may understand.
- 62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلى الله عليه وسلم): and when they are with him on some common matter, they go not away until they have asked his permission. Verily those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.
- 63. Make not the calling of the Messenger (Muhammad صلى الله عليه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger (صلى الله عليه وسلم). And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah legal ways, orders, acts of

فَلَيْسَ عَلَيْهِ بَ جُنَاحٌ أَن يَضَعْنَ ثِيابَهُ غَيْرَمُتَ بَرِّحَنتِ بِزِينَةٍ وَأَن يَسْتَعْفِفْ خَيْرٌ لَهُ بُ وَاللّهُ سَمِيعٌ عَلِيهٌ ﴿

لَيْسَعَلَ الْأَعْمَى حَنَّ وَلَا عَلَى الْأَعْرَةِ حَرَّةٌ وَلَا عَلَى الْأَعْرَةِ حَرَّةٌ وَلَا عَلَى الْمُويِ حَرَّةٌ وَلَا عَلَى الْفُي حَرَّةُ وَلَا عَلَى الْفُي حَرَّةُ وَلَا عَلَى الْمُوتِ الْمَاكُمُ الْمُرْبِوتِ الْمُؤْتِ الْمَاكُمُ الْمُرْبُوتِ الْمُؤْتِ اللّهِ مُبْدَرِكَةَ طَيِّبَةً وَلَا اللّهِ مُبْدَرِكَةَ طَيِّبَةً وَلَا اللّهُ مُبْدَرِكَةَ طَيِّبَةً وَاللّهُ اللّهُ مُبْدَرِكَةَ طَيِّبَةً وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ال

إِنَّمَا اَلْمُوْمِنُوبَ اللَّهِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ عَلَىٰ اللَّهِ مَا اللَّهِ مَا اللَّهِ عَلَىٰ اللَّهُ عَلَىٰ اللّهُ عَلَىٰ اللَّهُ عَلَىٰ اللّهُ عَلَىٰ اللَّهُ عَلَىٰ اللّهُ اللّهُ عَلَىٰ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

لَا تَغْمَلُواْ دُعَاءَ الرَّسُولِ بَيْنَكُمْ مَكَدُعَاء بَعْضِكُم بَعْضَاْ قَدْ يَعْلَمُ اللَّهُ اللَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذَاْ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ قَ أَن تُصِيبَهُمْ فِتْنَةً أَوْ يُصِيبَهُمْ عَذَا ثُنَ أَلِيدُ الْآَنِي worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

أَلاَ إِنَ لِلَّهِ مَا فِي ٱلسَّمَنُوْتِ وَٱلْأَرْضِّ قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّثُهُم بِمَا عَمِلُواً وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ اللَّهِ فَاللَّهِ مَا عَمِلُواً وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ اللَّهِ مَا عَمِلُواً وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْ

## Sûrat Al-Furqûn (The Criterion) XXV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Âlamîn (mankind and jinn).
- 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.
- 3. Yet they have taken besides Him other alîhâh (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.
- 4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad صلى الله عليه وسلم) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."
- 5. And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."



بِنْ إِلَيْحِيْرِ ٱلرِّحِيْرِ الرِّحِيْرِ الرِّحِيْرِ الرِّحِيْرِ

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَى عَبْدِهِ - لِيَكُونَ لِلْعَنلَمِينَ نَذِيرًا ۞

ٱلَّذِى لَهُ, مُلْكُ ٱلسَّمَوَّتِ وَٱلْأَرْضِ وَلَمْ يَخَفِّ وَلَـدَاوَلَمْ يَكُن لَّهُ, شَرِيكٌ فِي ٱلْمُلْكِ وَخَلَقَ كُلَّ شَيْءِ فَقَدَّرَهُ, نَقْدِيرًا ﴿ اللَّهِ عَلَى السَّكُلُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللّ

وَأَتَّخَذُواْ مِن دُونِهِ ۗ عَالِهَةً لَّا يَغَلُقُونَ شَيْئَا وَهُمْ يُخُلُقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَاحَيَوْةً وَلَا نُشُورًا ﴿ ﴾

وَقَالَ ٱلَّذِينَ كَفَرُوٓ إَإِنْ هَنذَآ إِلَّآ إِفْكُ ٱفْتَرَبُهُ وَأَعَانَهُ, عَلَيْهِ قَوْمٌ ءَاخَرُونِ اللهِ عَلَيْهِ وَظُلْمَا وَزُولًا اللهُ

وَقَالُوٓ أَلْسَطِيرُ ٱلْأَوَّلِينَ آكْتَبَهَا فَهِي تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ٥

- 6. Say: "It (this Qur'an) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."
- **7.** And they say: "Why does Messenger (Muhammad صلى الله عليه وسلم) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him?
- 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zâlimûn (polytheists and wrong-doers) say: "You follow none but a man bewitched."
- 9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
- 10. Blessed be He Who, if He wills will assign you better than (all) that - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).
- 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
- 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.
- 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
- 14. Exclaim not today for one destruction, but exclaim for many destructions.
- 15. Say: (O Muhammad صلى الله عليه وسلم) "Is that (torment) better or the Paradise of Ete nity which is promised to the Muttaqûn (the pious — See V.2:2)?" It will be theirs as a reward and as a final destination.

قُلْ أَنْزَلَهُ ٱلَّذِي يَعْلَمُ ٱلسِّرَّ فِي ٱلسَّمَوَتِ وَٱلْأَرْضُ إِنَّهُ. كَانَ عَفُورًا رَّحِيَا إِنَّا

وَقَالُواْ مَالِ هَنذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِي فِ ٱلْأَسُواتِ لَوْلَآ أُمْزِلَ إِلَيْهِ مَلَكُ فَيْكُونُ مَعَدُونَ لِدُرًا ١

أَوْيُلْفَيْ إِلَيْهِ كَنْزُأُوْتِكُوْنُلَهُ جَنَّكُ مَأْكُلُ مِنْهِكَأُوفَكَالُ ٱلظَّلْلِمُونَ إِن تَتَبِعُوكِ إِلَّارَجُلًا مَسْحُورًا ١

أنظر كَمْ فَصَرَبُوا لَكَ ٱلْأَمْنَ لَ فَضَلُّوا فَكَ يَسْتَطِيعُونَ سَبِيلًا ١

تَبَارِكَ ٱلَّذِي إِن شَيَاءَ جَعَلَ لَكَ خَيْرًا مِن ذَيْكَ جَنَّاتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُو يَجْعَل لَّكُ قَصُورًا اللَّ

مَلْ كَذَّبُواْ بِٱلسَّاعَةِ وَأَعْتَدُنَا لِمَنكَذَّبَ بألتتاعة سعيرًا ١

إِذَا رَأَتُهُم مِن مَكَانٍ بَعِيدٍ سَمِعُواْ لَمَا تَعَيُّطُا وَزَفِيرًا شَ وَإِذَآ ٱلْقُواْمِنْهَا مَكَانَاضَيَقَامُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ١

لَانَدْعُواْ ٱلْيُوْمَ ثُبُورًا وَحِدًا وَٱدْعُواْ ثُبُورًا قُلُ أَذَٰ لِكَ خَيْرٌ أَمْ جَنَّ أُلُّ أَلْخُ لَدِ ٱلَّتِي وُعِدَ ٱلْمُنَّقُونَ كَانَتْ لَمُنْمَجَزَآءُ وَمَصِيرًا ١

- 16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.
- 17. And on the Day when He will gather them together and that which they worship besides Allâh sidols, angels, pious men, saints]<sup>[1]</sup>. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"
- 18. They will say: "Glorified be You! It was not for us to take any Auliya' (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).
- 19. Thus they (false gods all deities other than Allâh) will belie you (polytheists) regarding what you say (that they are gods besides Allâh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.
- 20. And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

لَّهُمْ فِيهَامَايَشَآءُونَ خَلِدِينً كَانَ عَلَى رَيْكَ وَعْدُامَسُولًا

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمُ أَضْلَلْتُمْ عِبَادِي هَنَوُلآءٍ أَمْ هُمْ مَنْ لُوا ٱلسَّبِيلَ ١

> قَالُواْ سُبْحَننكَ مَاكَانَ يَلْبَغِيلَنَّا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيآ وَلَيْكِن مَتَّعْتَهُمْ وَءَابَآءَ هُمْ حَتَّىٰ نَسُواْ ٱلذِّكَرَ وكانوا قومابورا

فَقَدْكَذَبُوكُم بِمَانَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفُاوَلَا نَصْرًا وَمَن يَظْلِم مِنكُمْ نُذِفَّهُ عَذَابُ كَيرًا ١

وَمَآأَرْسَلْنَاقَبْلَكَ مِنَ ٱلْمُرْسَكِينَ إِلَّآ إِنَّهُمْ لَيَا كُلُونَ ٱلطَّعِكَامَ وَيَكُمْشُونَ فِي ٱلْأَسُواقِيُّ وَجَعَلْنَابَعْضَكُمْ لِبَعْضِ فِتْنَةً أَتَصْبِرُوبَ وَكَانَ رَبُّكَ بَصِبِرًا ١

<sup>[1] (</sup>V.25:17) Narrated Mu'âdh bin Jabal رضى الله عنه. The Prophet صلى الله عليه وسلم said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" ا said, "Allâh and His said, "To worship Him (Allâh) Alone صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allah and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (Sahih Al-Bukhari, Vol. 9, Hadith No. 470).

- 21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.<sup>[1]</sup>
- 22. On the Day they will see the angels no glad tidings will there be for the Mujrimûn (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: Lâ ilâha illallâh, "(none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations. See the footnote of V.2:193)].
- 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.
- 24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.
- 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
- 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh Islâmic Monotheism).
- 27. And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh!

﴿ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَكَ مِكَةُ أَوْنَرَىٰ رَبِّنا لَّالْقَدِ ٱسْتَكْبَرُواْ فِي أَنفُسِهِمْ وَعَنَوْ عُنُوّاً كَبِيرًا ١

يَوْمَ يَرُوْنَ ٱلْمَلَتَبِكَةَ لَابُشْرَىٰ يَوْمَبِذِ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْراً مَحْجُورًا ١

وَقَدِمْنَآإِكَ مَاعَمِلُواْ مِنْ عَمَلِ فَجَعَلْنَـٰهُ هَبِياآءُ مِّنثُورًا ١

أَصْحَنْ الْجَنَّةِ يَوْمَبِ ذِخَيْرٌ مُسْتَقَرّا وَأَحْسَنُ مَفْعَلَا ١

وَيَوْمَ نَشَقَقُ السَّمَآءُ بِٱلْغَمَنِمِ وَأُبْزِلَ ٱلْمُكَتِبِكُةُ

ٱلْمُلْكُ يَوْمَهِ إِٱلْحَقُّ لِلرَّحْمَانَ وَكَانَ يَوْمًا عَلَى ٱلْكُنفرينَ عَسِيرًا ١

وَيَوْمَ يَعَضُّ ٱلظَّ الِمُ عَلَىٰ يَدَيْهِ يَكُولُ يَلْيَتَنِي ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ١

<sup>&</sup>lt;sup>[1]</sup> (V.25:21) See the footnote of (V.22:9).

Would that I had taken a path with the Messenger ( Muhammad صلى الله عليه وسلم).[1]

- 28. "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)!
- 29. "He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is to man ever a the hour of need." [Tafsir deserter in Al-Qurtubi]
- ملى 30. And the Messenger (Muhammad) الله عليه وسلم) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings).
- 31. Thus have We made for every Prophet an enemy among the *Mujrimûn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.
- 32. And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was in 23 صلى الله عليه وسلم revealed to the Prophet years).
- 33. And no example or similar do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
- 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path. [2]
- 35. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper;

يَنُويْلَتَىٰ لَيْتَنِي لَرْأَتَّخِذْ فُلَانَّا خَلِيلًا ١

لَّقَدْأَضَلِّنِيعَنِٱلذِّكْرِبَعْدَإِذْ جَآءَنِيٌّ وَكَاكَ ٱلشَّبْطَانُ لِلْإِنسَانِ خَذُولًا ١

وَقَالَ ٱلرَّسُولُ يَرَبِّ إِنَّ قَوْمِي ٱتَّخَذُواْ هَٰذَا ٱلْقُرْءَ انَ مَهْجُورًا ١٠

وَكَذَلِكَ جَعَلْنَالِكُلِّ نَبِيِّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينُّ وَكُفِي مِرْتَكِ هَادِيكَ وَنَصِيرًا لِإِنَّا

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُجُمْلَةً وَحِدَةً كَذَلِكَ لِنُثَيِّتَ بِهِ، فُوَّادَكُ وَرَتَلْنَهُ ترنيلا ش

> وَلَا يَأْتُونَكَ بِمَثَلِ إِلَّاجِثُنَاكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿ اللَّهُ

ٱلَّذِينَ يُعْشَرُونَ عَلَى وُجُوهِ فِيمَ إِلَى جَهَنَّمَ أُوْلَتِهِكَ شَكَرٌ مَّكَانَا وَأَصَلُ سَبِيلًا ١٩

وَلَقَدْءَاتَيْنَامُوسَى ٱلْحِتَابَ وَجَعَلْنَامَعَهُ أَخَاهُ هَلْرُونِ وَزِيرًا (١٠٠٠)

<sup>&</sup>lt;sup>[1]</sup> (V.25:27) See the footnote of (V.3:85). <sup>[2]</sup> (V.25:34) See the footnote of (V.17:97).

- 36. And We said: "Go you both to the people who have denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.
- 37. And Nûh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zâlimûn (polytheists and wrong-doers).
- 38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.
- 39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).
- 40. And indeed they have passed by the town [of Prophet Lût (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection.
- they **41.** And when you see Muhammad صلّی الله علیه وسلم), they treat you only in mockery (saying):"Is this the one whom Allâh has sent as a Messenger?
- 42. "He would have nearly misled us from our âlihah (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!
- ملى الله عليه 43. Have you (O Muhammad وسلم) seen him who has taken as his ilâh (god) his own vain desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him?
- 44. Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle).
- 45. Have you not seen how your Lord spread the shadow. If He willed, He could

فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْبِئَا يَكِينَا فَدَمَّرِنَاهُمْ تَدْمِيرًا ١

وَقَوْمَ نُوجٍ لَّمَّاكَذَّبُواْ ٱلرُّسُلَ أَغْرَفْنَهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَعَادُاوَتُمُودًا وَأَصْعَبُ ٱلرِّسِ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ١ وَكُلَّاضَرَبِنَا لَهُ ٱلْأَمْثَالُ وَكُلَّاتَ يَرْنَا نَنْبِيرًا ﴿

وَلَقَدْ أَتَوْا عَلَى لُقَرِيةِ ٱلَّتِيَّ أُمْطِرَتْ مَطَرَالسَّوْءُ أفكم يكوثوا كرونها أبلكانوا لَا يَرْجُونَ نُشُورًا ١

وَإِذَارَأُوكَ إِن يَنَّخِذُونَكَ إِلَّاهُ زُوًّا أَهَاذَا ٱلَّذِي بَعَثَ ٱللَّهُ رَسُولًا اللَّهُ

إنكَادَ لَيُضِلُّنَاعَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَاعَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرُونَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا

أَرْءَيْتَ مَنِ ٱتَّخَذَ إِلَنْهَ لُهُ . هَوَنْ هُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ١

أَمْ تَحْسَبُ أَنَّ أَكْ ثُرَهُمْ يَسْمَعُونَ أَوْيَعْقِلُونَ إِنْ هُمْ إِلَّا كَأُلْأَنْعَكُمْ بَلْ هُمْ أَضَلْ سَكِيلًا ﴿ إِنَّ اللَّهُ مُ أَضَلُ سَكِيلًا ﴿ إِنَّ

أَلَمْ تَرَ إِلَىٰ رَيِكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْشَآءَ

have made it still — But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

- **46.** Then We withdraw it to Us a gradual concealed withdrawal.
- 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushûr (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).
- 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.
- 49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.
- 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith accept nothing but disbelief and) ingratitude.
- 51. And had We willed, We would have raised a warner in every town.
- 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'an).
- 53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.
- 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.

لَجَعَلَهُ,سَاكِنَاثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا الْأَلْ

ثُمَّ قَبَضْ نَهُ إِلَيْ نَا قَبْضَا يَسِيرًا إِنَّ وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسَا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ١

وَهُوَ ٱلَّذِيٓ أَرْسَلَ ٱلرِّينَ مُشْرًا بَيْنَ يَدَى رَحْمَتِهِ \* وَأَنزَ لْنَا مِنَ ٱلسَّمَاءِ مَآءٌ طَهُورًا ﴿ اللَّهِ اللَّهِ مَا مُ طَهُورًا اللَّهُ

لِّنُحْعَى بِهِ عَلْدَةً مَّيْتَا وَنُسْقِيَهُ. مِمَّاخَلَقْنَا أَنْعُنَمَا وَأَنَاسِيَّ كَثِيرًا اللَّهُ وَلَقَدْصَرَّفْنَهُ بَيْنَهُمْ لِيَذَّكَّرُواْ فَأَبَىٓ أَكُثُرُ النَّاسِ اللاحث فورًا ١

وَلُوشِنْنَا لَبُعَثْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ فَلَا تُطِعِ ٱلْكَ فِرِينَ وَجَنْهِ دُهُم بِهِ، جهَادًا كَبِيرًا ١٩

 وَهُوَ الَّذِي مَرَجَ ٱلْبَحْرَيْنِ هَلْذَاعَذْبُ فُرَاتُ وَهَلَا مِلْحُ أَجَاجُ وَجَعَلَ بَيْنَهُمَا بَرُزَخًا

> وَهُوَ ٱلَّذِي خَلَقَ مِنَ ٱلْمَآءِ بَشَرَ فَجَعَلُهُ نَسَبًا وَصِهْراً وَكَانَ رَبُّكَ فَدِيرًا (أَنَّ)

- 55. And they (disbelievers, polytheists) worship besides Allah that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.
- 56. And We have sent you (O Muhammad only as a bearer of glad tidings (صلى الله عليه وسلم and a warner.
- 57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), save that whosoever wills may take a Path to his Lord.
- ملى 58. And put your trust (O Muhammad صلى in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves.
- 59. Who created the heavens and the earth and all that is between them in six Days. Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad صلى الله عليه وسلم , concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).
- 60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad صلى الله عليه وسلم) command us?" And it increases in them only aversion.
- 61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
- 62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
- 63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمُّ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِ عَظَهِيرًا ﴿ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللّ

وَمَآ أَرْسَلْنَكَ إِلَّا مُبَيْتُرًا وَبَدْرًا لِإِنَّا

قُلْمَا أَسْتُلُكُمْ عَلَيْهِ مِنْ أَجْرِ إِلَّا مَن شَكَّاءَ أَن يَتَّخِذَ إِلَى رَبِهِ عَسَبِيلًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَتَوَكَّلُ عَلَى ٱلْحَيِّ ٱلَّذِي لَا يَمُوتُ وَسَيِّحْ بِعَمْدِهِ وَوَكَفَىٰ بِهِ عِبِدُنُوبِ عِبَادِهِ عَجَيرًا ١٩٥

ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَا فِي سِسَّةٍ أَيَّامِ ثُمَّ اسْتَوَىٰ عَلَى ٱلْعَرْشِ ٱلرَّحْمَانُ فَسْتَلَ به عند خبيرًا ش

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُواْ لِلرَّمْنِ قَالُواْ وَمَا ٱلرَّمْنُ أَنَسْجُدُلِمَاتَأْمُرُنَا وَزَادَهُمْ نُفُورًا ١ ١٠ ١

نَبَارَكَ ٱلَّذِي جَعَلَ فِي ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فَهَا سِرْجًا وَقَكَمُرًا مُنِيرًا ١

وَهُوَ ٱلَّذِي جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَخِلْفَةً لِّمَنْ أَرَادَ أَن يَذَكَرُ أَوْأَرَادَ شُكُورًا ١

وَعِبَادُ ٱلرَّحْمَنِ ٱلَّذِينَ يَعْشُونَ عَلَى ٱلْأَرْضِ هَوْنَا وَإِذَاخَاطَبَهُمُ ٱلْجَدَهِلُونَ قَالُواْسَلَامًا ١

they reply back with mild words of gentleness.

- 64. And those who spend the night in worship of their Lord, prostrate and standing.<sup>[1]</sup>
- 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment."
- 66. Evil indeed it (Hell) is as an abode and as a place to rest in.
- 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
- 68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse— and whoever does this shall receive the punishment.<sup>[2]</sup>
- 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;
- 70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. [3]

وَٱلَّذِينَ يَبِيتُونَ لِرَبِهِ مَسُجَّدًا وَقِيَامًا ١

وَٱلَّذِينَ يَقُولُونَ رَبَّنَاٱصْرِفْ عَنَّاعَذَابَ جَهَنَّمُ إِنَّ عَذَابَهَاكَانَ غَرَامًا ۞

إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿ إِنَّهُ

وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَلَمْ يَقْتُرُواْ وَكَمْ يَقْتُرُواْ

وَٱلَّذِينَ لَايَدْعُونَ مَعَ ٱللَّهِ إِلَاهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ فُرَثُ وَكَا لَيْنَ فُونَ فَاللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ فُرَثُ وَكَا لَيْنًا مَا الْإِلَى وَلَا يَرْفُونَ فَاصَامًا الْإِلَى اللَّهُ الْمُنَا الْإِلَى اللَّهُ الْمُنَا الْإِلَى اللَّهُ الْمُنَا الْإِلَى اللَّهُ اللْهُ اللَّهُ الللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ الللّهُ اللَّهُ اللْهُ اللْهُ الللْهُ اللْهُ اللْهُ اللْهُ الللْهُ اللْهُ اللْهُ الللّهُ الللّه

يُضَاعَفَ لَهُ ٱلْعَكَذَابُ يَوْمَ ٱلْقِيَامَةِ وَيَخْلُدُ فِيهِ -مُهَكَانًا (اللهُ)

إِلَّا مَن تَابَوَءَامَن وَعَمِلَ عَكَمَلًا صَلِحًا فَأُوْلَئَيِاكَ يُبَدِّلُ ٱللَّهُ سَيِّعَاتِهِمْ حَسَنَتِّ وَكَانَ ٱللَّهُ عَـ فُورًا رَّحِيـمًا ﴿ اللَّهِ

<sup>[1] (</sup>V.25:64) Ibn 'Abbâs رضى الله عنهما said: "Whosoever prayed two *Rak'at* or more after the 'Isha (night) prayer, will be considered like those mentioned in this Verse." And Al-Kalbi said: "Whosoever prayed two *Rak'at* after the *Maghrib* (evening) prayer, and four *Rak'at* after the 'Ishâ (night) prayer will be considered like those mentioned in this Verse." (*Tafsîr Al-Qurtubî*).

<sup>&</sup>lt;sup>[2]</sup> (V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

<sup>(</sup>V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu'lu' Wal-Marjan*, Vol. 1, Chapter 52, Page 205]

Narrated Ibn 'Abbâs رضى الله عنهما: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلى الله عليه وسلم and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such person

- 71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.
- 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
- 73. And those who, when they are reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
- 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn (the pious. See V.2:2)."
- 75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
- 76. Abiding therein excellent it is as an abode, and as a place to rest in.
- to صلى الله عليه وسلم T7. Say (O Muhammad the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So will the torment be vours for (inseparable, permanent punishment)."

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغْو

وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِثَا يَنتِ رَبِّهِمْ لَمْ يَخِيرُواْ عَلَيْهِا صُمَّا وَعُمْيَانًا اللَّهُ

وَٱلَّذِينَ يَقُولُونَ رَبِّنَا هَبْ لَنَا مِنْ أَزْوَجِنَا ذُرِيُّكِيْنَافُرَّةَ أَعْيُنِ وَٱجْعَكَلْنَا

أَوْلَتِيكَ يُجْـزَوْكَ ٱلْفُرْفِكَةَ بِمَاصَكِرُواْ وَمُلَقَّوْنَ فِيهِا تَحِيَّةً وَسَلَامًا ﴿ اللَّهُ

قُلْ مَايَعْبَوُّا بِكُرُّ رَبِّ لَوْلَا دُعَآوُكُمْ فَقَدْ كَذَّ بِثُمْ فَسَوْفَ يَكُونُ لِزَامًا ١

as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (V. 25:68) "... Except those who repent..." (V. 25:70).

And there was also revealed: "Say: O My slaves who have transgressed against their ownselves! (by committing sins), despair not of the Mercy of Allah." (V. 39:53). (Sahih Al-Bukhari, Vol.6, Hadîth No.334).

## Sarat Ash-Shu'ara (The Poets) XXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

## 1. Tâ-Sîn-Mîm.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.

- 2. These are the Verses of the manifest Book [(this Qur'an), which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].
- ملى 3. It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) i.e. in your Message of Islâmic Monotheism].[1]
- 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.
- 5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom.
- 6. So they have indeed denied (the truth — this Our'an), then the news of what they mocked at will come to them.
- 7. Do they not observe the earth how much of every good kind We cause to grow therein?
- 8. Verily, in this is an Ayâh (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.
- 9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.



ألله ألخفز الرجيج

تِلْكَ ءَايَتُ ٱلْكِنْبِ ٱلْمُبِينِ ﴿ يَا لَكُ مِنْ الْمُبِينِ ﴿ يَا لَكُ مِنْ الْمُبِينِ إِنَّ الْمُبِينِ

لَعَلَّكَ بَنْخِعٌ نَّفْسَكَ أَلَّا يَكُونُواْ مُؤْمِنِينَ ٢

إِن نَّشَأُنْ نُزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَقُهُمْ

وَمَايَأْنِيهِم مِن ذِكْرِمِنَ ٱلرَّمْنَ يُعْدَثٍ إِلَّا كَانُواْ عَنهُ مُعْرِضِينَ (١)

فَقَدْكَذَّبُواْفَسَيَأْتِيهِمْ أَنْبَتَوَّامَا كَانُواْ بِدِء يَسْنَهْزِءُونَ ١

أُوَلَمْ يَرُواْ إِلَى ٱلْأَرْضِ كُوْ أَنْلِنَنَا فِيهَامِن كُلِّ زَوْجٍ كَرِيمٍ ﴿ اللَّهِ اللَّهِ ا

إِنَّ فِي ذَالِكَ لَا يَهُ وَمَا كَانَ أَكْثَرُهُم مُّ وَمِنِينَ ٥

وَإِنَّ رَبِّكَ لَهُوَالْعَزِيزُ ٱلرَّحِيمُ ١

<sup>&</sup>lt;sup>[1]</sup> (V.26:3) See the footnote of (V.3:85).

- 10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are Zâlimûn (polytheists and wrong-doers)—
- 11. "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?"
- 12. He said: "My Lord! Verily, I fear that they will belie me,
- 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).
- 14. "And they have a charge of crime against me, and I fear they will kill me."
- 15. (Allâh) said: "Nay! Go you both with Our Signs. Verily We shall be with you, listening.
- 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Âlamîn (mankind, jinn and all that exists),
- 17. "So allow the Children of Israel to go with us."
- 18. [Fir'aun (Pharaoh)] said [to Mûsâ (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.
- 19. "And you did your deed, which you did (i.e. the crime of killing a man)while you were one of the ingrates."
- 20. Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message).
- 21. "So I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ أُنْتِ ٱلْقَوْمَ ٱلظَّلِلِمِينَ ﴿ إِنَّا

قَوْمَ فِرْعَوْنَ أَلَا يَنَّقُونَ ١

قَالَ رَبِّ إِنِّ أَخَافُ أَن يُكَذِّبُونِ إِنَّ

وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلَ إِلَىٰ هَنرُونَ (إِنَّا)

وَهُمْ عَلَى ذَنْكُ فَأَخَافُ أَن يَقْتُ لُونِ ١

قَالَ كَلَّا فَأَذْهَبَائِئَايَدِينَا إِنَّا مَعَكُم مُّسْتَمِعُونَ ١

فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَلَمِينَ ﴿

أَنْ أَرْسِلْ مَعَنَا بَنِيّ إِسْرَاءِ بِلَ إِنَّ

قَالَأَلُمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَيِثْتَ فِينَا مِنْعُمُرِكَ سِنِينَ ﴿

وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَفَعَلْتَ وَأَنتَ مِنَ الْكَفِرِينَ الْآ وَأَنتَ مِنَ الْكَفِرِينَ الْآ قَالَ فَعَلْنُهُمَا إِذَا وَأَنَا مِنَ الصَّالِينَ الْآ

فَفَرَرْتُ مِنكُمْ لَمَّاخِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ ٱلْمُرْسَلِينَ (اللهِ)

- 22. "And this is the past favour with which you reproach me: that you have enslaved the Children of Israel."
- 23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Âlamîn (mankind, jinn and all that exists)?"
- 24. [Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."
- 25. [Fir'aun (Pharaoh)] said to those around: "Do you not hear (what he says)?"
- 26. [Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"
- 27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"
- 28. [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"
- 29. [Fir'aun (Pharaoh)] said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners."
- 30. [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?"
- 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!"
- 32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest.
- 33. And he drew out his hand, and behold, it was white to all beholders!
- 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer.
- 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

وَتِلْكَ نِعْمَةٌ تَمُنُّهُا عَلَى أَنْ عَبَدتَ بَنِي إِسْرَةٍ بِلَ ﴿ إِنَّ اللَّهِ مِلْ ﴿ إِنَّ ال

قَالَ فِرْعَوْنُ وَمَارَبُ ٱلْعَلَمِينَ

قَالَ رَبُّ ٱلسَّمَاوَتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَّ أَ إِنكُنتُم مُّوقِنِينَ ۞

قَالَ لِمَنْ حَوْلَهُ وَ أَلَا تَسْمَعُونَ ١

قَالَ رَبُّكُوْ وَرَبُّ ءَابَآبِكُمُ ٱلْأَوَّلِينَ ١

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِي أَرْسِلَ إِلَيْكُرْ لَمَجْنُونٌ ﴿

قَالَ رَبُّ ٱلْمَشْرِقِ وَالْمَغْرِبِ وَمَابَيْنَهُمَّاً ۚ إِنكُنْنُمْ تَعْقِلُونَ ۞

قَالَ لَمِنِ ٱتَّخَذَتَ إِلَىهَاغَيْرِي لَأَجْعَلَنَكَ مِنَ ٱلْمَسْجُونِينَ (اللهَّا)

قَالَ أُولَوْجِتْتُكَ بِشَيْءِ مُبِينٍ

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ ٱلصَّادِ فِينَ اللَّهِ

فَأَلْقَىٰ عَصَاهُ فَإِذَاهِى ثُعْبَانٌ مُّبِينٌ ﴿

وَنَزَعَ يَدَهُ، فَإِذَاهِيَ بَيْضَآهُ لِلنَّنْظِرِينَ ٢

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَلَا لَسَاحِرٌ عَلِيدٌ ١

يُرِيدُ أَن يُخْرِجَكُم مِنْ أَرْضِكُم بِسِخْرِهِ عَمَادَا تَأْمُرُونَ إِنَّ

- 36. They said: "Put him off and his brother (for a while), and send callers to the cities:
- 37. "To bring up to you every well-versed sorcerer."
- 38. So the sorcerers were assembled at a fixed time on a day appointed.
- 39. And it was said to the people: "Are you (too) going to assemble?
- 40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."
- 41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"
- 42. He said: "Yes, and you shall then verily be of those brought near (to myself)."
- 43. Mûsâ (Moses) said to them: "Throw what you are going to throw!"
- 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"
- 45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!
  - **46.** And the sorcerers fell down prostrate.
- 47. Saying: "We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- 49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

فَ الْوَا أَرْجِهُ وَأَخَاهُ وَٱبْعَثْ فِي ٱلْمُدَابِن حَيْسُرِينَ اللَّهُ

يَــ أَتُولَك بِكُلّ سَخّارِ عَلِيمِ ١

فَجُمِعَ السَّحَرَةُ لِمِيقَنتِ يَوْمِ مَّعْلُومِ ١

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُجْتَمِعُونَ ﴿

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُواْ هُمُ ٱلْغَيْلِينَ ﴿ اللَّهُ لَا اللَّهُ اللَّهُ اللَّهُ

فَلَمَّاجَآءَ ٱلسَّحَرَةُ قَالُواْ لِفِرْعَوْنَ أَبِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَعُنُ ٱلْعَيْلِينَ إِنَّ الْمُ

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَّمِنَ ٱلْمُقَرَّبِينَ إِنَّ ﴾

قَالَ لَهُمْ مُوسَى أَلْقُواْ مَآأَنتُم مُلْقُونَ ﴿ عَالَى اللَّهِ مُلْقُونَ ﴿ عَلَى اللَّهِ اللَّهِ

فَأَلْقَوْأُحِبَالْهُمْ وَعِصِيَّهُمْ وَقَالُواْبِعِزَّةِ فِرْعَوْنَ إِنَّالْنَحْنُ ٱلْعَلَامُونَ ١

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَاهِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿ إِنَّا لَا فَكُونَ ﴿ إِنَّا لَا عَا

فَأَلْقِيَ ٱلسَّحَرَةُ سَنجِدِينَ ﴿ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ قَالُوٓا ءَامَنَا بِرَبِّ ٱلْعَالَمِينَ الْإِنَّ

رَبِّ مُوسَىٰ وَهَنرُونَ (١٩)

قَالَ ءَامَنتُ مُ لَهُ وَقِبْلَ أَنْ ءَاذَنَ لَكُمُّ إِنَّهُ لِكَلِّيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحْرَ فَلَسُوفَ تَعْلَمُونَ لَأَفَطِّعَنَّ أَيْدِيكُمُ وَأَرْجُلَكُمْ مِنْ خِلَفِ وَلَأُصِلِّبَنَّكُمْ أَجْمَعِينَ (إِنَّا

- 50. They said: "No harm! Surely, to our Lord (Allâh) we are to return.
- 51. "Verily we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsâ (Moses) and in the Monotheism which he has brought from Allâh]."
- 52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily you will be pursued."
- 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.
- 54. (Saying): "Verily these indeed are but a small band.
- 55. "And verily, they have done what has enraged us.
- 56. "But we are a host all assembled, amply fore-warned."
- 57. So, We expelled them from gardens and springs,
- 58. Treasures, and every kind of honourable place.
- 59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.
  - 60. So they pursued them at sunrise.
- 61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken."
- 62. [Mûsâ (Moses)] said: "Nay, verily with me is my Lord. He will guide me."
- 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain.
- 64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.

قَالُواْ لَاضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿

إِنَّا نَظْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَليَ نَا آَن كُنَّا آَن كُنَّا آَن كُنَّا آَن كُنَّا

﴿ وَأَوْحَيْنَا إِلَى مُوسَىٰ أَنْ أَسْرِيعِبَادِى إِنَّكُمْ مُتَبَعُونَ (إِنَّ )

فَأَرْسَلَ فِرْعَوْنُ فِي ٱلْمَدَآيِنِ حَشِرِينَ ﴿ فَا

إِنَّ هَنَوُلآءِ لَشِرْ ذِمَةٌ قَلِيلُونَ (ا

وَإِنَّهُمْ لَنَا لَغَا بِظُونَ ٥

وَإِنَّا لَجَمِيعٌ حَذِرُونَ ١

فَأَخْرَجْنَاهُم مِنجَنَّتِ وَعُيُونِ (١٩)

وَكُنُوزٍ وَمَقَامِ كَرِيمِ ٢

كَذَٰ لِكَ وَأُوۡرَثُنَّهَا بَنِيۤ إِسۡرَءِ يلَ ٢

فَأَتَّبَعُوهُم مُشْرِقِينَ ﴿ فَا اللَّهُ مُوسَىٰ فَلَمَّا تَرَّءَا ٱلْجَمْعَانِ قَالَ أَصْحَبُ مُوسَىٰ إِنَّالَمُذَرَكُونَ ﴿ فَاللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

قَالَ كَلَّا إِنَّ مَعِى رَبِّي سَيَهْدِينِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَأَوْحَيْنَآ إِلَى مُوسَىٰ أَنِ أَضْرِب بِعَصَاكَ ٱلْبَحْرُ فَأَوْمَنِي إِلَى مُوسَىٰ أَنِ أَلْكُودِ ٱلْعَظِيمِ

وَأَزْلُفْنَاثُمُ ٱلْآخَرِينَ ١

- 65. And We saved Mûsâ (Moses) and all those with him.
  - **66.** Then We drowned the others.
- 67. Verily in this is indeed a sign (or a proof), yet most of them are not believers.
- 68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.
- **69.** And recite to them the story of Ibrâhîm (Abraham).
- 70. When he said to his father and his people: "What do you worship?"
- 71. They said: "We worship idols, and to them we are ever devoted."
- 72. He said: "Do they hear you, when you call on (them)?
- 73. "Or do they benefit you or do they harm (you)?"
- 74. They said: "(Nay) but we found our fathers doing so."
- 75. He said: "Do you observe that which you have been worshipping —
  - 76. "You and your ancient fathers?
- 77. "Verily they are enemies to me, save the Lord of the 'Alamîn (mankind, jinn and all that exists),
- 78. "Who has created me, and it is He Who guides me.
- 79. "And it is He Who feeds me and gives me to drink.
- 80. "And when I am ill, it is He who cures me.
- 81. "And Who will cause me to die, and then will bring me to life (again).

وَأَنِحَيْنَا مُوسَىٰ وَمَن مَّعَهُۥ أَجْمَعِينَ (إِنَّ اللَّهِ

ثُمَّ أَغْرَفْنَا ٱلْآخَرِينَ ١ إِنَّ فِي ذَالِكَ لَآيَةً وَمَا كَانَأَ كُثُرُهُم مُّوْمِنِينَ ﴿

وَإِنَّ رَبُّكَ لَمُوا لَعَزِيزُ ٱلرِّحِيمُ اللَّ

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَهِيمَ ١

إِذْ قَالَ لِأَبِيهِ وَقُوْمِهِ عِمَاتَعُبُدُونَ (إِنَّ)

قَالُواْ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَمَّاعَدِكِفِينَ الَّيْ

قَالَ هَلْ نَسْمَعُونَكُمْ إِذْ تَدْعُونَ اللَّهُ

أَوْيَنفَعُونَكُمْ أَوْيَضُرُّونَ ﴿ إِنَّا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

قَالُو أَبُلُ وَجَدْنَاءَ ابَآءَنَا كُذَلِكَ يَفْعَلُونَ (اللهُ)

قَالَأَفَرَءَ سَيُرِمَاكُنتُم تَعَيْدُونَ اللَّهُ

أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَفْدَمُونَ ١ فَإِنَّهُمْ عَدُوُّ لِيَ إِلَّارِبَّ ٱلْعَلَمِينَ ﴿ الْعَالَمِينَ ﴿ اللَّهِ اللَّهِ اللَّهُ اللَّهُ

ٱلَّذِي خَلَقَنِي فَهُوَ يَهُدِينِ ﴿

وَٱلَّذِي هُوَيُطْعِمُنِي وَيَسْقِينِ ﴿ إِنَّ الَّهِ الَّهِ الَّهِ الَّهِ الَّهِ اللَّهِ اللَّهِ اللَّهِ

وَإِذَا مَرضَتُ فَهُوَيَشَفِينِ ﴿

وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿ إِنَّا

- 82. "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection)."
- 83. My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.
- 84. And grant me an honourable mention in later generations.
- 85. And make me one of the inheritors of the Paradise of Delight.
- 86. And forgive my father, verily he is of the erring.
- 87. And disgrace me not on the Day when (all the creatures) will be resurrected.
- 88. The Day whereon neither wealth nor sons will avail.
- 89. Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and *Nifâq* (hypocrisy)].
- 90. And Paradise will be brought near to the *Muttagûn* (the pious — See V.2:2).
- 91. And the (Hell) Fire will be placed in full view of the erring.
- 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allah) that you used to worship.
- 93. "Instead of Allâh? Can they help you or (even) help themselves?"
- 94. Then they will be thrown on their faces into the (Fire), they and the Ghâwûn (devils, and those who were in error).
- 95. And the whole hosts of Iblîs (Satan) together.

وَٱلَّذِي أَطْمَعُ أَن يَغْفِرُ لِي خَطِيَّتَنِي يَوْمَ ٱلدِّينِ (أَنَّهُ)

رَبُّهَبْ لِيخُكُمُا وَٱلْحِقْنِي بألصَيليدي ١

وَٱجْعَل لِي لِسَانَ صِدْقِ فِي ٱلْأَخْرِينَ إِنَّ اللَّهِ

وَٱجْعَلْنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٥

وَٱغْفِرْ لِأَبِيَ إِنَّهُ كَانَ مِنَ ٱلصَّا آلِينَ إِلَّهُ

وَلَا تُخْزِفَ يَوْمَ يُبْعَثُونَ اللَّهُ

يَوْمَ لَا يَنفَعُ مَا لَّ وَلَا بَنُونَ ١

إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبِ سَلِيمِ اللَّهِ

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُنَّقِينَ إِنَّ

وَثُرِّزَتِٱلْجَحِيمُ لِلْغَاوِينَ ﴿

وَقِيلَ لَهُمُ أَيْنَ مَا كُنتُم تَعْبُدُونَ (أَنَّ)

مِن دُونِ ٱللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَلْنَصِرُونَ ١

فَكُنِكِبُوا فِيهَاهُمْ وَٱلْعَاوُدِنَ إِنَّا

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿

**96.** They will say while contending therein.

- 97. By Allâh, we were truly in a manifest error,
- 98. When We held you (false gods) as equals (in worship) with the Lord of the 'Alamîn (mankind, jinn and all that exists);
- 99. And none has brought us into error except the Mujrimûn [Iblîs (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].
  - 100. Now we have no intercessors.
  - 101. Nor a close friend (to help us).
- 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!
- 103. Verily in this is indeed a sign, yet most of them are not believers.
- 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
- 105. The people of Nûh (Noah) belied the Messengers.
- 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?
- 107. "I am a trustworthy Messenger to you.
- 108. "So fear Allâh, keep your duty to Him, and obey me.
- 109. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 110. "So keep your duty to Allâh, fear Him and obey me."

قَالُواْ وَهُمْ فِيهَا يَخْنَصِمُونَ الله

تَأُللُّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿

إِذْ نُسَوِيكُم بِرَبِ ٱلْعَلَمِينَ ﴿

وَمَآأَضَلُنا إِلَّا ٱلْمُجْرِمُونَ ١

فَمَالَنَامِن شَلْفِعِينَ ٢ وَلَاصَدِينٍ مِيمِ

فَلَوْ أَنَّ لَنَا كُرَّةُ فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ إِنَّ

إِنَّ فِي ذَالِكَ لَا يَهُ وَمَاكَانَ أَكُثُرُهُم مُّوْمِنِينَ ﴿

وَإِنَّ رَبُّكَ لَمُواَلَّعَ بِرُالرَّحِيدُ اللَّهِ

كَذَّبَتْ فَوْمُ نُوجٍ ٱلْمُرْسَلِينَ ١

إِذْ قَالَ لَمْمُ أَخُوهُمْ نُوحُ أَلَا نَنْقُونَ اللَّهُ

إِنَّ لَكُمْ رَسُولُ أَمِينٌ ﴿

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿ إِنَّا

وَمَاۤ أَسْتُلُكُمْ عَلَيْهِ مِنْ أَجْرِ إِنْ أَجْرِي إِلَّا عَلَىٰ رَبِّ ٱلْعَلَمِينَ ١

فَأُتَّقُوا اللَّهَ وَأَطِيعُونِ (إِنَّا

- 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"
- 112. He said: "And what knowledge have I of what they used to do?
- 113. "Their account is only with my Lord, if you could (but) know.
- 114. "And I am not going to drive away the believers.
  - 115. I am only a plain warner."
- 116. They said: "If you cease not, O Nûh (Noah) you will surely be among those stoned (to death)."
- 117. He said: "My Lord! Verily, my people have belied me.
- 118. Therefore judge You between me and them, and save me and those of the believers who are with me."
- 119. And We saved him and those with him in the laden ship.
- 120. Then drowned We the rest (disbelievers) thereafter.
- 121. Verily, in this is indeed a sign, yet most of them are not believers.
- 122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.
  - 123. 'Âd (people) belied the Messengers.
- 124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?
- **125.** "Verily I am a trustworthy Messenger to you.
- 126. "So fear Allâh, keep your duty to Him, and obey me.
- 127. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn, and all that exists).

قَالُو أَأَنُوْمِنُ لَكَ وَأَتَّبَعَكَ ٱلْأَرْدَلُونَ إِنَّ اللَّهِ عَلَى ٱلْأَرْدَلُونَ إِنَّا اللَّهُ اللَّ

قَالَوَمَاعِلْمِي بِمَاكَانُواْ يَعْمَلُونَ إِنَّا

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْنَشْعُرُونَ ﴿ اللَّهُ

وَمَآأَنَا بِطَارِدِٱلْمُؤْمِنِينَ اللَّهُ

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿ وَإِنَّا

قَالُواْ لَبِن لَّمْ تَلْتَهِ يَكْنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّ بُونِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَٱفْنَحْ بَيْنِي وَبِيْنَهُمْ فَتْحَا وَنِجَيْنِي وَمَن مَّعِي مِنَ ٱلْمُؤْمِنِينَ اللهُ

فَأَنِحَيْنَاهُ وَمَن مَّعَهُ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ اللَّا

مُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ إِنَّا

إِنَّ فِي ذَٰلِكَ لَا يَةً وَمَاكَاتَ أَكْثَرُهُمُ مُوْمِينَ ﴿ إِنَّا فِي ذَٰلِكَ لَا يَهُمُ مُوْمِينَ ﴿ إِنَّا

وَإِنَّ رَبِّكَ لَهُوَ الْعَرِيرُ ٱلرَّحِيمُ ١

كَذَّبَتْ عَادُ ٱلْمُرْسِلِينَ النَّهُ إِذْ قَالَ هَمُ أُخُوهُم هُودُ أَلَا لَنَّقُونَ إِنَّا

إِنَّ لَكُو رَسُولُ أَمِينٌ ١

فَأَنَّقُوا أَللَّهُ وَأَطِيعُونِ ١

وَمَآأَسْنَلُكُمْ عَلَيْهِ مِنْ أَجْرِ إِنْ أَجْرِي إِلَّا عَلَىٰ رَبِّ ٱلْعَلَمِينَ ﴿

- 128. "Do you build high palaces on every high place, while you do not live in them?
- 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.[1]
- 130. "And when you seize (somebody), seize you (him) as tyrants?
- 131. "So fear Allâh, keep your duty to Him, and obey me.
- 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.
- 133. "He has aided you with cattle and children.
  - 134. "And gardens and springs.
- 135. "Verily, I fear for you the torment of a Great Day."
- 136. They said: "It is the same to us whether you preach or be not of those who preach.
- 137. "This is no other than the false tales and religion of the ancients, [Tafsir At-Tabarî]
- 138. "And we are not going to be punished."
- they belied him, and We 139. So destroyed them. Verily in this is indeed a sign, yet most of them are not believers.
- 140. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.
- 141. Thamûd (people) belied the Messengers.

أَتَبْنُونَ بِكُلِّ رِبِعِ ءَايَةً تَعْبَثُونَ (١٩)

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَعْلُدُونَ شَيًّ

وَإِذَا بِكُشْتُم بِطَشْتُم جَبَّادِينَ ﴿

فَأَتَّقُوا أَللَّهُ وَأَطِيعُونِ ١

وَاتَّقُواْ الَّذِيّ أَمَدُّكُر بِمَا تَعْلَمُونَ ١

أَمَدُّكُر بِأَنْعَادِ وَبَنِينَ شَ

وَجَنَّاتِ وَعُيُونِ ١

إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ عَظِيمِ ﴿ وَإِنَّا

قَالُواْسُوَآةُ عَلَيْنَآ أَوَعَظْتَ أَمْلَمْ تَكُن مِنَ ٱلْوَعِظِينَ شَ

إِنْ هَاذَا إِلَّا خُلُقُ أَلَّا وَلِينَ ١

وَمَانَعَنُ بِمُعَذَّبِينَ ﴿ اللَّهُ

فَكَذَّبُوهُ فَأَهْلَكُنَاهُم إِنَّ فِي ذَلِكَ لَآيَةٌ وَمَاكَانَ أَكْثَرُهُمُ مُؤْمِنِينَ ﴿

وَإِنَّ رَبِّكَ لَمُوَ ٱلْعَرَيْزُ ٱلرَّحِيمُ ١

كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿ كُلَّا لِللَّهِ اللَّهِ اللَّهُ اللَّ

<sup>&</sup>lt;sup>[1]</sup> (V.26:129) See the footnote (C) of (V.9:111).

- 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him?
- 143. "I am a trustworthy Messenger to you.
- 144. "So fear Allâh, keep your duty to Him, and obey me.
- 145. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 146. "Will you be left secure in that which you have here?
  - 147. "In gardens and springs.
- 148. And green crops (fields) and date-palms with soft spadix.
- 149. "And you hew out in the mountains, houses with great skill.
- 150. "So fear Allâh, keep your duty to Him, and obey me.
- 151. "And follow not the command of Al-Musrifûn [i.e. their chiefs: leaders who were polytheists, criminals and sinners],
- 152. "Who make mischief in the land, and reform not."
- 153. They said: "You are only of those bewitched!
- 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."
- 155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.
- 156. "And touch her not with harm, lest the torment of a Great Day should seize you."
- 157. But they killed her, and then they became regretful.

إِذْ قَالَ لَهُمُ أَخُوهُمْ صَلِيحُ أَلَائَنَقُونَ ١

إِنِّي لَكُمْ رَسُولُ أَمِينٌ ١

فَأَتَّقُواْ اللَّهَ وَأَطِيعُونِ إِنَّا

وَمَاۤ أَسْنَكُكُمْ عَلَيْهِ مِنْ أَجْرِ إِنْ أَجْرِي إِلَّا عَلَىٰ رَبّ ٱلْعَالَمِينَ ١

أَتُتْرَكُونَ فِي مَا هَنْهُ نَآءَ امِنِينَ اللَّهُ

في جَنَّتِ وَعُيُونِ وَزُرُوعٍ وَنَحْ لِطَلْمُهَا هَضِيدٌ ١

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتَافَرُهِينَ ﴿ اللَّهِ مَالَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

فَأَتَّقُواْ اللَّهَ وَأَطِيعُونِ ١

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ الْإِنَّا

ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصَّلِحُونَ (أَنَّ)

قَالُوٓ أَإِنَّمَا أَنتَ مِنَ ٱلْمُسَحِّرِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

مَآأَنتَ إِلَّابِشُرُّ مِتْلُنَا فَأْتِ بِثَايَةٍ إِنكُنتَ مِنَ ٱلصَّادِقِينَ اللَّهِ

قَالَ هَاذِهِ عَنَاقَةٌ لَمَّا شِرْبٌ وَلَكُوْ شِرْبُ يَوْمِ مَعْلُومِ ﴿ فَالْكُ

وَلَاتَمَسُّوهَا بِسُوٓءِ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ١

فَعَقَرُوهَا فَأَصْبَحُواْ نَدِمِينَ ١

- **158.** So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.
- 159. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.
- 160. The people of Lût (Lot) (—who dwelt in the town of Sodom in Palestine) belied the Messengers.
- 161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him?
- **162.** "Verily trustworthy I am Messenger to you.
- 163. "So fear Allâh, keep your duty to Him, and obey me.
- 164. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 165. "Go you in unto the males of the 'Âlamîn (mankind),
- 166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"
- 167. They said: "If you cease not O Lût (Lot)! verily, you will be one of those who are driven out!"
- 168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).
- 169. "My Lord! Save me and my family from what they do."
  - 170. So We saved him and his family, all,
- 171. Except an old woman (his wife) among those who remained behind.
- 172. Then afterward We destroyed the others.

فَأَخَذَهُمُ ٱلْعَذَابُ إِنَّ فِي ذَالِكَ لَآيَةٌ وَمَاكَاك أَكْثَرُهُم مُؤْمِنِينَ ١

وَإِنَّ رَبُّكَ لَهُوَالْعَرِيزُ الرَّحِيمُ اللَّهِ

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ إِنَّا

إِذْقَالَ لَمُمْ أَخُوهُمْ لُوطُ أَلَانَنَّقُونَ ١

إِنِّي لَكُمْ رَسُولُ أَمِينٌ ١

فَأَنَّقُوا أَلَّهُ وَأَطِيعُونِ ١

وَمَا آسَتُكُكُمْ عَلَيْهِ مِنْ أَجْرِ ۖ إِنْ أَجْرِي إِلَّا عَلَىٰ رَبِّ ٱلْعَلَمَاتَ اللهِ

أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَالَمِينَ الْإِنَّا

وَتَذَرُونَ مَاخَلَقَ لَكُوْ رَبُّكُم مِّنْ أَزْوَجِكُمْ بَلْ أَسَمُ قَومُ عَادُونَ ﴿

قَالُواْ لَيِن لَّمْ تَنْتَ دِيَكُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ الْأَلِيَ

قَالَ إِنِّي لِعَمَلِكُمْ مِّنَ ٱلْقَالِينَ اللَّهُ

رَبِّ بَعِنِي وَأُهْلِي مِمَّا يَعْمَلُونَ إِنَّ

فَنَجِّينَهُ وَأَهْلُهُ وَأَجْمَعِينَ ﴿ اللَّهِ الْمُعَالِدُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ إِلَّاعَجُوزًا فِي ٱلْعَابِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الله

مُرِّدَمَّزِنَا ٱلْآخَرِينَ إِنَّ

- 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!
- 174. Verily, in this is indeed a sign, yet most of them are not believers.
- 175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.
- 176. The dwellers of Al-Aikah [near Madyan (Midian)] belied the Messengers.
- 177. When Shu'aib said to them: "Will you not fear Allâh (and obey Him)?
- 178. "I am a trustworthy Messenger to you.
- 179. "So fear Allâh, keep your duty to Him, and obey me.
- 180. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward only from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 181. "Give full measure, and cause no loss (to others).
- 182. "And weigh with the true and straight balance.
- 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.
- 184. "And fear Him Who created you and the generations of the men of old."
- 185. They said: "You are only one of those bewitched!
- 186. "You are but a human being like us and verily, we think that you are one of the liars!
- 187. "So cause a piece of the heaven to fall on us, if you are of the truthful!"
- 188. He said: "My Lord is the Best Knower of what you do."

وَأَمْطَرْنَاعَلَيْهِم مَّطَرَّ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

إِنَّ فِي ذَالِكَ لَا يَةً وَمَا كَانَأَ كُثَرُهُم مُّ ثُوِّمِنِينَ ﴿ اللَّهُ

وَإِنَّ رَبُّكَ لَمُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿

كُذَّبَ أَصْعَابُ لَيْكُةِ ٱلْمُرْسَلِينَ ﴿ كُلَّا لَكُوا لَهُ مُرْسَلِينَ ﴿ كُلَّا لَهُ اللَّهُ اللَّهُ اللّ

إِذْ قَالَ لَمُمْ شُعَيْبُ أَلَانَنَّقُونَ ١

إِنِّ لَكُمْ رَسُولُ أَمِينٌ ١

فَأَتَّقُواْ ٱللَّهُ وَأَطِيعُونِ إِنَّ

وَمَا أَسْتُلُكُمْ عَلَيْهِ مِنْ أَجْرً إِنْ أَجْرِي إِلَّا عَلَىٰ رَبِّ ٱلْعَالَمِينَ اللهُ

ا أُوفُوا ٱلْكُذِلَ وَلَا تَكُونُوا مِنَ ٱلْمُخْسِرِينَ الْهِي

وَزِنُواْ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَلَا تَبْخُسُواْ النَّاسَ أَشْيَاءَ هُرْ وَلَا نَعْنُواْ فِي ٱلْأَرْضِ مُفْسِدِينَ ﴿ مُفْسِدِينَ الْمُثَا

وَٱتَّقُواْ ٱلَّذِى خَلَقَكُمْ وَٱلْحِبِلَّهَ ٱلْأَوَّلِينَ لَيْكًا

قَالُوٓ السِّمَ آأَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿

وَمَآ أَنتَ إِلَّا بِشَرُّهِ مِثْلُنا وَإِن نَّظُمُنُكَ لَمِنَ ٱلْكَندِبِينَ ١

فأسقط عَلَيْنَا كِسَفَامِنَ ٱلسَّمَآءِ إِن كُنت مِنَ ٱلصِّندِ قِينَ اللهُ

قَالَ رَبِّي أَعْلَمُ بِمَاتَعْ مَلُونَ إِلَيْ

- 189. But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.
- 190. Verily, in this is indeed a sign, yet most of them are not believers.
- 191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.
- 192. And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),
- **193.** Which the trustworthy *Rûh* [Jibrîl (Gabriel)] has brought down
- ملى Upon your heart (O Muhammad صلى that you may be (one) of the warners.
  - 195. In the plain Arabic language.
- 196. And verily, it (the Qur'an, and its صلى الله عليه revelation to Prophet Muhammad is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.
- 197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm who embraced Islâm)[1] of the Children of Israel knew it (as true)?
- 198. And if We had revealed it (this Our'an) unto any of the non-Arabs,
- 199. And he had recited it unto them, they would not have believed in it.
- 200. Thus have We caused it (the denial of the Qur'an) to enter the hearts of the Mûjrimûn (criminals, polytheists, sinners).
- 201. They will not believe in it until they see the painful torment.

فَكَذَبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمِ عَظِيمِ الْهُ

إِنَّ فِي ذَٰ لِكَ لَا يَهُ وَمَا كَانَ أَكْثُرُهُم مُّ وُمِنِينَ ﴿ إِنَّا

وَإِنَّ رَبُّكَ لَمُو ٱلْعَرِيزُ ٱلرَّحِيمُ اللَّهِ

وَإِنَّهُ مُلَنَيْنِ لِلَّ رَبِّ ٱلْعَالَمِينَ لَإِنَّا

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ١

عَلَىٰ قَلْيِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿ اللَّهُ

بِلِسَانِ عَرَفِي مُبِينِ ﴿ وَإِنَّهُ لَفِي زُبُرُ ٱلْأَوَّلِينَ ﴿

أُوَلَرْيَكُن لَمُ مَايَةً أَن يَعْلَمُهُ، عُلَمَ وُأَبَنِي إِسْرَةِ بِلَ ﴿

وَلَوْنَزَّلْنَهُ عَلَى بَعْضِ ٱلْأَعْجَمِينَ ﴿

فَقَرَأُهُ, عَلَيْهِم مَّاكَانُواْبِهِ عِمْوْمِنِينَ ﴿ اللَّهِ عَلَيْهِم مَّاكَانُواْبِهِ عِمْوْمِنِينَ

كَنَاكِ سَلَكُنْ هُ فِي قُلُوبِ ٱلْمُجْرِمِينَ ﴿

لَا يُؤْمِنُونَ بِهِ عَتَّى يَرَوُا ٱلْعَذَابَ ٱلْأَلِيمَ ١

<sup>[1] (</sup>V.26:197) See the footnote of (V.5:66) [The story about 'Abdullâh bin Salâm رضى الله عنه.

- 202. It shall come to them of a sudden, while they perceive it not.
- 203. Then they will say: "Can we be respited?"
- 204. Would they then wish for Our Torment to be hastened on?
- 205. Tell Me, (even) if We do let them enjoy for years,
- **206.** And afterwards comes to them that (punishment) which they had been promised,
- **207.** All that with which they used to enjoy shall not avail them.
- 208. And never did We destroy a township but it had its warners
- **209.** By way of reminder, and We have never been unjust.
- 210. And it is not the Shayatîn (devils) who have brought it (this Our'an) down.
- 211. Neither would it suit them, nor they can (produce it).
- 212. Verily, they have been removed far from hearing it.
- 213. So invoke not with Allah another ilâh (god) lest you should be among those who receive punishment.
- 214. And warn your tribe (O Muhammad of near kindred. [1] (صلى الله عليه وسلم

أَنِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ إِنَّ

فَيَقُولُواْ هَلَ نَعَنُ مُنظَرُونَ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

أَفَبِعَذَ إِبَا يَسْتَعْجِلُونَ ﴿ إِنَّ اللَّهُ

أَفَرَءَيْتَ إِن مَّتَعْنَكُهُ مُرسِينَ الْشَ

ثُرِّجَاءَهُم مَا كَانُوا يُوعَدُونَ اللهُ

مَآأَغَنَىٰ عَنْهُم مَّا كَانُوا يُمَتَّعُونَ ﴿

وَمَآأَهُلَكُنَامِن قَرْيَةٍ إِلَّا لَمَا مُنذِرُونَ ﴿ اللَّهُ

ذِكْرَيْ وَمَاكَنَّاظُيْلِمِينَ (أَنَّا

وَمَانَكُزَّلَتْ بِهِ ٱلشَّيَاطِينُ إِنَّ

وَمَا يَنْبَغِي لَمُمْ وَمَايَسْتَطِيعُونَ ١

إِنَّهُ مْ عَنِ ٱلسَّمْعِ لَمَعْزُ ولُونَ اللَّهُ

فَلَانَدْعُ مَعَ ٱللَّهِ إِلَّهُاءَاخَرَفَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَأَنَذِرْعَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

<sup>[1] (</sup>V.26:214) Narrated Ibn 'Abbâs رضى الله عنهما: When the Verse: "And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred." (V.26:214) was revealed, Allah's Messenger went out, and when he had ascended As-Safa mountain, he shouted, "Yâ Sabâhâh!\*" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abû Lahab said: "May you perish! You gathered us only for this reason?" Then Abû Lahab went away. So Sûrat Al-Masad "Perish the hands of Abû Lahab!" (V.111:1) was revealed. (Sahih Al-Bukhari, Vol.6, Hadîth No.495).

<sup>\* &</sup>quot;Ya Sabahah!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

- 215. And be kind and humble to the believers who follow you.
- 216. Then if they disobey you, say: "I am innocent of what you do."
- 217. And put your trust in the All-Mighty, the Most Merciful,
- صلى الله Who sees you (O Muhammad صلى الله اعليه وسلم) when you stand up (alone at night for Tahajjud prayers).
- 219. And your movements among those who fall prostrate (to Allah in the five compulsory congregational prayers).
- He, is the **220.** Verily He, only All-Hearer, the All-Knower.
- 221. Shall I inform you (O people!) upon whom the Shayatîn (devils) descend?
- **222.** They descend on every lying, sinful person.
- 223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.
- the poets, the erring ones **224.** As for follow them,
- 225. See you not that they speak about every subject (praising people — right or wrong) in their poetry?
- 226. And that they say what they do not do.
- 227. Except those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, and remember Allâh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what will overturning they be overturned.

وَأَخْفِضْ جَنَاحَكَ لِمَنْ أَنْبَعَكَ مِنْ ٱلْمُؤْمِنِينَ ١

فَإِنْ عَصُولِكَ فَقُلْ إِنِّي بَرِئَ أُمِّمَّا تَعْمَلُونَ ١

وَتُوكِّلُ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ١

ٱلَّذِي يَرَينكَ حِينَ تَقُومُ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَيَقَلُّهُ كَ فِي ٱلسَّاجِدِينَ الْآلِيُّ

إِنَّهُ مُواً لِسِّمِيعُ ٱلْعَلِيمُ ﴿

هَلْ أُنبِتُ كُمْ عَلَى مَن تَنَزَّلُ ٱلشَّيَطِينُ

تَنَرِّلُ عَلَىٰ كُلِّ أَفَّاكِ أَشِيرِ

يُلْقُونَ ٱلسَّمْعَ وَأَحْتُرُهُمْ كَندِبُونَ

وَٱلشَّعَرَآءُ يَنَيِعُهُمُ ٱلْعَاوُدَ ١

أَلَوْ تَرَأَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ١

وَأُنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ اللَّهِ

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ وَذَكُرُواْ ٱللَّهَ كَثِيرًا وَٱننَصَرُواْمِنْ بَعْدِ مَاظُلِمُواْ وَسَيَعْكُمُ ٱلَّذِينَ ظَلَمُواْأَى مُنقَلَب يَنقَلْبُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

# Surat An-Naml (The Ants) XXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Tâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Qur'an, and (it is) a Book (that makes things) clear:

- 2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].
- 3. Those who perform As-S lât (Iqâmat-as-Salât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).
- 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.
- 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.
- 6. And verily, you (O Muhammad صلى الله الله ) are being taught the Qur'an from One, All-Wise, All-Knowing.
- 7. (Remember) when Mûsâ (Moses) said to his household: "Verily I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."
- 8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be



بِ إِللَّهُ الرَّهِ الْمُعْرِ الرَّهِ الْمُعْرِ الرَّهِ الْمُعْرِ الرَّهِ

طس تِلْكَ ءَايَتُ ٱلْقُرْءَانِ وَكِتَابٍ مُبِينٍ ﴿

هُدَى وَيُشْرَىٰ لِلْمُؤْمِنِينَ ٢

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰهَ وَيُؤْتُونَ ٱلرَّكَوٰةَ وَهُم

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ زَيِّنَا لَمُمْ أَعْمَالَهُمْ فَعُمْ يَعْمَهُونَ ﴿ اللَّهِ اللَّهِ مَا لَكُمُ مُ

أُوْلَيَهِكَ ٱلَّذِينَ لَمُمُ سُوءُ ٱلْعَكَذَابِ وَهُمْ فِي ٱلْآخِرَةِ هُمُ الْآخِرَةِ هُمُ الْآخِرَةِ هُمُ ٱلْآخْسَرُونَ ﴿ اللَّهِ مُا لَا خَسَرُونَ ﴿ اللَّهِ مَا لَا اللَّهِ مَا لَا اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّا عَلَّهُ عَلَى اللَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّا عَلَّ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ اللَّهُ عَلَّ اللَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّ اللَّهُ عَلَّ عَلَّ

وَإِنَّكَ لَنُلَقَّى ٱلْقُرْءَ الَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ١

إِذْ قَالَمُوسَىٰ لِأَهْلِهِ عَإِنِّى ءَانَسْتُ نَارًاسَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْءَاتِيكُمْ بِشِهَابِ قَبَسِ لَعَلَّكُوْ تَصْطَلُوكَ ﴿

فَلَمَّا جَآءَ هَا نُودِيَ أَنَ بُورِكَ مَن فِي ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَن ٱللَّهِ رَبِّ ٱلْعَالِمِينَ (﴿ )

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Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

- 9. "O Mûsâ (Moses)! Verily it is I, Allâh, the All-Mighty, the All-Wise.
- 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily the Messengers fear not in front of Me.
- 11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.
- 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily they are a people who are Fâsiqûn (rebellious, disobedient to Allâh).
- 13. But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."
- 14. And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.).
- 15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!"
- 16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said:

يَمُوسَى إِنَّهُ وَأَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

وَأَلْقِ عَصَاكُ فَلَمَّارَهَ اهَا تَهْتَرُ كَأَنَّهَا جَآنٌ وَلَى مُدْيِرًا وَلَوْ يُعَقِّبُ يَنْمُوسَى لَاتَّخَفْ إِنِّي لَا يَخَافُ لَدَيّ ٱلْمُرْسَلُونَ ١

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ شُوْءٍ فَإِنِّي غَفُورٌ رَحِيمٌ 🔘

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِسُوعٍ فِي سِيْعِ ءَايَاتٍ إِلَى فِرْعُونَ وَقَوْمِهِ } إِنَّهُمْ كَانُواْ قَوْمًا فَسِقِينَ شَ

فَلَمَّا جَاءَتُهُمْ ءَايَنُنَا مُبْصِرَةً قَالُواْ هَنَاسِحْرٌ مُبِينٌ شَ

وَجَحَدُواْ بِهَا وَٱسْتَيْقَنَتْهَآ أَنْفُسُهُمْ ظُلَّمًا وَعُلُوّاً فَأَنظُ رَكِيفَ كَانَ عَنِقِبَهُ ٱلْمُفْسِدِينَ ﴿ اللَّهُ

وَلَقَدْ ءَانَيْنَا دَاوُرِدَ وَسُلَيْمَنَ عِلْمَا وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِي فَضَّلْنَا عَلَى كَيْثِيرِمِنْ عِبَادِهِ ٱلْمُؤْمِنِينَ (١٠)

وَوَرِثَ سُلَيْمَنُ دَاوُرِدُ وَقَالَ يَتَأَيُّهَا ٱلنَّاسُ عُلِّمْنَا

"O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."

Sûrah 27. An-Naml

- 17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).
- 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."
- 19. So he [Sulaimân (Solomon)] smiled, amused at her speech<sup>[1]</sup> and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
- 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?
- 21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."
- 22. But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.
- 23. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

مَنطِقَٱلطَّيْرِ وَأُوتِينَامِن كُلِّ شَيْءٍ إِنَّ هَاذَا لَمُوَ ٱلْفَصْلُ ٱلْمُبِينُ ١

وَحُشِرَ لِسُلَيْمُنَ جُنُودُهُ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِفَهُمْ يُوزَعُونَ ١

حَتَّىٰ إِذَا أَتُواْ عَلَى وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَكَأَيُّهُ ٱلنَّمْلُ أدْخُلُواْ مَسَكِينَكُمُ لايَحْطِمَنَّكُمْ سُلَيْمَكُنُ وَجُنُودُهُ وَهُزِلَا يَشْعُرُونَ ١

فَنَبُسَ مَضَاحِكًامِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنَ أَنْ أَشْكُرُ نِعْمَتُكَ ٱلَّتِي أَنْعُمْتَ عَلَى وَعَلَى وَلِدَيَّ وَأَنْ أَعْمَلُ صَلِحًا تَرْضَىنهُ وَأَدْخِلْنِي بِرَحْمَتِكَ في عِبَادِكَ ٱلصَّيْلِجِينَ

وَتَفَقَّدُ ٱلطَّيْرِ فَقَالَ مَالِي لَآ أَرَى ٱلْهُدَهُدَ أُمْ كَانَمِنَ ٱلْعَكَآبِينَ ١ لأُعُذِّبَنَّهُ,عَذَابَ اشكديدًا أَوْلاَ أَذْبَعَنَّهُ أَوْلِيَأْتِيَنِي بِسُلْطَنِ مُبِينِ ١

فَمَكَتَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطَتُ بِمَالَمْ تَعِطْ بِهِ -وَجَثْتُكَ مِنسَبَإِينَاإِيقِينٍ ١

إِنِّي وَجَدتُ ٱمْرَأَةً تَمْلِكُهُمْ وَأُونِيَتْ مِنكُلِّ شَيْءِ وَلَهَاعَرْشُ عَظِيمٌ إِنَّ

<sup>[1] (</sup>V.27:19) See the footnote of (V.6:143).

- 24. "I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way: so they have no guidance."
- 25. [As Shaitan (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabarî]
- 26. Allâh, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
- 28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
- 29. She said: "O chiefs! Verily! Here is delivered to me a noble letter.
- **30.** "Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allah, the Most Gracious, the Most Merciful:
- 31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)."
- 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."
- 33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."

وَجَدتُهَا وَقُومَهَا يَسْجُدُونَ لِلشَّنسِمِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمُ لَا يَهْ تَدُونَ ١

أَلَّا يَسْجُدُواْ لِلَّهِ ٱلَّذِي يُغْرِجُ ٱلْخَبَّ فِٱلسَّمَوْتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تَحْفُونَ وَمَاتُعْ لِنُونَ (١٠)

ٱللَّهُ لَا إِلَّهُ إِلَّاهُ وَرَبُّ ٱلْعَرِينَ ٱلْعَظِيمِ ١ ١

\* قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَندِبِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

ٱذْهَب بِكِتَ بِي هَلَا أَأْلَقِه إِلَيْهِم ثُمَّ تَوَلَّ عَنْهُمْ فَأَنظُرْ مَاذَايَرْجِعُونَ ١

قَالَتْ يَتَأَثُّهَا ٱلْمَلُواْ إِنَّ أَلْقَى إِلَيَّ كِنَبُّ كُرِيمٌ ﴿ اللَّهُ مَا لَيْكُ لِنَاكُمُ مُ اللَّ

إِنَّهُ مِن سُلَيْمَنَ وَإِنَّهُ بِسَمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ ﴿

ٱلَّاتَعْلُواْ عَلَى وَأَتُونِي مُسْلِمِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قَالَتْ يَتَأَيُّهَا ٱلْمَلَوُّا أَفْتُونِي فِي أَمْرِي مَاكُنتُ قَاطِعَةً أَمْرُحَتَّىٰ تَشْهَدُونِ (٢٦٠)

قَالُواْ نَعَنُ أُولُواْ فَوَةٍ وَأُولُواْ بَأْسِ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَأَنظُري مَاذَاتَأْمُرِينَ ١

- 34. She said: "Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.
- 35. "But verily! I am going to send him a present, and see with what (answer) the messengers return."
- 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"
- 37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."
- 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"
- 39. A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."
- 40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful."
- 41. He said: "Disguise her throne for her that we may see whether she will be guided

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَحَكُواْ قَرْبَكَةً أَفْسَدُوهَا وَجَعَلُوۤ أَفْسَدُوهَا وَجَعَلُوۤ أَأَعِنَّ هَ أَهْلِهَاۤ أَذِلَةً وَكَذَٰلِكَ يَفْعَلُونَ ﴿ وَكَالَاكَ يَفْعَلُونَ ﴿ وَإِلَّا

وَإِنِي مُرْسِلَةُ إِلَيْهِم بِهَدِيَةِ فَنَاظِرَةُ يُمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿

فَلَمَّاجَآءَ سُلَيْمَنَ قَالَ أَتُعِدُّ ونَنِ بِمَالِ فَمَآءَ اتَسْنِءَ ٱللَّهُ خَيْرٌ مِّهَا مَا أَنتُع بِهَدِيَّتِكُونَ فَقْرَحُونَ اللَّهُ

ٱڒڿۣۼٳؚڵؿؠۣؠٝ فَلَنَأْلِينَهُم بِحُنُودِلَافِبَلَهُم بِمَا وَلَنُخْرِجَنَّهُم مِنْهَا آَذِلَة وَهُمْ صَغِرُونَ ﴿

قَالَ يَنَأَيُّهُا الْمَلُوُّا أَيَّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِ مُسْلِمِينَ ﴿ ﴾

قَالَ عِفْرِيتُ مِّنَ ٱلْجِيِّ أَنَا ْءَائِيكَ بِهِ - فَبَلَ أَن تَقُومَ مِن مَقَامِكُ وَإِنِّ عَلَيْهِ لَقَوِئُ آمِينُ ﴿ ثَنِيَ

قَالَ ٱلَّذِي عِندُهُ، عِلْرُقِنَ ٱلْكِنْبِ أَنَا ءَائِيكَ بِهِ عَبْلَ أَن يَرْتَدَ إِلَيْكَ طَرُفُكَ فَلَمَّارَءَاهُ مُسْتَقِرًّا عِندَهُ، قَالَ هَذَا مِن فَضْلِ رَبِي لِيَبْلُونِ ءَأَشْكُرُ أَمْ أَكُفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ \* وَمَن كَفَرُ فَإِنَّ رَبِّ غَنِيُّ كُرِيمٌ ﴿

قَالَ نَكِرُواْ لَمَا عَرْثَهُا نَنظُرُ أَنْهُندِي

(to recognise her throne), or she will be one of those not guided."

- 42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."
- 43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.
- 44. It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)."
- 45. And indeed We sent to Thamûd their brother Sâlih, saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."
- 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allah, that you may receive mercy?"
- 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

أَمْرَتُكُونُ مِنَ ٱلَّذِينَ لَا مَهْتَدُونَ ١

فَلَمَّاجَآءَتْ قِيلَ أَهَاكَذَاعَ شُكِّقًا لَتَ كَأَنَّهُ هُو وَأُوبِينَا ٱلْعِلْمُ مِن فَيْلُهَا وَكُنَّا مُسْلِمِينَ ١

> وَصَدَّهَامَا كَانَت تَعْبُدُمِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قُوْمِ كَنفِرِينَ ﴿ اللَّهُ

قِيلَ لَمَا ٱدْخُلِي ٱلصَّرْحُ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْعَن سَاقَيْهَا ۚ قَالَ إِنَّهُ ۥصَرْحٌ مُّمَرَّدٌ مِن قَوَارِيرٌ قَالَتْ رَبِ إِنِّي ظُلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَنَ لِلَّهِ رَبِّ ٱلْعَنْلَمِينَ ﴿ اللَّهِ مَا لَكُ لَكِينَ ﴿ اللَّهُ مَا مُ

وَلَقَدْ أَرْسَلْنَ آ إِلَىٰ ثَمُودَ أَخَاهُمْ صَيٰلِحًا أَنِ ٱعْبُدُواْ ٱللَّهَ فَإِذَا هُمْ فَرِيقَ إِن يَغْتَصِمُونَ إِنَّا

قَالَ يَنقُومِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِئةِ قَبْلَ ٱلْحَسَنَةِ لَوْلَاتَسْنَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١

> قَالُواْ ٱطَّيِّرْنَا بِكَ وَبِمَن مَّعَكُ قَالَ طَتَ بِرُكُمْ عِندَاللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ١

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

Sûrah 27. An-Naml

- 49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily we are telling the truth."
- 50. So they plotted a plot, and We plotted a plot, while they perceived not.
- 51. Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.
- 52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know.
- 53. And We saved those who believed, and used to fear Allah, and keep their duty to Him.
- 54. And (remember) Lût (Lot)! When he said to his people. 11 Do you commit Al-Fâhishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"
- 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

وَكَاكَ فِي ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ١

فَالُواْ تَقَاسَمُواْ بِٱللَّهِ لَنُبَيَّتَنَّهُ وَأَهْلَهُ رُثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ عَاشَهِ ذَنَامَهْ لِكَ أَهْلِهِ ، وَإِنَّا لَصَيْدِ فُونَ اللهُ

> وَمَكُرُواْ مَكَرِّا وَمَكُرْنِا مَكِرًا وَهُمْلًا يشْعُرُونَ ١ فأنظركيف كان عَنقِبَةُ مَكْرِهِمْ أنَّا دَمَّرْنَا هُمْ وَقَوْمَهُمْ أَجْمَعِينَ ٥

فَتِلْكَ بُيُوتُهُمْ خَاوِيكَةً بِمَاظَلُمُوٓٱ إَنَّ فِي ذَلِكَ لَآئِكَةً لِّقَوْمِ يَعْلَمُونَ ﴿ ثُقَّا

> وَٱنْجَيْـنَاٱلَّذِينَ- امَنُواْ وَكَانُواْ يَنَّقُونَ شَ

وَلُوطًا إِذْ فَكَالَ لِفَوْمِهِ وَأَنَا أَتُونَ ٱلْفَاحِشَةَ وَأَنتُ رَبُّهِمُ ونَ اللَّهُ

أَيِنَّكُمُ لَنَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ بَلْأَنتُمْ قَوْمٌ تَغَهَلُونَ ٢

<sup>(</sup>V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See the book of history by Ibn Kathir 'The Stories of the Prophets'). (كتاب التاريخ لابن (کثیر

- 56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city Verily, these are men who want to be clean and pure!"
- 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.
- 58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.
- 59. Say (O Muhammad صلى الله عليه وسلم): "Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?" (Of course, Allâh is Better).[1]
- **60.** Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees.

 فَمَا كَانَ جَوَابَ قَوْمِهِ عَ إِلَّا أَن قَالُواً أُخْرِجُواْءَالَ لُوطِ مِن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسُ يَنْطَهُرُونَ ١

> فَأَنِحَيْنَكُ وَأَهْلَهُ وَإِلَّا أَمْرَأَتُهُ وَقَدَّرِنَهَا مِنَ ٱلْعَدِينَ ﴿

وَأَمْطُرْنَا عَلَيْهِم مَّطَرًا فَسَاءَ مَطَرُ ٱلْمُنذَرِينَ

قُلِٱلْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٓ ۗ ءَ اللَّهُ خَيْرًا مَّا يُشْرِكُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

أُمَّنْ خَلَقَ ٱلسَّكَوْتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِنَ ٱلسَّمَاءِ مَاءً فَأَنْ بَتْنَابِهِ عَدَاَّ بِقَ ذَاتَ بَهْجَةِ مَّاكَانَ لَكُرُ أَنْ تُلْبِيُّواْ شَجَرَهَآ أُولَنُهُ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعَدِلُونَ ﴿ إِنَّا لَهُمْ قَوْمٌ يَعَدِلُونَ ﴿ إِنَّا لَيْ

<sup>&</sup>lt;sup>[1]</sup> (V. 27:59)

A) Narrated Anas صلى الله عليه وسلم said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

become (صلى الله عليه وسلم and His Messenger (Muhammad عز و جل Allâh عز و جل dearer than anything else.

<sup>2)</sup> Who loves a person and he loves him only for Allah's sake.

<sup>3)</sup> Who hates to revert to kufr (disbelief) as he hates to be thrown into the fire."

<sup>(</sup>Sahih Al-Bukhari, Vol. 1, Hadith No. 15)

B) Narrated Abû Hurairah رضى الله عنه was asked, "What is the best deed?" He replied, "To believe in Allâh عز و جل and His Messenger Muhammad." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihâd (holy fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (pilgrimage to Makkah) Mabrûr (which is accepted by Allah and is performed with the intention of seeking Allah's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم)." (Sahih Al-Bukhari, Vol. 1, Hadith No. 25)

C) Narrated 'Abdullâh رضى الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Allâh.)..." (V.6:82), the Companions of Allâh's Messenger صلى الله عليه وسلم said, "Who is amongst us who had not done Zulm (wrong)?" Then Allâh تعالى revealed: "Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed." (V.31:13) (Sahih Al-Bukhari, Vol. 1, Hadith No. 31)

Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

- 61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilâh* (god) with Allâh? Nay, but most of them know not!
- 62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember!
- 63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)!
- 64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful."
- 65. Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected."
- 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.
- 67. And those who disbelieve say: "When we have become dust we and our fathers shall we really be brought forth (again)?
- 68. "Indeed we were promised this we and our forefathers before (us), verily, these are nothing but tales of ancients."

أَمَّنَجَعَلَ الْأَرْضَ قَرَازًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا الْهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَايَعَلَمُونَ ﴿ لَا اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّ

أَمَّن يُعِيبُ ٱلْمُضْطَرَّ إِذَادَعَاهُ وَيَكْشِفُ ٱلشُّوَءَ وَيَجْعَلُكُمْ خُلَفَاءَ ٱلأَرْضِّ أَءِكَ اللَّهُ مَعَ ٱللَّهِ قَلِيلًا مَّالَذَكَرُونَ ﴿ اللَّهِ عَلَيْكُ مَّالَذَكَ رُونَ ﴿ اللَّهِ عَلَيْكُ مَّالَذَكَ رُونَ

أَمَّن يَهْدِيكُمْ فِي ظُلُمَتِ ٱلْبَرِّوَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَحَ بُشْرًا بَيْنَ يَدَى رَحْمَتِهِ \* أَولَكُ مَعَ ٱللَّهِ تَعَلَى ٱللَّهُ عَكَا يُشْرِكُونَ ﴿

أَمَّنَ يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ, وَمَن يَرْزُفُكُمْ مِّنَ السَّمَآءِ وَٱلْأَرْضِ آءِكَةُ مَعَ اللَّهِ قُلْ هَاتُواْ بُرْهَنَكُمْ إِن كُنتُمْ صَلِيقِينَ ﴿ إِنْ كُنتُمْ صَلِيقِينَ ﴾

قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُونَ أَيْنَانَ يُبْعَثُونَ فَيْ

- ملى الله عليه 69. Say to them (O Muhammad "Travel in the land and see how has been the end of the Mujrimûn (criminals, those who denied Allâh's Messengers disobeyed Allâh)."
- 70. And grieve you not over them, nor be straitened (in distress) because of what they plot.
- 71. And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"
- 72. Say: "Perhaps that which you wish to hasten on, may be close behind you.
- 73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."
- 74. And verily, your Lord knows what their breasts conceal and what they reveal.
- 75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. Al-Lauh Al-Mahfûz).
- 76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.
- 77. And truly, it (this Qur'an) is a guide and a mercy for the believers.
- 78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.
- 79. So put your trust in Allâh; surely, you (O Muhammad صلى الله عليه وسلم) are on manifest truth.
- 80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.
- 81. Nor can you lead the blind out of their error. You can only make to hear those who

قُلْسِيرُوا فِي ٱلْأَرْضِ فَأَنظُرُوا كَيْفَكَانَ عَنِقِبَةُ ٱلْمُجْرِمِينَ اللهُ

وَلَا يَعْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَا يَمْكُرُونَ ٢

وَمَقُولُونَ مَنَىٰ هَلَاا ٱلْوَعَدُ إِن كُنتُ مُصَلِدِ قِينَ ﴿ اللَّهُ

قُلْعَسَىٰ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِي تَسْتَعْجِلُونَ ﴿ وَإِنَّ رَبِّكَ لَذُوفَصْلِ عَلَى ٱلنَّاسِ وَلَاكِنَّ أَحْتُرُهُمْ لَايِشْكُرُونَ ٢

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿ اللَّهِ مَا يُعْلِنُونَ ﴿ اللَّهِ

وَمَامِنْ غَآبِهِ فِي ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِي كِنْبِ مُبين 💮

> إِنَّ هَاذَا ٱلْقُرْءَانَ يَقْصُ عَلَىٰ بَنَّ إِسْرَةِ مِلَ أَكْثَرُ ٱلَّذِي هُمْ فِيهِ يَغْتَلِفُونَ ﴿

وَإِنَّهُ اللَّهُ مُ اللَّهُ مُ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿ اللَّهُ اللَّهُ مِنِينَ اللَّهُ

إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم مِحُكْمِهِ ۚ وَهُوَٱلْعَرْبِيرُ ٱلْعَلِيدُ ١

فَتَوَكِّلْ عَلَى اللَّهِ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ (إِنَّا

إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتِي وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْأَمُدْ بِرِينَ (١٩)

وَمَآأَنتَ بِهَادِى ٱلْعُمْي عَن ضَلَالَتِهِمْ إِن تُسْمِعُ

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believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).

- 82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast<sup>[1]</sup> for them, to speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad صلى الله عليه وسلم).
- 83. And (remember) the Day when We shall gather out of every nation a troop of who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning),
- 84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayât (proofs, evidences, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"
- 85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
- 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
- 87. And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt). And all shall come to Him, humbled.

إِلَّا مَن نُوْمِنُ مِنَا يَائِنَا فَهُم مُّسْلِمُوكَ ١

﴿ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَكُمْ دَآبَةً مِّنَ ٱلْأُرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُواْ بِحَايِنِينَا لَايُوقِنُونَ ١

وَيَوْمَ نَحَشُرُمِن كُلَّ أُمَّةٍ فَوْجًا مِّمِّن يُكَذِّبُ بِئَايَنتِنَافَهُمْ يُوزَعُونَ ١

حَتَّى إِذَا جَآءُو قَالَ أَكَذَّ بْتُمْ بِنَايَى قِي وَلَوْتُحِيطُواْ بَهَاعِلْمًا أَمَّا ذَاكُنُمْ تَعْمَلُونَ ١

وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَاظُلَمُواْفَهُمْ لَا يَنطِقُونَ ١

أَلَمْ مَرَوْا أَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُواْ فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَ فِي ذَالِكَ لَأَيْتِ لِقُوْمِ يُؤْمِنُونَ ﴿ اللَّهُ مِنْهُونَ اللَّهُ

وَيَوْمَ يُنفَخُ فِ ٱلصُّورِ فَفَرْعَ مَن فِي ٱلسَّمَاوَتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَكَآءَ ٱللَّهُ وَكُلُّ أَتَوْهُ دَ خرينَ ﴿ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.27:82) See the footnote of (V.6:158).

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily He is Well-Acquainted with what you do.

Sûrah 27. An-Naml

- 89. Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.
- 90. And whoever brings an evil deed (i.e. Shirk — polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"
- 91. I (Muhammad صلى الله عليه وسلم) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm). [1]
- 92. And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners."
- 93. And say [(O Muhammad صلى الله عليه وسلم) to these polytheists and pagans.]: "All the praises and thanks be to Allâh. He will show you His Ayât (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

وَنَرَى ٱلِجْبَالَ تَعْسَبُهَاجَامِدَةً وَهِيَ تَمُرُّمَزَ ٱلسَّحَادِ صُنْعَ ٱللَّهِ ٱلَّذِيٓ أَنْقَنَ كُلُّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَكُونَ ﴿

> مَنجَاءَ بِٱلْحَسَنَةِ فَلَهُ, خَيْرُمِنْهَا وَهُم مِن فَرَعٍ بَوْمَهِذِءَامِنُونَ (١٩)

وَمَنجَآءَ بِٱلسَّيِئَةِ فَكُبَّتَ وُجُوهُهُمْ فِي ٱلنَّارِ هَلْ تُحْزَوْنِ إِلَّا مَا كُنْتُهُ نَعْمَلُونَ إِنَّا

إِنَّمَآ أَمُرْتُ أَنْ أَعْبُدَ رَبِّ هَاذِهِ ٱلْبَلْدَةِ ٱلَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ اللَّهِ

وَأَنْ أَتْلُواْ الْقُرْءَانَّ فَمَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لنَفْسه أُومَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ ٱلْمُنذِرِينَ ﴿ اللَّهُ الْمُنذِرِينَ ﴿ اللَّهُ

وَقُلَا لَحَمَٰدُ لِلَّهِ سَيُرِيكُمُ ءَايَكِهِ ءَفَنَعْرِفُونَهَ أُومَارَبُكَ بِغَافِلِ عَمَّاتَعْمَلُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.27:91)

a) Narrated Ibn 'Abbâs رضي الله عنهما: On the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم said: "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahih Al-Bukhari, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

## Surat Al-Oasas (The Narration) XXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

#### 1. Tâ-Sîn-Mîm

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).
- 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'an, and in the Oneness of Allâh).
- 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants).
- 5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.
- 6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.
- 7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsir Al-Qurtubi]
- 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.



وأللك ألتخفز الزجيج

طسترا

تِلْكَ ءَايَنْتُ ٱلْكِنْبِ ٱلْمُبِينِ ١

نَتْلُواْ عَلَيْكَ مِن نَبَّا مُوسَىٰ وَفَرْعَوْنَ بالْحَق لِقُومِ يُؤْمِنُونَ ٢

إِنَّ فِرْعَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَكَ أَهْلَهَا شِيعًا يَسْتَضْعِفُ طَآيِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَ هُمْ وَيَسْتَحْي مِنِسَاءَ هُمْ إِنَّهُ كَاكَ مِنَ ٱلْمُفْسِدِينَ ﴿ اللَّهُ

وَثُرِيدُأَن نَمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُواْ فِ ٱلْأَرْضِ وَنَجْعَلَهُمْ أَبِمَّةً وَنَجْعَلَهُمُ ٱلْوَرِثِينَ ٢

وَنُمَكِنَ لَمُمْ فِي ٱلْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَدْمَدْنَ وَجُنُودَهُمَامِنْهُم مَاكَانُواْ يَعَذَرُونَ ٢

وَأَوْحَيْنَا ٓ إِلَىٰ أُمِّرُمُوسَىٰ أَنْ أَرْضِعِيلِهُ فَإِذَاخِفْتِ عَلَيْهِ فَكَأَلِقِيهِ فِي ٱلْهَدِّ وَلَا تَخَافِي وَلِا تَحْزُنِيَّ إِنَّا رَآدُوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّ

فَٱلْفَطَهُ وَءَالُ فِرْعَوْبَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنَّا إِنَّ فِرْعَوْنَ وَهَنَمُنَ وَجُنُودُ هُمَا كَانُواْخُنطِينَ ﴿

- 9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).
- 10. And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.
- 11. And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.
- 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"
- 13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not.
- 14. And when he attained his full strength, and was perfect (in manhood), We bestowed and right on him Hukm (Prophethood, judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the *Muhsinûn* (i.e. good doers. See the footnote of V.9:120).
- 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party (his religion — from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing: verily, he is a plain misleading enemy."
- 16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He

وَقَالَتِٱمۡرَأَتُ فِرْعَوۡرَے قُرَّتُ عَيۡنِ لِي وَلَكَّ لَانَقَتْلُوهُ عَسَى أَن يَنفَعَنَآ أَوْنَتَّخِذَهُۥوَلَدُا وَهُمْ لَا يَشْعُرُونَ ١ وَأَصْبَحَ فُوَّادُ أُمِّرِمُوسَى فَنرِغًا إِن كَادَتَ لَنْبُدِي بِهِ - لَوْلَا أَن رَّبَطْنَا عَلَى قَلْبِهِا لتكون مِن ٱلْمُؤْمِنين ١

وَقَالَتْ لِأُخْتِهِ عَصِيةً فَبَصُرَتْ بِهِ عَنجُنبِ وَهُمُ لَا يَشْعُرُونَ ﴾

﴿ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدْلُكُو عَلَى أَهْلِ بَيْتِ يَكْفُلُونَهُ وَلَكُمْ وَهُمْ لَهُ وَنَصِحُونَ إِنَّا

فَرَدَدْنَكُ إِلَىٰٓ أُمِّهِ عَنْ نَقَرَّ عَيْنُهِ كَاوَلَا تَحْزَك وَلِتَعْلَمَ أَنَ وَعْدَاللَّهِ حَقُّ وَلَكِكَّ أَحْتُرُهُمْ لَا يَعْلَمُونَ اللهُ وَلَمَّا بَلَغَ أَشُدَّهُ وَأُسْتَوَى ءَانَيْنَهُ حُكُمًا وَعِلْمًا وَكُذَالِكَ نَعْزى ٱلْمُحْسِنِينَ إِنَّا

وَدَخَلَ ٱلْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِّنَ أَهْلِهَا فَوَجَدَفِهَا رَجُلَيْنِ يَقْتَ بِلَانِ هَاذَا مِن شِيعَنِهِ عَوَهَاذَامِنْ عَدُوِّهِ ۗ فَٱسْتَغَنْتُهُ ٱلَّذِي مِن شِيعَيْهِ عَلَى ٱلَّذِي مِنْ عَدُوِّهِ ع فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَاذَا مِنْ عَمَلِ ٱلشَّيْطَانَ إِنَّهُ مَكُوُّ مُضِلٌّ مُّهِينٌ ﴿ إِنَّا

قَالَ رَبِّ إِنِّي ظُلَمْتُ نَفْسِي فَٱغْفِرْ لِي فَغَفَ رَلَهُۥ

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forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

- 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the Mujrimûn (criminals, disbelievers, polytheists, sinners)!"
- 18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"
- 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."
- 20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel about you, to kill you, escape. Truly, I am one of the good advisers to you."
- 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zâlimûn (polytheists and wrong-doers)!"
- 22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way."
- 23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."
- 24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"

إِنْكُهُ مُو ٱلْغَفُورُ ٱلرَّحِيمُ ﴿

قَالَ رَبِّ بِمَآأَنْعُ مُتَ عَلَّى فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿ اللَّهُ اللَّهُ

فَأَصْبَحَ فِي ٱلْمَدِينَةِ خَآيِفَايَتَرَقَّبُ فَإِذَا ٱلَّذِي ٱسْتَنصَرَهُ. بِٱلْأَمْسِ يَسْتَصْرِخُهُ وَالْ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّهِينٌ ﴿

فَلَمَّا أَنْ أَرَادَأَن يَبْطِشَ بِٱلَّذِي هُوَعَدُوٌّ لِّهُ مَا قَالَ يَمُوسَىٰ أَتُرِيدُ أَن تَقْتُلَنى كَمَا قَنْلَتَ نَفْسُا بِٱلْأَمْسِ إِن تُرِيدُ إِلَّا أَن تَكُونَ جَبَّارًا فِي ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ (١)

وَجَاءَ رَجُلُمِنَ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَكْمُوسَى إِنَ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَأَخْرُجُ إِنَّى لَكَ مِنَ ٱلنَّصِحِينَ ﴿

فَخْرَجَ مِنْهَا خَآيِفَا يَتَرُقَّبُ قَالَ رَبِّ نَجِيني مِنَ ٱلْقَوْمِ الظُّلِلِمِينَ ١

وَلَمَّاتُوجَّهُ تِلْقَاءَ مَذْيَكَ قَالَ عَسَىٰ رَبِّت أَن يَهْدِينِي سَوَآءَ ٱلسَّكِيلِ ١ وَلَمَّا وَرَدَهَا مَا مَذَيْك وَجَدَ عَلَيْهِ أُمَّةً مِّى ٱلتَّاسِ يَسْقُونَ وَوَجَكَدَمِن دُونِهِمُ ٱمۡرَأَتَ يۡن تَذُودَانَ قَالَ مَاخَطَبُكُمَّا قَالَتَا لَانَسۡقَى حَتَىٰ يُصْدِرَ ٱلرَّعَاءُ وَأَبُونَ اشَيْخُ كَبِيرٌ ﴿

فَسَقَىٰ لَهُ مَاثُعٌ تَوَلَّى إِلَى ٱلظِّلِّ لَفَعَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَى مِنْ خَيْرِفَقِيرٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

- 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zâlimûn (polytheists, disbelievers, and wrong-doers)."
- said one of them (the two **26.** And women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."
- 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."
- 28. He [Mûsâ (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we sav."
- 29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves."
- 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily I am Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!
- 31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure.
- 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original These are two Burhâns (signs, state).

غَاَّءَتُهُ إِحْدَىٰهُمَا تَمْشِيعَلَىٰ ٱسْيَحْيَآءِ قَالَتْ إن أَبِي يَدْعُوكَ لِيَجْزِيكَ أَجْرَمَاسَفَيْتَ لَنَا فَلَمَّا جِكَاءَهُ وَقَصَّ عَلَيْهِ ٱلْقَصَرَصَ قَالَ لَا تَخَفُ أَجُونَ مِنَ ٱلْقَوْمِ ٱلظَّلِلِمِينَ (أَنَّ الظَّلِلِمِينَ (أَنَّ الظَّلِلِمِينَ (أَنَّ أَ

قَالَتْ إِحْدَنْهُمَا يَتَأْبَتِ ٱسْتَعْجِرُهُ إِنَّ خَيْرَ مَنِ ٱسْتَنْجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ إِنَّ

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَى هَنتَيْنِ عَلَى أَن تَأْجُرَ فِي ثَمَنِيَ حِجَيْجٌ فَإِنْ أَتَعَمْتَ عَشْرًا فَمِنْ عِندِكُ وَمَا أُربِدُأَنْ أَشُقَّ عَلَيْكُ سَتَجِدُ فِت إِن شَاءَ أَللَّهُ مِنَ ٱلصَّلِحِينَ ﴿

> قَالَ ذَلِكَ بَيْنِي وَبَيْنَكُ أَيْمَا ٱلْأَجَلَيْن قَضَيْتُ فَلَا عُدُونَ عَلَيٌّ وَٱللَّهُ عَلَى مَانَقُولُ وَكِيلٌ ١

﴿ فَلَمَّا قَضَىٰمُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِ ءَ السَ مِنجَانِبِ ٱلطُّورِنَكَارًا قَالَ لِأَهْلِهِ ٱمْكُثُواْ إِنِيّ ءَانَسْتُ نَارًا لَعَلَىٓ ءَاتِيكُم مِنْهَا بِخَبْرِ أَوْجَاذُوهِ مِنُ النَّارِلَعَلَّكُمْ تَصْطَلُونَ شَ

فَلَمَّا أَتَكُهَا نُودِئ مِن شَلْطِي ٱلْوَادِٱلْأَيْمَنِ فِي ٱلْبُقْعَةِ ٱلْمُكَرِكَةِ مِنَ ٱلشَّجَرَةِ أَن يَكُوسَى إِنِّتَ أَنَا ٱللَّهُ رَبُّ ٱلْعَكِيدِ ١ وَأَنْ أَلْقِ عَصَاكُ فَلَمَّا رَءَاهَا مُهَا ثُمَّةُ كُلَّا مَهَا جَآنٌّ وَلِّي مُدْبِرًا وَلَمْ يُعَقِّبُ يَـمُوسَىٓ أَقْبِلَ وَلَا تَحَفَّ إِنَّكَ مِنَ ٱلْأَمِنِينَ إِنَّ

ٱسْلُكْ يَدَكَ فِي جَيْبِكَ تَغْرُجْ بَيْضَاءَ مِنْ غَيْرِسُوْءِ وأضمه إلياك جناحك مِن الرَّهْبُ فَذَيْكَ بُرْهَا مَانِ مِن زَبِّكَ إِلَىٰ فِرْعَوْبَ وَمَلَّا يُهِ \*

miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are Fâsiqûn (rebellious, disobedient to Allâh).

- 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill
- 34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily I fear that they will belie me."
- 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."
- 36. Then when Mûsâ (Moses) came to them with Our Clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."
- 37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) will not be successful."
- 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilâh (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the *Ilâh* (God) of Mûsa (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars."
- **39.** And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.
- 40. So We seized him and his hosts, and We threw them all into the sea (and drowned othem). So behold (O Muhammad صلى الله عليه what was the end of the Zâlimûn وسلم wrong-doers, polytheists and those who

إِنَّهُمْ كَانُواْ قَوْمَا فَسِقِينَ ﴿

قَالَ رَبِّ إِنِّي قَنَلْتُ مِنْهُمْ نَفْسُا فَأَخَافُ أَن يَفْ تُلُونِ ﴿

وَأَخِي هَكُرُونُ هُوَأَفْصَحُ مِنِي لِسَكَانًا فَأَرْسِلْهُ مَعِيَ رِدْءَا يُصَدِّقُنِي ۗ إِنِّ أَخَافُ أَن يُكَذِّبُونِ ﴿

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَ لُ لَكُمَا سُلْطَنَا فَلا يَصِلُونَ إِلَيْكُمَّا بِنَا يَنِيَّا أَنتُمَا وَمَن ٱتَّبَعَكُمُا ٱلْغَلِيُّونَ ٢

فَلَمَّاجَآءَهُم مُوسَى بِثَايَائِنَا بَيِّنَاتٍ قَالُواْ مَاهَنذَآ إِلَّاسِحْرٌ مُّفْتَرَى وَمَاسَكِعْنَابِهَنذَا في ءَابِكَ إِنَا ٱلْأُولِينَ ١

وَقَالَ مُوسَىٰ رَقِيٓ أَعْلَمُ بِمَنجَاءَ بِٱلْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَهُ عَنِقبَةُ ٱلدَّارَ إِنَّهُ وَلَا يُفْلِحُ ٱلظَّالِمُونَ ﴿ إِنَّا اللَّهُ وَلَا النَّا اللَّهُ وَلَا اللَّهُ اللَّهُ المَّاللة

وَقَالَ فِرْعَوْنُ يَتَأَبُّهُا ٱلْمَلَأُ مَاعَلِمْتُ لَكُم مَنْ إِلَىهِ غَيْرِي فَأَوْقِدْ لِي يَنْهَامَانُ عَلَى ٱلطِّينِ فَأَجْعَكُ لِي صَرْحًا لَعَكِيَّ أَطَّلِعُ إِلَى إِلَهِ مُوسَور وَ إِنَّى لَأَظُنَّهُ مِنَ ٱلْكَنْدِينَ ﴿ أَلَّكُنْدِينَ ﴿ آَلُكُنْدِينَ ﴿ آَلُكُ

وَٱسْتَكْبَرَ هُوَوَجُنُودُهُ فِي ٱلْأَرْضِ بِعَكْبِرِٱلْحَقِّ وَظَنُّواۤأَنَّهُمْ إِلَّتِنَالَا يُرْجَعُونَ ۞

> فَأَحَاذُ نَهُمْ فِي الْمِيرَةُ فَنَا بَذْنَهُمْ فِي ٱلْمِيرَّةُ فَأَنْظُرْكَيْفَكَاكَ عَنْقِبَةُ الظُّلمان ١

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disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsâ (Moses) عليه السلام].

- 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.
- 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhûn (those who are prevented from receiving Allah's Mercy or any good; despised or destroyed).
- 43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture [the Taurât (Torah)] as enlightenment for mankind, guidance and a mercy, that they might remember (or receive admonition).
- 44. And you (O Muhammad صلى الله عليه وسلم) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.
- 45. But We created generations [after generations i.e. after Mûsa (Moses) عليه ألسلام[عليه ألسلام], and long were the ages that passed over them. And you (O Muhammad صلى الله عليه وسلم) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).
- 46. And you (O Muhammad صلى الله عليه وسلم) were not at the side of the Tûr (Mount) when We did call: [it is said that Allâh called the followers of Muhammad صلى الله عليه وسلم, and they answered His Call, or that Allah called Mûsâ (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [Tafsir At-Tabarî].
- 47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayât (Verses of the Qur'ân) and would have been among the believers."

وَجَعَلْنَهُمْ أَيِمَّةً كِذَعُونَ إِلَى ٱلنَّارِّ وَيَوْمَ ٱلْقِيكُمَةِ لَا يُنْصَرُونَ ١ وَأَتْبَعْنَكُمُ مِنْ هَنذِهِ الدُّنْيَالَعْنَكُةُ وَيَوْمَ ٱلْفِيكَمَةِ هُم مِنَ ٱلْمَقْبُوحِينَ إِنَّ

وَلَقَدْءَ انْيُنَا مُوسَى ٱلْكِتْنَ مِنْ بَعْدِ مَآ أَهْلَكُنَا ٱلْقُرُوكِ ٱلْأُولَىٰ بَصَاَيْرَ لِلنَّاسِ وَهُدَى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكُّرُونَ ﴿

وَمَاكُنتَ بِحَانِبَ ٱلْغَـرْبِيَ إِذْ فَضَيْنَ ٓ إِلَىٰ مُوسَى ٱلْأَمْرَوَمَاكُنتَ مِنَ ٱلشَّهِدِينَ ﴿

وَلَنَكِنَّا أَنشَأْنَا قُرُونَا فَنَطَ اوَلَ عَلَيْهِمُ ٱلْعُمُرُ وَمَاكِنتَ ثَاوِيًا فِي أَهْلُ مَدِّينَ تَنْكُواْ عَلَيْهِمْ ءَايَنِينَا وَلَنكِنَّاكُنَّا مُرْسِلِينَ ٥

وَمَاكُنُتَ بِعَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَكِكِن رَّحْمَةُ مِّن دَّيِك لِتُنذِرَ قَوْمُامًا أَنَاهُم مِّن نَّذِيرٍ مِن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ١

وَلَوْلَآ أَن تُصِيبَهُم مُصِيبَ أَيْمِافَدَّمَتْ أَيْدِيهِمْ فَيَقُولُواْ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَارَسُولُا فَنَتَّبِعَ ءَاينَانِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ اللَّهُ

- 48. But when the truth (i.e. Muhammad with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurat (Torah) and the Qur'an], each helping the other!" And they say: "Verily in both we are disbelievers."
- ملى الله 49. Say (to them, O Muhammad عليه وسلم): "Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."
- 50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allah, and polytheists).
- 51. And indeed now We have conveyed the Word (this Our'an in which is the news of everything) to them, in order that they may remember (or receive admonition).
- **52.** Those to whom We gave the Scripture the Taurât (Torah) and the Injeel (Gospel)] before it, they believe in it (the Qur'ân).
- 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (liķe 'Abdullâh bin Salâm and Salmân Al-Farisì).
- 54. These will be given their reward twice over, [2] because they are patient, and repel

فَلَمَّا جَاءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا فَالُواْ لَوْلَا أُونِي مِثْلَ مَآ أُوقِي مُوسَىٰٓ أَوَلَمْ يَكَفُرُواْ بِمَآ أُوقِيَ مُوسَىٰ مِن قَبْلُ قَالُواْ سِحْرَانِ تَظَاهِرَا وَقَالُوٓ أَإِنَّا بِكُلِّ كَنِفِرُونَ ١

قُلُفَأَتُواْ بِكِئْبِ مِنْ عِندِ ٱللَّهِ هُوَأَهْدَىٰ مِنْهُمَآ أَنَّبُعُهُ إِن كُنتُرْصَدِفِينَ (إِنَّا

فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ فَأَعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهُوآءَهُمْ وَمَنْ أَضَلُّ مِمِّنِ ٱتَّبِعَ هُوَكُ بِغَيْرِ هُدًى مِن ٱللهِ إِن ٱللهَ لا يَهْدِي ٱلْقَوْمَ ٱلظَّلِلِمِينَ أَنَّ

﴿ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَنَذَكَّرُونَ ﴿

ٱلَّذِينَ ءَانَيْنَهُمُ ٱلْكِئْبَ مِن قَبْلِهِ، هُم بِهِ، ئۇمئون 🗐

وَإِذَا يُنْكَىٰ عَلَيْهِمْ قَالُوٓ أَءَامَنَا بِهِ } إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَا إِنَّاكُنَّا مِن قَبْلِهِ عَمُسْلِمِينَ (عُنَّ)

أُوْلَيْهَكَ يُؤْتَوْنَ أَجْرَهُم مَّزَيَّيْنِ بِمَاصَبُرُواْ وَيَدْرَءُونَ

<sup>[1] (</sup>V.28:53): See the footnote of (V.5:66).

a) Narrated Abû Burdah's father: Allah's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and صلى الله عليه Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه

evil with good, and spend (in charity) out of what We have provided them.

Sûrah 28. Al-Qasas

- 55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."
- صلى الله عليه 56. Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. [1]
- 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not for them a secure sanctuary established (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not. [2]
- 58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allâh, and His Messengers, by doing evil deeds and

بِٱلْحَسَنَةِ ٱلسَّيْئَةَ وَمِمَّارَزَقَنَاهُمْ يُنفِقُونَ ﴿ إِنَّ الْحَسَنَةِ ٱلسَّيْئَةَ وَمِمَّارَزَقَنَاهُمْ يُنفِقُونَ ﴿ إِنَّ الْمُ

وَإِذَا سَكِمِعُوا ٱللَّغُو أَغْرَضُواْ عَنْهُ وَقَالُواْ لَنَآ أغْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَمٌ عَلَيْكُمْ لَا نَبْنَغِي ٱلْجَنهِ لِينَ (أَقُ

إِنَّكَ لَا تَمْدِي مَنْ أَحْبَبْتَ وَلَكِكَّنَّ ٱللَّهَ يَمْدِي مَن يَشَآءُ وَهُوَا عُلَمُ بِٱلْمُهْتَدِيكَ ١

وَقَالُوَا إِن نَتِّبِعِ ٱلْمُدَىٰ مَعَكَ نُنَخَطَفُ مِنُ أَرْضِنَآ أَوَلَمْ نُمُكِن لَهُمْ حَرَمًا عَامِنَا يُجْبَى إِلَيْهِ ثَمَرَتُ كُلِّ شَيْءٍ رِزْقَامِنلَدُنَّا وَلَكِكنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ١

وَكُمْ أَهْلَكُ نَامِن قَرْبَةٍ بَطِرَتْ مَعِيشَتَهَا ۖ فَيْلُكَ مَسْكِنُهُمْ لَرْتُسْكُن مِنْ بَعْدِهِرْ

b) See the footnote of (V.3:85).

راك. (V.28:56) Narrated Al-Musayyab: When Abû Tâlib was on his death bed, the Prophet صلى صلى الله عليه وسلم went to him while Abû Jahl was sitting beside him. The Prophet الله عليه وسلم said: "O my uncle! Say: Lâ ilâha illallâh (none has the right to be worshipped but Allah), an expression with which I will defend your case, before Allah." Abû Jahl and 'Abdullâh bin Umayyah said: "O Abû Tâlib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet صلى الله عليه وسلم said: "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not proper for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikûn even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief)."

The other Verse was also revealed: "Verily, you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allah guides whom He wills." (V.28:56). (Sahih Al-Bukhari, Vol.5, Hadîth No.223).

<sup>[2]</sup> (V.28:57)

وسلم ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward." (Sahih Al-Bukhari, Vol.7, Hadîth No.20).

a) Narrated Ibn 'Abbâs رضي الله عنهما. On the day of the conquest of Makkah, Allâh's Messenger صلى الله عليه وسلم said: "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahih Al-Bukhari, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.

- 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allah, oppressors and tyrants).
- 60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever. Have you then no sense?
- 61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?
- 62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"
- 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from before You. It was not us they them) worshipped."
- 64. And it will be said (to them): "Call upon your (so-called) partners (of Allâh)", and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!
- 65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"
- 66. Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

إِلَّا قَلِيلًا وَكُنَّا نَعَنُ ٱلْوَرِثِينَ ﴿

وَمَاكَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّى يَبْعَثَ فِي أَمِهَا رَسُولًا يَنْلُواْ عَلَيْهِمْ ءَايَنتِنَاْ وَمَا كُنَّا مُهْلِكِي ٱلْقُرَى إِلَّا وَأَهْلُهَا ظَلْلِمُونَ ١

وَمَآ أُونِيتُ مِنْ شَيْءٍ فَمَتَ عُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا وَمَاعِنَدَ ٱللَّهِ خَيْرٌ وَأَبْقَى ۚ أَفَلَا تَعْقِلُونَ ﴿ اللَّهُ عَلَّوُ لَا اللَّهُ عَلَّوْنَ اللَّهُ

> أَفْمَنُ وَعَدْنَهُ وَعَدَّاحَسَنَا فَهُوَ لَكِقِيهِ كُمَن مَنْعَنْهُ مَنْعَ ٱلْحَيْوةِ ٱلدُّنْيَا ثُمَّ هُويَوْمَ ٱلْقِينَمَةِ مِنَ ٱلْمُحْضَرِينَ (١١)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِى ٱلَّذِينَ كُنتُمْ تزعمون ١

قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَـُؤُلَّةِ ٱلَّذِينَ أَغُويْنَا أَغْوَيْنَكُهُمْ كُمَاغُوَيْنَأْنَبَرَأْنَآ إِلَيْكُ مَاكَانُوٓاْ إِيَّانَا يَعْبُدُونَ اللَّهُ

وَقِيلَ ٱدْعُواْ شُرِكَآءَكُمْ فَدَعَوْهُمْ فَلَرْيَسْتَجِيبُواْ لَهُمْ وَرَأُواْ ٱلْعَذَابُ لَوَ أَنَّهُمْ كَانُواْ يَهْلُدُونَ ١

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ اللَّهِ

فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنْبَآءُ يَوْمَيِذِ فَهُم لَا يَتَسَاءَ لُونَ ١

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- 67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم), and did righteous deeds (in the life of this world), then he will be among those who are successful.
- 68. And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).
- 69. And your Lord knows what their breasts conceal, and what they reveal.
- 70. And He is Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He), all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e.in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.
- 71. Say (O Muhammad صلى الله عليه وسلم):
  "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you light? Will you not then hear?"
- 72. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you night wherein you rest? Will you not then see?"
- 73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) — and in order that you may be grateful.
- 74. And (remember) the Day when He (your Lord — Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"

فَأُمَّامَن تَابُوءَامَنُ وَعَمِلُ صَدِيلَحَا فَعَسَى أَن مُكُوكِ مِنَ ٱلْمُفْلِحِيكِ ١

وَرَبُّكَ يَغْلُقُ مَا يَشَآءُ وَيَغْتَ ارُّ مَاكَانَ لَهُمُ ٱلْخِيرَةُ سُبْحَنَ ٱللَّهِ وَيَعَكُنَى عَمَّا يُسْرِكُونَ ١

> وَرَبُّكَ يَعْلَمُ مَاتُكِنُّ صُدُورُهُمْ مَ وَرَبُّكَ يَعْلَمُ مَاتُكِنُّ صُدُورُهُمْ وَهُوَ ٱللَّهُ لَآ إِلَنَهُ إِلَّا هُوَّلَهُ ٱلْحَمْدُ فِي ٱلْأُولَى وَٱلْأَخِرَةِ ۗ وَلَهُ ٱلْحُكُمُ وَإِلَيْهِ تُرْجَعُونَ ۞

قُلْ أَرَءَ يْتُدْ إِن جَعَكُ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَى يَوْمِ ٱلْقِيَعَةِ مَنْ إِلَّهُ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيّاً ۗ أَفَلَا تَسْمَعُونَ ١

قُلْ أَرَهَ يَتُمْ إِن جَعَكُ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَكْرُمَدًا إِلَى يَوْمِ ٱلْقِيَكُمَةِ مَنْ إِلَكُ عَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْل تَسْكُنُون فية أَفَلا تُبْصِرُونَ ١

وَمِن زَحْمَتِهِ عَكَلُلكُمُ ٱلْكُرُ ٱلْيَّلُ وَٱلنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْنَعُواْمِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ١

وَيُوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِ يَ ٱلَّذِينَ كُنْتُمْ تَزْعُمُوكَ ١

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75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allah (Alone), and the lies (false gods) which they invented will disappear from them.

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily Allâh likes not those who exult (with riches, being ungrateful to Allâh).

77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But Mujrimûn (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily he is the owner of a great fortune."

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better وَنَزَعْنَامِن كُلِّ أُمَّةِ شَهِيدًا فَقُلْنَا هَاتُواْ بُرْهَانَاكُمْ فَعَالِمُواْ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّاكَانُواْ يَفْتَرُونَ اللهِ

﴿ إِنَّ قَـٰرُونَ كَاكَ مِن قَوْمِمُوسَىٰ فَبَغَىٰ عَلَيْهِمًّ وَءَالَيْنَاهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَا يَحَهُ لَلَا نُوَأَ بِٱلْعُصْبَةِ أُولِي ٱلْقُوَّةِ إِذْ قَالَ لَهُ وَقُومُهُ لَا تَفْرَحُ إِنَّ ٱللَّهَ لَا يُحِتُ ٱلْفَرِحِينَ ﴿ إِنَّ اللَّهُ لَا يُحِتُ ٱلْفَرِحِينَ ﴿ إِنَّا

> وَٱبْتَغِ فِيمَآءَاتَىٰكَٱللَّهُٱلدَّارَٱلْاَخِرَةً وَكَاتَنِكَ وَلَاتَنِسَ نَصِيبَكَ مِنَ ٱلدُّنْيَاۤ وَأَحْسِن كَمَا أَحْسَنُ اللَّهُ إِلَيْكُ وَلَا تَبْغِ ٱلْفَسَادَ فِي ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

قَالَ إِنَّمَا ٓ أُوتِيتُهُ عَلَى عِلْمِ عِندِيَّ أَوَلَمْ يَعْلَمْ أَتَ ٱللَّهَ قَدْأَهْلَكَ مِن قَبْلِهِ عِنَ ٱلْقُرُونِ مَنْ هُوَأَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ مَعًا وَلَا يُسْتَلُعَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ 🕲

فَخَرَجَ عَلَى قُوْمِهِ عِيْ زِينَتِهِ أَقَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوْةَ ٱلدُّنْيَا يَكَيْتَ لَنَا مِثْلَمَاۤ أُوقِ قَدُونُ انَّهُ الذُّوحَظِ عَظِيمِ ١

وَقَىٰ اللَّهِ مِنْ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلُ صَلْحًا

for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sâbirûn (the patient in following the truth)."

- 81. So We caused the earth to swallow him<sup>[1]</sup> and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.
- 82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.
- 83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride<sup>[2]</sup> and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (the pious — See V.2:2).

وَلَا يُلَقَّ مُهَا إِلَّا ٱلصَّكِيرُونَ ١

فَنَسَفْنَا بِهِ وَبِدَارِهِ ٱلْأَرْضَ فَمَاكَانَ لَهُ مِن فِتَةٍ يَنصُرُونَهُ مِن دُونِ ٱللَّهِ وَمَا كَاك مِنَ ٱلْمُنتَصِرِينَ ﴿

وَأَصْبَحُ ٱلَّذِينَ تَمَنَّوْا مَكَانَهُ بِإِلْأَمْسِ يَقُولُونَ وَيْكَأْكَ ٱللَّهَ يَبْشُطُ ٱلرِّزْفَ لِمَن يَشَآءُ مِنْ عِبَادِهِ - وَيَقْدِرُ ۖ لَوْلَاۤ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۚ وَيْكَأَنَّهُ وَلَا يُقْلِحُ ٱلْكَنفُرُونَ ﴿ إِنَّهُا

تِلْكَ ٱلدَّازُ ٱلْآخِرَةُ نَجْمَلُهَا لِلَّذِينَ لَايُرِيدُونَ عُلُوًّا فِ ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَلِقِيمَةُ لِلْمُنَّقِينَ شَكَّ

<sup>[1] (</sup>V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abû Hurairah صلى الله عليه وسلم Said, "Allâh's Messenger رضى الله عنه said, "Allâh will not look, on the Day of Resurrection, at a person who drags his Izâr\* (behind him) out of pride and arrogance." [See the footnote of (V.22:9)]

صلى الله عليه (or Abul-Qasim) صلى الله عليه وسلم The Prophet رضى الله عنه (or Abul-Qasim) وسلم) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

c) Narrated 'Abdullâh (bin 'Umar صلى الله عليه وسلم ): Allâh's Messenger صلى الله عليه وسلم said, "While a man was dragging his Izâr\* on the ground (behind him), suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." (Sahih Al-Bukhari, Vol. 7, Hadith No. 679, 680, 681).

<sup>\*</sup> Izâr. Lower-half bodycover.

<sup>[2] (</sup>V.28:83) See the footnote of (V.22:9)

- 84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.
- 85. Verily, He Who has given you (O Muhammad صلى الله عليه وسلم) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to Ma'âd (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad صلى الله عليه وسلم): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."
- 86. And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.
- 87. And let them not turn you (O Muhammad صلى الله عليه وسلم) away from (preaching) the Ayât (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn (those associate partners with Allah, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad . (صلى الله عليه وسلم
- 88. And invoke not any other ilâh (god) along with Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

مَنجاءً بِٱلْحُسَنةِ فَلَهُ, خَيْرُمْنْهِ أُومَن جَاءَ بِٱلسَّيِّنَةِ فَكَا يُعْزَى ٱلَّذِينَ عَمِلُواْ ٱلسَّيِّعَاتِ إِلَّا مَا كَانُواْ يَعْمَلُونَ ١

إِنَّ ٱلَّذِي فَرَضَ عَلَيْكَ ٱلْقُرْءَاكِ لَوَ ٱذَّكَ إِلَى مَعَادٍّ قُل رَّتِي آعَلَمُ مَن جَآءَ بِٱلْهُدَى وَمَنْ هُوَفِي ضَلَالِ مُبِينِ

وَمَاكُنتَ تَرْجُوٓ ا أَن يُلْفَى إِلَيْكَ الْصِحَابُ إِلَّارَحْمَةُ مِن رَّبِّكُ فَلَاتَكُونَنَّ ظَهِيرًا لِلْكُنفرينَ ١ وَلَا يَصُدُّ نَكَعَنْ اَينتِ ٱللّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكُ وَآدِعُ إِلَى رَبِكُ وَلَانَكُونَنَّ

مِنَ ٱلْمُشْرِكِينَ اللهُ

وَلَاتَدْعُ مَعَ ٱللَّهِ إِلَىٰهًا ءَاخَرُ لَاۤ إِلَىٰهَ إِلَّاهُوَكُلُ شَيْءٍ هَالِكُ إِلَّا وَجُهَهُ أَلَهُ ٱلْحُكُمُ وَإِلَيْهِ تُرْجَعُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

<sup>[1] (</sup>V.28:87) i.e: in the Oneness (Tauhîd) of Allâh — (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allah; (3) Oneness of the Names and Qualities of Allah.

# Sûret Al-'Ankebût (The Spider) XXIX:

In the Name of Allâh the Most Gracious, the Most Merciful.

### 1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

- 2. Do people think that they will be left alone because they say: "We believe," and will not be tested.
- 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).
- 4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!
- 5. Whoever hopes for the Meeting<sup>[1]</sup> with Allâh, then Allâh's Term is surely coming and He is the All-Hearer, the All-Knower.
- 6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Âlamîn (mankind, jinn, and all that exists).
- 7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad صلى الله عليه وسلم, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them





الَّذِ ١

ٱَحَسِبَ ٱلنَّاسُ أَن يُتَرَكُّوا أَن يَقُولُواْ ءَامَنَكَا وَهُمْ لَا يُفْتَنُونَ (إِنَّ)

وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِيكَ صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَنْدِبِينَ ۞

أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّعَاتِ أَن يَسْمِقُونَا السَّيِّعَاتِ أَن يَسْمِقُونَا السَّاءَ مَا يَعَ كُمُوكِ (1)

مَنكَانَ يَرْجُواُ لِقَاءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَآتِ وَهُوَ ٱلسَّكِيمُ ٱلْعَكِيمُ ۞

وَمَن جَهَدَ فَإِنَّمَا يُجَلِهِ دُلِنَفْسِهِ ۚ إِنَّ ٱللَّهَ لَغَنِيُّ عَنِ ٱلْعَلَى لَعَنِيُّ عَنِ ٱلْعَلَى لَكُونَ اللَّهِ لَعَن اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهِ اللَّهِ الْعَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللللْمُ اللَّهُ الْمُعْلِمُ اللللْمُ اللللْمُ اللَّهُ اللَّهُ الْمُعْلِمُ الللْمُعِلَّ الللْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُعُلِمُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّالِمُ اللَّهُ اللَّهُ الْمُعْلِمُ الللْمُعُلِمُ الللْمُو

وَٱلَّذِينَ ءَامَنُواْ وَعَيِلُواْ ٱلصَّلِحَنتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّنَاتِهِمْ وَلَنَجْزِيَنَهُمْ أَحْسَنَ ٱلَّذِى كَانُواْ بَعْمَلُونَ ﴿ يَا لَهُمْ أَحْسَنَ ٱلَّذِى كَانُواْ بَعْمَلُونَ ﴿ يَا لَهُمْ أَحْسَنَ ٱلَّذِى كَانُواْ

<sup>[1] (</sup>V.29:5) See (V.6:31) and its footnote.

according to the best of that which they used to do. [1]

- 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.
- 9. And for those who believe (in the Oneness of Allâh and the other articles of Faith)<sup>[2]</sup> and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).
- 10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Âlamîn (mankind and jinn).
- 11. Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test].
- 12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins." Never will they bear anything of their sins. Surely, they are liars.
- 13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

وَوَصَّيْنَا ٱلْإِنسَانَ بِوَلِدَيْهِ حُسْنًا وَإِن جَنهَدَاكَ لِتُشْرِكَ فِي مَالَيْسَ لِكَ بِهِ عِلْمٌ فَلَا تُطِعُهُ مَا لِتُشْرِكَ فِي مَالَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعُهُ مَا أَنْ اللَّهُ عَلَمُ اللَّهُ مَلُونَ اللَّهُ إِلَى مَرْجِعُ كُمْ فَأُنْبِيْنَ كُرُ بِمَا كُنْتُ مُ تَعْمَلُونَ اللَّهُ

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنتِ لَنُدُخِلَنَهُمُّ فِٱلصَّلِحِينَ ﴿ اللَّهِ اللَّه

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَتَ ابِاللَّهِ فَإِذَا أُوذِي فِ اللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ وَلَيِن جَآءَ فَصُرُّ مِن رَبِّكَ لَيَقُولُنَ إِنَّا كَنَا مَعَكُمُ أُولَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ ٱلْعَلَمِينَ (أَنَّ) اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ ٱلْعَلَمِينَ (أَنَّ)

وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَلَيَعْلَمَنَّ ٱلْمُنَافِقِينَ ﴿

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ اَتَبِعُواْ سَيِسلَنَا وَلْنَحْمِلْ خَطْلَيْكُمْ وَمَاهُم بِحَمِلِينَ مِنْ خَطَلَيْهُم مِّن شَيْ إِيَّا إِنَّهُمْ لَكَلَابُونَ وَلَيَحْمِلُ كَانَّقَا لَمُمْ وَأَثْقَا لَا مَّعَ أَثْقَا لِمِمْ وَلَيُسْتَلُنَّ يَوْمَ ٱلْقِيكَمَةِ عَمَّا كَانُواْ يَفْتَرُونَ (اللَّهُ عَمَّا كَانُواْ يَفْتَرُونَ (اللَّهُ عَمَّا كَانُواْ يَفْتَرُونَ (اللَّهُ عَمَّا كَانُواْ يَفْتَرُونَ (اللَّهُ اللَّهُ عَمَّا كَانُواْ يَفْتَرُونَ (اللَّهُ اللَّهُ عَمَّا كَانُواْ يَفْتَرُونَ (اللَّهُ اللَّهُ الْمُعُمْ اللَّهُ الْقَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْعَلَيْدُ اللَّهُ الْمُعْمَالِيْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ ا

<sup>[1] (</sup>V.29:7) See the footnote of (V.9:121).

<sup>[2] (</sup>V.29:9) See the footnote (b) of (V.3:85)

- 14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; and the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers).
- 15. Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the 'Âlamîn (mankind, jinn and all that exists).
- 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.
- 17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.
- 18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."
- 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.
- 20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."
- 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.
- 22. And you cannot escape in the earth or in the heaven (from Allah). And besides

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ عَلَيْثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّاخَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَاتُ وَهُمْ ظَلِمُونَ ۞

> فَأَنِحِيْنَهُ وَأَصْحَنَبَ ٱلسَّفِينَةِ وَجَعَلْنَهَا ۗ ءَايَةً لِلْعَنَلَمِينَ ﴿ إِنَّ

وَإِبْرَهِيمَ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُواْ أَللَّهَ وَأَتَقُوهُ وَ إِبْرَهِيمَ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُواْ أَللَّهَ وَأَتَّقُوهُ وَاللَّهَ وَأَتَّقُوهُ وَاللَّهَ وَأَنَّقُونَ اللَّهُ وَاللَّهُ وَاللَّالَّالَّا لَا اللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ واللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ واللَّهُ وَاللَّهُ وَاللَّالَّالَالِمُواللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّالَّاللَّالَالَاللَّالَالَاللَّهُ وَاللَّهُ وَاللَّالِمُوالِمُ اللَّالَّ لَا

إِنَّمَاتَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَنَا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقَافَا بْنَغُواْ عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُواْ لَهُ ﴿ إِلَيْهِ تُرْجَعُونَ ﴿ آلِنَا اللَّهِ الرَّزِقَ

وَإِن تُكَذِّبُواْ فَقَدْ كَذَّبَ أُمَّرُ مِن قَبْلِكُمُّ وَالْفَيْدِ فَي الْمُلِكُمُ الْمُثَالِكُمُ الْمُثَالِكُمُ الْمُثَالِكُمُ الْمُثَالِكُ الْمُثَلِكُ الْمُثَلِكُ الْمُثَالِكُ الْمُثَالِلِيلُولُ الْمُثَالِكُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُنْلِكُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ لَلْمُ لَلْمُ لِلْمُ لَالِمُ لْمُلْمُ لَلْمُ لَلْمُ لَالْمُ لِلْمُ لِلْمُ لَلْمُ لِلْمُ لِلْمُو

أُوَلَمْ يَرُوْا كَنِفَ يُبْدِئُ اللَّهُ ٱلْخُلْقَ ثُمَّ يُعِيدُهُ ﴿ إِنَّ ذَلِكَ عَلَى ٱللَّهِ يَسِيرُ ﴿ إِنَّ

قُلْسِيرُواْفِ ٱلْأَرْضِ فَانظُرُواْ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُشِئُ ٱلنَّشْأَةَ ٱلْآخِرَةَ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءٌ وَ إِلَيْهِ تُقْلَبُونَ ﴾ ثَقْلَبُونَ ﴿ إِلَيْهِ

وَمَآ أَنتُع بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآيُّ

Allâh you have neither any Walî (Protector or Guardian) nor any Helper.

- 23. And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.
- 24. So nothing was the answer [Ibrahîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe. 111
- 25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."
- Lût (Lot) believed in **26.** So [Ibrâhîm's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise. [2],
- 27. And We bestowed on him [Ibrâhîm and Ya'qûb (Abraham)], Ishâq (Isaac) and We ordained (Jacob), among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsâ - Moses), the Injeel (Gospel) (to 'Îsâ - Jesus), and the Qur'ân (to Muhammad صلى الله عليه وسلم), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.
- 28. And (remember) Lût (Lot), when he said to his people: "You commit Al-Fâhishah

وَمَالَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيَّ وَلَا نَصِيرِ اللَّ

وَٱلَّذِينَ كَفَرُواْ بِحَايَنتِ ٱللَّهِ وَلِقَ آبِهِ عَ أُولَتِكَ يَيِسُواْ مِن زَحْمَتِي وَأُوْلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ اللهِ

فَمَاكَانَ جَوَابَقُوْمِهِ ٤ إِلَّا أَن قَالُواْ ٱفْتُلُوهُ أَوْحَرَقُوهُ فَأَنِحَنَّهُ ٱللَّهُ مِنَ ٱلنَّارِّ إِنَّ فِي ذَالِكَ لَايَنتِ لِقَوْمِ يُؤْمِنُونَ ١

وَقَالَ إِنَّ مَا ٱتَّحَادُ تُرمِّن دُونِ ٱللَّهِ أَوْتُننَا مَّوَدَّةَ بَيْنِكُمْ فِي ٱلْحَيَوْةِ ٱلدُّنْكَ أَثُعَ يَوْمَ ٱلْقِيكَمَةِ يَكُفُرُبَعْضُكُم بِبَعْضِ وَيَلْعَثُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَالَكُم مِن نَصِرِينَ ١ ا فَعَامَنَ لَهُ رُلُوطُ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبَّتَ إِنَّهُ هُوَ الْعَزِيزُ ٱلْحَكِيمُ ١

وَوَهَبْنَالُهُۥ إِسْحَقَ وَيَعْقُوبَ وَجَعَلْنَافِي ذُرَّيَّتِهِ ٱلنُّهُ بُوَّةَ وَٱلْكِنَابَ وَءَاتَيْنَاهُ أَجْرَهُ فِي ٱلدُّنيَا وَ إِنَّهُ وَفِي ٱلْآخِرَةِ لَمِنَ ٱلصَّبِلِحِينَ اللَّهُ

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ٤ إِنَّكُمْ لَتَأْتُونَ

<sup>&</sup>lt;sup>[1]</sup> (V.29:24) See the footnote of (V.3:173). <sup>[2]</sup> (V.29:26) See the footnote of (V.9:121).

(sodomy — the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinn)."

- 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."
- 30. He said: "My Lord! Give me victory over the people who are Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).
- 31. And when Our Messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lût (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been Zâlimûn [wrong-doers, polytheists disobedient to Allâh, and who belied their Messenger Lût (Lot)]."
- 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said:"We know better who is there. We will verily save him [Lût (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."
- 33. And when Our Messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).
- 34. "Verily, we are about to bring down on the people of this town a great torment sky, because they have been from the rebellious (against Allâh's Command)."

ٱلْفَنْحِشَةَ مَاسَبَقَكُم بِهَامِنْ أَحَدِ مِنَ ٱلْعَلَمِينَ ١

أَيِنَّكُمْ لَنَأْتُونَ ٱلرِّجَالَ وَتَقَطَعُونَ ٱلسَّكِيلَ وَيَأْتُونَ فِي نَادِيكُمُ ٱلْمُنْكِرِّفُمَا كَانَ جَوَابَ قُوْمِهِ عِلِلَّا أَن قَالُواْ أَثْتِنَا بِعَذَابِ ٱلله إن كُنتَ مِنَ الصَّادِ قِينَ ١

> قَىالَ رَبِّ أَنصُرُ فِي عَلَى ٱلْقَوْمِ المفسدين ١

وَلَمَّا جَآءَتْ رُسُلُنَا إِبْرَهِيهَ بِٱلْبُشْرَىٰ قَالُوٓا إِنَّا مُهْلِكُونَ أَهْلِ هَندِهِ ٱلْقَرْبِيَّةِ إِنَّ أَهْلَهَا كَانُواْطْلِمِينَ شَ

قَالَ إِنَ فِيهَا لُوطَأْقَالُواْ نَحْنُ أَعْلَرُبِمَن فِيهَا لَنْنَجِّينَّهُ وَأَهْلُهُ وَإِلَّا أَمْرَأَتُهُ وَكَانَتُ مِنَ ٱلْعَدِينَ (اللهُ)

وَلَمَّآ أَنْ جَآءَتُ رُسُلُنَا لُوطَاسِت ءَبِهِمْ وَضَافَ بِهِمْ ذَرْعًا وَقَالُواْ لَا تَخَفُ وَلَا تَحْزَبُّ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا أَمْرَأَتَكَ كَانَتْ مِنَ ٱلْفَئْدِينَ اللهُ

إِنَّا مُنزِلُونَ عَلَىٰ أَهْلِ هَنذِهِ ٱلْقَرْبِيةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ يَفْسُقُونَ ﴿

- 35. And indeed We have left thereof an evident Ayâh (a lesson and a warning and a sign the place where the Dead Sea is now in Palestine)<sup>[1]</sup> for a folk who understand.
- 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for (the reward of good deeds by worshipping Allâh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). [TafsirAt-Tabari]
- 37. And they belied him [Shu'aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.
- 38. And 'Âd and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitân (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.
- 39. And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).
- 40. So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some

وَلَقَدَ تَرَكَنَامِنْهَا ءَاكِةٌ بَيِنَكَةً لِقَوْمِ يَعْقِلُونَ ﴿

وَإِلَىٰ مَذَيَكَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنقَوْمِ أَعْبُدُواْ ٱللَّهَ وَٱرْجُواْ ٱلْيَوْمَ ٱلْآخِرَ وَلَا تَعْثَوْاْ فِي ٱلْأَرْضِ مُفْسِدِينَ ﴿ اللَّهِ اللَّا اللَّهِ مَا الْأَرْضِ مُفْسِدِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

فَكَذَبُوهُ فَأَخَذَتْهُمُ الرَّحَفَةُ فَأَصْبَحُواْ فِ دَارِهِمْ جَنْمِينِ ﴿ وَكَادَا وَثَكُمُودَاْ وَقَد تَبَيِّنَ لَكُمُ الصَّيْمِ مِن مَسَكِنِهِمْ وَزَيَنَ لَهُمُ الشَّيْطَانُ مِن مَسَكِنِهِمْ وَزَيَنَ لَهُمُ الشَّيْطِانُ أعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُواْ مُسْتَضِرِينَ ﴿ وَقَارُونِ وَفِرْعَوْنَ وَهَامَنَ وَلَقَدْ جَآءَهُم مُوسَى بِالْبَيِنَاتِ فَاسْتَكَبُرُواْ فِي الْأَرْضِ وَمَاكَانُواْ سَبِقَينَ إِنَّا اللَّهِ الْأَرْضِ

فَكُلًّا أَخَذْ نَابِذَنْ فِي فَعَنْهُم مِّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مِّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مِّنْ خَسَفْنَ ابِهِ ٱلْأَرْضَ وَمِنْهُم مِّنْ أَغْرَقْنَا وَمَاكَ اللَّهُ لِيَظْلِمَهُمْ وَلِنَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ اللَّهُ لِيَظْلِمَهُمْ

<sup>[1] (</sup>V.29:35) See the book of history كتاب التاريخ لابن كثير Stories of the Prophets" by Ibn Kathir (حمه الله)

whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.

- 41. The likeness of those who take (false deities as) Auliyâ' (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house — if they but knew.
- 42. Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.[1]
- 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs).
- 44. (Allâh says to His Prophet Muhammad صلى الله عليه وسلم): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.
- 45. Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)<sup>[2]</sup> and the remembering<sup>[3]</sup> (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers. And Allâh knows what you do.

مَثَلُ ٱلَّذِينَ ٱتَّخَذُواْ مِن دُوبِ ٱللَّهِ أَوْلِكَ آءَ كَمْثَلِ ٱلْعَنْكَبُوتِ ٱتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَلَ ٱلْمُنُوتِ لَبَيْتُ ٱلْعَنْكَبُوتِ لَوْكَ انُواْنِعُ لَمُونَ ١

إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونِ مِن دُونِيدٍ عِن شَحْءٍ وَهُوَ ٱلْعَزِيرُ ٱلْحَكِيمُ وَيِلْكَ ٱلْأَمْثُلُ نَضْرِبُهِكَ اللَّاسِ وَمَايَعْقِلُهِكَ إِلَّا ٱلْعَسَلِمُونَ شَيَّ

> خُلُقَ ٱللَّهُ ٱلسَّمَاوَتِ وَٱلْأَرْضَ بِٱلْحَقُّ إِنَ فِي ذَلِكَ لَا يَدُّ لِلْمُؤْمِنِينَ إِنَّ اللَّهِ

ٱتْلُ مَآ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِئْبِ وَأَقِيرِ ٱلصَّكَاوَةُ إن ٱلصَّكَانُوةَ تَنْهَىٰ عَنِ ٱلْفَحْسَآءِ وَٱلْمُنكُرُّ وَلَذِكْرُ ٱللَّهِ أَكْبَرُّ وَٱللَّهُ يَعْلَمُ مَاتَصَنَعُونَ ١

<sup>[1] (</sup>V.29:42) See the footnote of (V.2:165).

<sup>[2] (</sup>V.29:45) It is said by Ibn 'Abbâs and 'Abdullâh bin Mas'ûd رضی الله عنهم. If the *Salât* (prayer) of anyone does not prevent him from Al-Fâhshâ' and Al-Munkar (all kinds of evil, illegal and sinful deeds), then his Salât (prayer) increases him in nothing but loss, and to be far away from his Lord (Allah) [Tafsir Al-Qurtubi].

<sup>[3] (</sup>V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

- 46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."
- 47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad ملي الله عليه), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm)<sup>[1]</sup> and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].
- ملی الله 48. Neither did you (O Muhammad صلی الله الله الله وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.
- 49. Nay, but they, the clear Ayât [i.e. the description and the qualities of Prophet Muhammad صلى الله عليه written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the Zâlimûn (polytheists and wrongdoers) deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."
- 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân)

﴿ وَلَا نَعَدُلُواْ أَهْلُ الْحِتَنِ إِلَّا مِالِّي هِى أَخْسَنُ إِلَّا الَّذِينَ ظَلَمُواْ مِنْهُمُّ وَقُولُواْ ءَامَنَا فِالَّذِي أَلْذِي الْمُنَا فِالَّذِي أَلْذِي أَلْدِكُمْ وَإِلَاهُنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَاهُنَا وَإِلَاهُ لَا اللَّهُ اللّهُ اللَّهُ اللَّلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

وَكُذَالِكَ أَنزَلْنَا إِلَيْكَ ٱلْكِتَنبُ فَالَّذِينَ ءَانَيْنَهُمُ ٱلْكِئْبَ يُؤْمِنُونَ بِدِ ۖ وَمِنْ هَتَوُلاَء مَن يُؤْمِنُ بِدِ ءُومَا يَجْحَدُ بِعَايَنتِنَا إِلَّا ٱلْكَنْفِرُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللهِ الْلَهِ الْلَكَ الْكَالُونَ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّالْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّا

وَمَا كُنتَ لَتَلُواْ مِن قَبْلِهِ عِن كِنَبٍ وَلَا تَخُطُّهُ. بِيَمِيدِنِكَ ۚ إِذَا لَآرُهَا بَ ٱلْمُبْطِلُونَ ﴿

بَلْ هُوَ ءَايَنتُ بِيِنَتُ فِي صُدُورِ ٱلَّذِينَ أُوتُوا ٱلْعِلْمُ وَمَا يَجْحَكُ بِتَايَنِيَنَا إِلَّا ٱلظَّلِلِمُونَ ﴿ إِلَّا ٱلظَّلِلِمُونَ ﴿ إِلَيْهِ

وَقَالُواْ لَوْلَا أُنزِكَ عَلَيْهِ ءَايَنْتُ مِّن رَّبِهِ مَ قُلُ إِنَّمَا ٱلْآيَنْتُ عِندَاللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّيدِثُ (اللَّهِ مَا أَنْرَانَا أَنْرَانَا عَلَيْكَ ٱلْكِتَابُ أَوْلَمْ يَكُفِهِ مِ أَنَّا أَنْزَلْنَا عَلَيْكَ ٱلْكِتَابُ

<sup>[1] (</sup>V.29:47) See the footnote of (V.5:66).

<sup>[2] (</sup>V.29:49) See the footnote of (V.2:76)

which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe<sup>[1]</sup>.

- 52. Say (to them O Muhammad ملى الله عليه): "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Bâtil (all false deities other than Allâh), and disbelieve in Allâh and (in His Oneness), it is they who are the losers.
- 53. And they ask you to hasten on the torment (for them): and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!
- 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.
- 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."
- 56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone)<sup>[2]</sup>.

يُسْلَىٰ عَلَيْهِمْ الْبِكِ فِى ذَلِكَ لَرَحْمَةً وَذِكَرَىٰ لِفَوْمِ يُوْمِنُونَ ﴿ فَا قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمُ شَهِيدًا لَيْعَلَمُ مَا فِي السَّمَوْتِ وَالْأَرْضِ وَالْذَينَ عَامَنُواْ بِالْبَطِلِ وَكَفَرُواْ بِاللَّهِ أُولَاَيكَ

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَائِ وَلَوْلَاۤ أَجَلُّ مُّسَمَّى لَيَسَّعُرُونَ ﴿ الْمَالَةُ مُسْمَّى لَيَسَّعُرُونَ ﴿ اللَّهِ مَا لَا يَشَعُرُونَ ﴿ اللَّهِ اللَّهِ مَا لَا يَشَعُرُونَ ﴿ اللَّهُ مَا لَا يَشَعُرُونَ ﴿ اللَّهُ مَا لَا يَشَعُرُونَ ﴿ اللَّهُ اللَّهُ مَا لَا يَشَعُرُونَ ﴿ اللَّهُ اللَّهُ مَا لَا يَشْعُرُونَ ﴿ اللَّهُ مَا لَا يَشْعُرُونَ ﴿ اللَّهُ مَا لَا يَسْعُمُونَ اللَّهُ مَا لَا يَسْعُمُ لَا يَسْعُرُونَ اللَّهُ اللَّهُ مَا لَا يَسْعُرُونَ اللَّهُ اللَّهُ مَا لَا يَسْعُمُ وَاللَّهُ مَا لَوْنَا لَهُ عَلَى اللَّهُ مَا لَا يَسْعُمُ مِنْ اللَّهُ مَا لَا يَسْعُمُ وَاللَّهُ مَا لَا يَسْعُمُ وَاللَّهُ مِنْ اللَّهُ مَا لَا يَسْعُمُ وَاللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَا لَا يَشْعُرُونَ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مَا لَا مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُلَّا لِلللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللّهُ مُنْ اللَّهُ مُلْ أَلَّا مُنْ اللَّهُ مُنْ اللَّهُ مُلْ اللَّا

هُمُ ٱلْخُلِيرُونَ ١

فَأَعْبُدُونِ (أَنَّ)

يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةً بِٱلْكَفِرِينَ (فَيُّ) يَوْمَ يَغْشَنْهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَعْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُواْ مَا كُننَمُ تَعْمَلُونَ (فَقَ يَعْبَادِى ٱلَّذِينَ عَامَنُوٓ الْإِنَّ أَرْضِى وَسِعَةً فَإِيَّنى

<sup>&</sup>lt;sup>[1]</sup> (V.29:51)

a) Narrated Abû Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Allah does not listen to anything as He listens to the Prophet reciting the Qur'ân in a nice, loud and pleasant tone." Sufyân said, "This saying means: The Prophet regards the Qur'ân as something that makes him dispense with much worldly pleasure." (Sahih Al-Bukhari, Vol.6, Hadîth No.542.).

b) Narrated Abû Hurairah صلى الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does'; and a man whom Allah has given wealth and he spends it (according to what Allah has ordained) in a just and right manner, whereupon another man may say,'I wish I had been given what so-and-so has been given, for then I would do what he does.' "(Sahih Al-Bukhari, Vol.6, Hadîth No.544).

<sup>(</sup>V.29:56) Narrated Mu'adh رضى الله عنه: While I was riding behind the Prophet صلى الله عليه, as a companion rider, he said, "O Mu'âdh!" I replied, Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied "No." He said, "Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'âdh!", I replied, "Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join

- 57. Everyone shall taste death. Then unto Us you shall be returned.
- 58. And those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.
- 59. Those who are patient, and put their trust (only) in their Lord (Allâh). [1]
- 60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.
- 61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?
- 62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything.
- 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense.

And this life of the world is only an nent and a play! Verily, the home of the increaster — that is the life indeed (i.e. the eternal life that will never end), if they but knew [2].

كُلُّ نَفْسِ ذَآيِقَ لَهُ ٱلْمَوْتِ ثُمُّ إِلَيْنَا تُرْجَعُونَ ﴿

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ لَنُبُوِّتَنَهُم مِّنَ ٱلْجَنَّةِ غُرُفَا تَجْرِي مِن تَعْنِهَا ٱلْأَنْهَ رُخَلِدِينَ فِهَأْنِعْمَ أَجْرُ ٱلْعَنْمِلِينَ ﴿ ﴾

ٱلَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَنُوكَكُونَ ١

وَكَأَيِن مِن دَآبَةِ لَا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَكُلُو مُواَلِّهُ مَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمُ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ اللَّ

وَلَيِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَسَخَرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ فَأَنَّ يُوْفَكُونَ ﴿ إِنَّ

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُۥ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

وَلَيِن سَأَلْتَهُم مِّن نَّزَلَ مِنَ السَّمَآءِ مَآءَ فَأَحْيَا بِهِ ٱلْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثُرُهُمْ لَا يَعْقِلُونَ اللَّهُ

وَمَاهَٰذِهِ ٱلْحَيَوْةُ ٱلدُّنْيَاۤ إِلَّا لَهُوُّ وَلَعِبُّ وَإِتَ ٱلدَّارَ ٱلْآخِرَةَ لَهِيَ ٱلْحَيَوَانُّ لَوْكَانُواْيَعْلَمُونَ ﴾

none in His worship)? It is that He will not punish them." (Sahih Al-Bukhari, Vol. 8, Hadîth No.283).

<sup>[1] (</sup>V.29:59) See the footnote (A) of (V.12:67).

<sup>(</sup>V.29:64) Narrated Abû Hurairah رضى الله عنه (غله عليه وسلم : Allah's Messenger رضى الله عنه said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the

- **65.** And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others !!
- 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.
- 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in Bâtil (falsehood polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allah?
- 68. And who does more wrong than he who invents a lie against Allâh or denies the and his صلى الله عليه وسلم Muhammad doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم)?<sup>[2]</sup>
- 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion — Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."<sup>131</sup>

فَإِذَا رَكِبُواْ فِي ٱلْفُلْكِ دَعُواْ ٱللَّهَ مُغْلِصِينَ لَهُ ٱلَّذِينَ فَلَمَّا نَعَكُمُ هُمْ إِلَى ٱلْبَرِّ إِذَاهُمْ يُشْرِكُونَ ١

لِيَكُفُرُواْ بِمَآءَا تَيْنَهُمْ وَلِيَتَمَنَّعُوَّا فَسَوْفَ

أُولَمْ يَرُواْ أَنَّاجَعَلْنَا حَرَمًا ءَامِنَا وَيُنْخَطُّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ أَفَيِا لَلْكِطِلِ يُؤْمِنُونَ وَ بنعْ مَهِ ٱللَّهِ يَكُفُرُونَ ١

وَمَنْ أَظْلَمُ مِتَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًّا أَوْكَذَّبَ بِالْحَقِّ لَمَّاجَآءَهُۥ أَلَيْسَ فِيجَهَنَّمَ مَثْوَى لَا الْحَقِّ لَمَّا مَثْوَى الْحَقِّ لَكُمْ مَثُوكَ اللهُ

> وَٱلَّذِينَ جَهَدُواْ فِينَا لَنَهُدِينَهُمْ سُبُلُنَّا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ١

flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." (Sahih Al-Bukhari, Vol. 4, Hadîth No.468).

<sup>&</sup>lt;sup>[1]</sup> (V.29:65) See (V.17:67) and its footnote.

<sup>(</sup>V.29:68) See the footnote of (V.3:85).

<sup>[3] (</sup>V.29:69) See the footnote of (V.9:120).

## Sûrat Ar-Rûm (The Romans) XXX

In the Name of Allâh the Most Gracious, the Most Merciful.

### 1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. The Romans have been defeated.
- 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
- 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —
- 5. With the help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.
- 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.
- 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
- 8. Do they not think deeply (in their ownselves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an



الله الزَّمْزَ الرَّحِيمِ

الترا

غُلِبَتِ ٱلرُّومُ ۞ فِيَّ آدَنَى ٱلْأَرْضِ وَهُم مِّنْ بَعْدِ غَلِبِهِ مُرْسَيَغْلِبُونَ ۞

فِيضَعِ سِنِيكُ لِلَّهِ ٱلْأَمْسُ مِن قَبْلُ وَمِنُ الْمُعْرِينَ فَي الْمُوْمِنُونَ الْمُؤْمِنُونَ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ

بِنَصْرِاًلَهُ يَنصُرُمَن يَشَكَّهُ وَهُوَ ٱلْعَكَذِيزُ ٱلرَّحِيثُرُ ۞ وَعْدَاللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ, وَلَكِكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾

يَعْلَمُونَ ظَلِهِرًا مِّنَ ٱلْحَيَوْةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْآخِرَةِ هُرْعَ فِلْوَنَ الْآخِرَةِ هُرْعَ فِلُونَ الْآ

أُوَلَمْ يَنَفَكَّرُواْ فِيَ أَنفُسِمِمٌ مَّاخَلَقَ ٱللَّهُ ٱلسَّمَاوَتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا فِٱلْحَقِّ وَأَجَلِ مُّسَمَّى وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَاّيِ دَيِّهِمْ لَكَنفِرُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ الْمَاسِ لِلْقَاْمِ دَيِّهِمْ appointed term. And indeed many of mankind deny the Meeting with their Lord. [Tafsir At-Tabarî].

- 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.
- 10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them.
- 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
- 12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.
- 13. No intercessors will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
- 14. And on the Day when the Hour will be established that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).
- 15. Then as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).
- 16. And as for those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, Allâh's

أُولَةُ رِسِيرُواْ فِي الْأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ عَقِبَةُ
الَّذِينَ مِن قَبْلِهِمْ كَانُواْ اَشَدَّمِنْهُمْ قُوَّةً وَاَثَارُواْ
الْأَرْضَ وَعَمَرُوهِ آأَحَى ثَرَمِمَا عَمَرُوهَا وَعَاءَتْهُمُ
الْأَرْضَ وَعَمَرُوهِ آأَحَى ثَرَمِمَا عَمَرُوهَا وَعَاءَتْهُمُ
رُسُلُهُم بِالْبِيتِنَتِ فَمَا كَانَ اللَّهُ لِيَظْلِمُهُمْ
وَلَكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ ﴿
وَلَكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ ﴿
فَوَكَكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ ﴿
فَوَكَكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ ﴿
فَوَكَانُواْ مَا يَسْتَقُواْ اللَّهُ وَأَيْ آنَ كَذَبُواْ
بِنَابَتِ اللَّهِ وَكَانُواْ بِهَا يَسْتَقُواْ اللَّهُ وَأَيْ آنَ كَذَبُواْ

ٱللَّهُ يَبْدُؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ. ثُمَّ إِلَيْهِ تُرْجَعُونَ لَيْ

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ١

وَلَمْ يَكُن لَّهُم مِّن شُرَكاً بِهِمْ شُفَعَتْوُا وَكَانُواْ بِشُرَكاً بِهِمْ كَيْفِرِينَ ﴿

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَ إِذِينَفَرَّقُونَ ٢

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَكِمِلُواْ ٱلصَّىٰلِحَاتِ فَهُدُ فِي رَوْضَكَةٍ يُحْبَرُونَ ﴿ اللَّهِ

وَأَمَّا الَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِنَا يَنِنَا وَلِقَاآيِ ٱلْآخِرَةِ فَأُولَتِهِكَ فِي ٱلْعَذَابِ مُحْضَرُونَ (اللهُ

Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

- 17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
- 18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [Tafsir At-Tabari]
- 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
- 20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] behold you are human beings scattered!
- 21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
- 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

فَسُبْحَنَ ٱللَّهِ حِينَ تُمسُونَ وَحِينَ تُصْبِحُونَ ﴿ اللَّهُ

وَلَهُ ٱلْحَمْدُ فِٱلسَّمَنَوَسِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۞

يُغْرِجُ ٱلْحَيِّ مِنَ ٱلْمَيْتِ وَيُغْرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيْ وَيُغْرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيْ وَيُغْرِجُ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَالِكَ ثَغْرَجُوكَ اللَّ

وَمِنْءَايَنتِهِ أَنْ خَلَقَكُم مِّن تُرَابِثُمَّ إِذَآ أَنْتُم بَشَرُّ تَنتَشِرُوبَ ﴿ ﴾

وَمِنْ ءَايَنَيْهِ أَنْ خَلَقَ لَكُرِمِّنْ أَنفُسِكُمْ أَزْوَجُا لِتَسْكُنُو ٓ إِلِيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذَالِكَ لَاَيْنَ تِلْقَوْمِ يَنَفَكُرُونَ ﴿ إِنَّ اللَّهِ اللَّهِ عَلَيْهِ مَا اللَّهِ الْمُ

وَمِنْ ءَايَكِيْهِ عَلَقُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَٱخْلِكَ اَلْسِنَيْكُمْ وَٱلْوَنِكُورُ إِنَّ فِى ذَلِكَ اَلْسِنَيْكُمْ وَٱلْوَنِكُورُ إِنَّ فِى ذَلِكَ الْآينَتِ لِلْعَكِيمِينَ (اللَّهُ)

- 23. And among His Signs is your sleep<sup>[1]</sup> by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
- 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.
- 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).
- 26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
- 28. He sets forth for you a parable from your ownselves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense. [2]

وَمِنْءَايَنِنِهِۦمَنَامُكُمُ بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْنِغَآ أَوُّكُم مِّن فَصْلِهِ } إِن فِي ذَالِك لَا يَسْتِ لِقَوْمِ يَسْمَعُونَ ١ وَمِنْ ءَايَـنِهِ - يُريكُمُ ٱلْبَرْقَ خَوْفَا وَطَمَعًا وَ مُنَزِّلُ مِنَ ٱلسَّمَاءِ مَاءَ فَيُحْي . بِهِ ٱلْأَرْضِ بَعْدَمَوْتِهَأَ إِنَّ فِي ذَٰلِكَ لَأَيَٰتِ لِقَوْمِ يَعْقِلُونَ شَ

وَمِنْءَايَكِيهِ أَن تَقُومَ ٱلسَّمَاءُ وَٱلْأَرْضُ بِأَمْرِهِ عَمْ يَ إِذَادَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَا أَنتُ مُ تَغْرُجُونَ ﴿ اللَّهُ اللَّهُ مَا اللَّهُ ال

> وَلَهُ مَن فِي ٱلسَّمَاوَتِ وَٱلْأَرْضِّ كُلُّلَهُ. قَايِنُونَ 🕲

وَهُوَالَّذِي بَدَوُا الْحَلِّي ثُمَّا لِمُ الْحَلِّي ثُمَّا لِمُعَادُهُ وَهُوَا هُوَتُ عَلَيْهُ وَلَهُ ٱلْمَثُلُ ٱلْأَعْلَىٰ فِي ٱلسَّمَوَٰتِ وَٱلْأَرْضَ وَهُوَالْعَرِيزُالْحَكِيمُ ١

ضَرَبَ لَكُمْ مَثَ لَامِّنْ أَنفُسِكُمْ هَل لَكُمُ مِّن مَّامَلُكُتُ أَيْمَنُكُم مِّن شُرَكَاءَ فِي مَارَزَقِنَكُمْ فَأَنتُمْ فِيهِ سَوَآةٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ ٱلْآيئتِ لِفَوْمِ يَعْقِلُونَ اللهُ

(V.30:28) That is: How do you join to Us partners of that which We created, while you for

yourselves will not accept partners from your slaves?.

<sup>(</sup>V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only theories. So this Qur'an is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) argue.

- 29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.
- ملى الله عليه O Muhammad ملى الله عليه وسلم) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the religion of Allâh — Islâmic Monotheism): that is the straight religion, but most of men know not. [1] [Tafsir At-Tabarî
- 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him: and perform As-Salât (Igâmat-as-Salât) and be not Al-Mushrikûn (the polytheists, idolaters. disbelievers in the Oneness of Allah).
- **32.** Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it. [2]
- 33. And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.
- 34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

بَلِٱتَّبَعَٱلَّذِينَ ظَلَمُواْ أَهْوَآءَهُم بِغَيْرِعِلْمِ فَمَنَ مُدِى مَنْ أَصَلَ ٱللَّهُ وَمَا لَكُمْ مِّن نَّصِرِينَ ﴿

فَأَقِمْ وَجِهَكَ لِلدِّنِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيْهَ أَلَا بَدِيلَ لِخَلْقِ ٱللَّهِ ذَيْكَ ٱلدِّيْثُ ٱلْقَيْمُ وَلَكِكَ ٱلنِّيْثُ ٱلْقَيْمُ وَلَكِكَ ٱلْكَالِيَّ ٱلنَّاسِ لَا يَعْلَمُونَ ٢

المَّهُ مُنِيبِينَ إِلَيْهِ وَأَتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوٰةَ الْمُسَلَوٰةَ الْمُسَلَوٰةَ الْمُسَلَوْة وَلَا تَكُونُوا مِنَ ٱلْمُشْرِكِينَ اللهُ

مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيعًا كُلُّ حِزْبِ بِمَالَدَيْهِمْ فَرِحُونَ ١

وَإِذَامَسَ ٱلنَّاسَ ضُرُّدَعُواْرَيَّهُم مُنِيبِينَ إِلَيْ تُمَّ إِذَآ أَذَا فَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقُ مِّنْهُ بِرَيْهِمْ يُشْرِكُونَ ٢

لِيَكُفُرُواْ بِمَآ ءَانَيْنَكُمُ مُ فَتَمَتَّعُواْ فَسَوْفَ

<sup>&</sup>lt;sup>[1]</sup> (V.30:30) See the footnote of (V.10:19). <sup>[2]</sup> (V.30:32) See the footnote of (V.3:103).

- 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?
- 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair!
- 37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
- 38. So give to the kindred his due, and to Al-Miskîn (the poor) and to the wayfarer. That is best for those who seek Allah's Countenance; and it is they who will be successful.
- 39. And that which you give in gift<sup>[1]</sup> (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in Zakât ( sadaqa - charity etc. ) seeking Allâh's Countenance, then those, they shall have manifold increase.
- 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
- 41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَنَا فَهُوَيَتَكُلُّمُ بِمَا كَانُواْبِهِ عِيثُمْرِكُونَ ١

وَإِذَآ أَذَقَنَ النَّاسَ رَحْمَةَ فَرِحُواْ بِهَا وَإِن تُصِبْهُمْ سَنَّةُ يُمَا قَدَّمَتْ أَيْدِهِمْ إِذَا هُمْ نَقْنَطُونَ ﴿ اللَّهُ

أَوَلَمْ يَرُواْ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ أَنَّ فِي ذَلِكَ لَآيَئِتِ لِقَوْمِ رُؤُمِنُونَ (١٠٠٠)

فَاتِ ذَا ٱلْقُرْبِي حَقَّهُ، وَٱلْمِسْكِينَ وَأَبْنَ ٱلسَّبِيلُ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ وَأُولَٰئِهِكَ هُمُ ٱلْمُفْلِحُونَ

وَمَآءَانَيْتُ مِين رِّبًا لِيَرْبُواْ فِي أَمْوَلِ ٱلنَّاسِ فَلاَ يَرْبُواْ عِندَاللَّهُ وَمَآءَانَيْتُ مِن زَكُوةٍ تُريدُون وَجَهَاللَّهِ فَأُولَتِكَ هُمُ ٱلْمُضْعِفُونَ ١

ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمُّ هُ لَ مِن شُرَكَا يِكُم مَّن يَفْعَلُ مِن ذَالِكُم مِّن شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ١

> ظَهَرَ الْفَسَادُ فِي ٱلْبَرِّوَ ٱلْبَحْرِيِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمْ رَجِعُونَ (١١)

<sup>[1] (</sup>V.30:39) See Tafsîr Ibn Kathir.

done, in order that they may return (by repenting to Allâh, and begging His Pardon).

- 42. Say (O Muhammad صلى الله عليه وسلم):
  "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allah)."
- 43. So set you (O Muhammad ملى الله عليه) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
- 44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).
- 45. That He may reward those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
- 46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
- 47. And indeed We did send Messengers before you (O Muhammad صلى الله عليه وسلم) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

قُلْسِيرُواْفِ ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَكَانَ عَلَقِبَةُ ٱلَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمُ مُشْرِكِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

فَأَقِرْوَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْقِيَ وَأُولِ اللَّهِ يَوْمَ لِذِيصَّدَّعُونَ (اللَّهُ يَوْمَ لِذِيصَّدَّعُونَ (اللَّهُ عَوْدَ اللَّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ عَلَيْ اللّهُ عَلَيْ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ عَلَيْ اللّهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ اللّهُ عَلَيْكُ عَلَيْ عَلَيْكُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُوالِمُ عَلَيْكُ عَلَيْكُ عَلَيْ عَلَيْكُ عَلَيْ عَلَيْكُوا عَلَيْكُوا عَلَيْكُ عَلَيْكُوا عَلَيْكُ عَلَيْكُوا عَلَيْكُوا عَلَيْكُوا عَلَيْكُوا عَلَيْكُوا عَلَيْكُوا عَ

مَن كَفَرَفَعَلَيْهِ كُفُرُهُ وَمَنْ عَمِلَ صَلِحًا فَلِأَنفُسِمٍ مَ يَمْهَ دُونَ ﴿

لِيَجْزِىَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ مِن فَضْلِهِ وَإِنَّهُ وَلا يُحِبُ ٱلْكَنفِرِينَ (اللهُ اللهُ ال

ۅٙڡ۪ڹ۫ٵؽٮؽؚۼٵٙ۫ڹؽؙڛڶۘٲڵڔۜؽڶڂۘڡؙڹۺۧڒؾؚۅٙڸؽؙڎؚؠڡٙػؙٛۯ ڡؚٞڹڒۜڂۛڡؾؚڡؚۦۅٙڸؾٙڿڔۣػٲڶڡؙٛڵڰؗؠؚٲؙڡ۫ڔۣڡ ۅٙڸٮۜٙؠ۫ٮٛۼؙۅ۬ٳڡڹۏؘڞڸؚ؞ؚۦۅؘڸؘڡٙڶؘػٛڗؾۺ۫ػٛۯؙۅڹٙ۞ٛ

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ غَبَآءُ وهُر بِٱلْبَيِّنَتِ فَٱننَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوأُ وَكَاكَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿ ﴾

- 48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!
- 49. And verily before that (rain) just before it was sent down upon them — they were in despair!
- 50. Look then at the effects (results) of Allâh's Mercy: how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
- 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow - behold, they then (after their being glad,) would become unthankful (to their Lord Allâh as) disbelievers. [Tafsir At-Tabari
- ملى الله So verily, you (O Muhammad صلى الله cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.
- 53. And you (O Muhammad صلى الله عليه وسلم) cannot guide the blind from their straying; you can make to hear only those who believe Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).
- 54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

ٱللَّهُ ٱلَّذِي يُرْسِلُ ٱلرِّيكَ فَلْثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ وَكِسَفًا فَتَرَى ٱلْوَدْقَ يَغْرُجُ مِنْ خِلَالِهِ مَا فَإِذَآ أَصَابَ بِهِ عَن يَشَآءُ مِنْ عِبَادِهِ عَ إِذَا هُرُيْسَتَ بْشِرُونَ (١٠)

وَإِن كَانُواْمِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِ مِ مِن قَبْلِهِ -لَمُتِلسِينَ ١

فَأَنظُر إِلَى ءَاثُارِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْيِي ٱلْأَرْضَ بَعْدَمَوْتِهَا إِنَّ ذَلِكَ لَمُحْى ٱلْمَوْتِيُّ وَهُوَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿

وَلَبِنْ أَرْسَلْنَارِيجًا فَرَأُوهُ مُصْفَرًّا لَّظَلُّواْ مِنْ بَعْدِهِ -يَكْفُرُونَ ١

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصَّمَّ ٱلدُّعَآءَ إِذَا وَلُّواْ مُدْبِرِينَ ﴿ أَنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَمَآ أَنتَ بِهَادِٱلْعُمْيِعَن ضَلَالِهِم إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِنَايَٰ لِنَافَهُم مُسلِمُونَ ﴿ اللَّهُ اللَّهُ مَا لَكُونَ اللَّهُ

اللهُ ٱلَّذِى خَلَقَكُم مِنضَعْفِ ثُمَّ جَعَلَ مِن ابَعْدِ ضَعْفِ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعَدِ قُوَّةٍ ضَعْفًا وَشَيْبَ يَخْلُقُ مَايِشَاءُ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿

- 55. And on the Day that the Hour will be established. the Mujrimûn (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].
- 56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not."
- 57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allah, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
- 58. And indeed We have set forth for mankind, in this Qur'an every kind of ملى الله عليه parable. But if you (O Muhammad صلى الله عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): nothing "You follow but falsehood, and magic."
- 59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم) have brought to them].
- صلى الله 60. So be patient (O Muhammad عليه وسلم). Verily, the Promise of Allâh is true; and let not those who have no certainty of faith discourage you from conveying Allâh's Message (which you are obliged to convey).

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِدُ ٱلْمُجْرِمُونَ مَالِسَثُواْ غَرُسَاعَةً كَذَلِكَ كَانُواْنُوْفَكُونَ ١

وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ وَٱلْإِيمَنَ لَقَدْ لَبِثْتُدُ فِي كِنَدِ ٱللَّهِ إِلَى يَوْمِ ٱلْبَعْثِ فَهَكَذَا يَوْمُ ٱلْبَعْثِ وَلَاكِنَّكُمْ كُنتُرْلَاتَعُلَمُونَ ١

> فَيُوْمَ إِلْا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعْدِرَتُهُمْ وَلَاهُمْ يُسْتَعْتَبُونَ

وَلَقَدْصَرَبْنَا لِلنَّاسِ فِي هَنْذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍْ وَلَمِن جِنْتَهُم بِنَايَةِ لِّيَقُولَنَّ ٱلَّذِينَ كَفُرُوٓا إِنْ أَنتُمْ إِلَّا مُنطِلُونَ ١

> كَذَلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لايعْلَمُون الله

فَأَصْبِرْ إِنَّ وَعْدَاللَّهِ حَقُّ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ٢

# Sûrat Luqmân (Luqmân) XXXI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

Sûrah 31. Luqmân

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. These are Verses of the Wise Book (the Qur'ân).
- 3. A guide and a mercy for the Muhsinûn (good-doers).[1]
- 4. Those As-Salât who perform (Iqamat-as-Salât) and give Zakât and they have faith in the Hereafter with certainty.
- 5. Such are on guidance from their Lord, and such are the successful.
- 6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). [2]





يِلْكَ ءَايَنتُ ٱلْكِنْبِ ٱلْحَكِيمِ

هُدَى وَرَحْمَةُ لِلْمُحْسِنِينَ (١)

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكُوٰةَ وَهُم بِٱلْآخِرَةِ هُمْ مُوقِنُونَ ٢

أُوْلَيَهِكَ عَلَى هُدًى مِّن رَّيِّهِمٌ وَأُوْلَيِكَ اللهِ مُ الْمُفْلِحُونَ () هُمُ الْمُفْلِحُونَ () وَمِنَ النَّاسِ مَن يَشْتَرِى لَهْ وَ الْحَدِيثِ لِيُضِلَّعَنسَبِيلِٱللَّهِ بِغَيْرِعِلْمِ وَيَتَّخِذُهَا هُزُوًّا أُوْلَٰتِكَ لَمَهُمْ عَذَاكُمُ مُهِينٌ ١

<sup>[1] (</sup>V.31:3) See the footnote of (V.9:120).

<sup>(</sup>V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Åmir or Abu Malik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (Sahih Al-Bukhari, Vol. 7, Hadith No. 494B)

- 7. And when Our Verses (of the Qur'an) are recited to such a one, he turns away in pride, [1] as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.
- 8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).
- 9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise.
- 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
- 11. This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the Zâlimûn (polytheists, wrong-doers and those who do not believe in the Oneness of Allâh) are in plain error.
- 12. And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise.
- 13. And (remember) when Lugman said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great  $Z\hat{u}lm$  (wrong) indeed. [2]

وَإِذَانُتَانَ عَلَيْهِ ءَايَكُنَا وَلَّيْ مُسْتَكِيرًا كَأَن لَدْ يَسْمَعْهَا كَأَنَّ فِيَ أَذُنَيْهِ وَقُرَّا فَلَشِّرَهُ بعَذَاب أَلِيمِ ﴿

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ لَمُمْ جَنَّاتُ ٱلنَّعِيمِ ١

خَلِدِينَ فِهِ أَوَعَدَ ٱللَّهِ حَقًّا وَهُو ٱلْعَزِيزُ ٱلْحَكِيمُ ١

خُلَقُ ٱلسَّمَوْتِ بِغَيْرِعُمَدِ تَرُونَ مَأْوَأَلْقَى فِي ٱلْأَرْضِ رَوَسِي أَن تَعِيدَ بِكُمْ وَبَثَّ فِيهَامِن كُلِّ دَابَةٍ وَأَنزَلْنَا مِنَ ٱلسَّمَاءِ مَآءُ فَأَنْبُنْنَا فِيهَا مِن كُلِّ زَوْج کریم 🕲

> هَنذَاخَلُقُ ٱللَّهِ فَأَرُونِي مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِيهِ عَبِلِ ٱلظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ١

> > وَلَقَدْءَ الْبِنَا لُقَمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرُ لِلَّهُ وَمَن يَشْكُرُ لِنَفْسِدَةً وَمَن كُفُرُ فَإِنَّ ٱللَّهَ غَنَّي حَمِيكٌ ﴿ آلَ اللَّهُ عَنَّى حَمِيكٌ ﴿ آلًا اللَّهُ عَنْ حَمِيكُ

وَإِذْ قَالَ لُقَمَنُ لِا بُنِهِ ء وَهُوَ يَعِظُهُ . يَجُنَيَّ لَا تُشْرِكَ بِأَلِلَهُ إِنَّ الشِّرِكَ لَظُلُمُ عَظِيمٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

<sup>[1] (</sup>V.31:7): See the footnote of (V.22:9).

<sup>&</sup>lt;sup>[2]</sup> (V.31:13)

a) See the footnote (C) of (V.27:59).

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- 14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the final destination. [1]
- 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.
- 16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place).
- 17. "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf — (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).
- 18. "And turn not your face away from men with pride, nor walk in insolence through the

وَوَصِّيْنَا ٱلْإِنسَانَ بِوَلِدَيْهِ حَمَلَتْهُ أُمُّهُ. وَهْنَاعَكَى وَهْنِ وَفِصَالُهُ وَفِي عَامَيْنِ أَن ٱشْكُرْ لِي وَلُوْ لِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿ اللَّهُ

وَإِن جَنْهَ دَاكَ عَلَىٰٓ أَن تُشْرِكَ بِي مَالَيْسَ لَكَ بِهِ : عِلْمٌ فَلا تُطِعُهُ مَأَ وَصَاحِبَهُ مَا فِي ٱلدُّنْيَا مَعْرُوفِكَا وَأُتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَى ثُمَّ إِلَى مَرْجِعُكُمْ فَأُنْبِتُكُم بِمَا كُنتُمْ تِعْمَلُونَ إِنَّا

يَنْبُنَي إِنَّهُ إِنَّاكُ مِثْقَ الْحَبَّةِ مِّنْ خَرْدُلِ فَتَكُن في صَخْرَةٍ أُوفِي ٱلسَّمَوَتِ أُوفِي ٱلْأَرْضِ يَأْتِ بِهَاٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ١

> يَكُبُنَّ أَقِمِ ٱلصَّكَافِةَ وَأَمُرٌ بِٱلْمَعْرُوفِ وَأَنَّهُ عَن ٱلْمُنكُر وَٱصْبرْعَلَىٰ مَآأَصَابِكَ إِنَّ ذَلِك مِنْ عَزْمُ ٱلْأُمُورِ اللهُ

> وَلَا تُصَعِّرْ خَدَّكُ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلُّ مُغْنَالِ فَخُورِ ۞

b) See the footnote of (V.2:22).

<sup>(</sup>V.31:14).

a) See the footnote of (V.17:13).

b) Narrated 'Âishah رضى الله عنها: (that she said), "O Allah's Messenger! We consider *Jihâd* as the best deed. Should we not fight in Allah's Cause?" He said, "The best *Jihâd* (for women) is Hajj-Mabrur [i.e. Hajj (pilgrimage to Makkah) which is performed according to the Prophet's Sunnah (legal ways), and is accepted by Allah]." (See Sahih Al-Bukhari, Vol.3, Hadîth No.84." and Sahih Al-Bukhari, Vol.4, Hadîth No.43).

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earth. Verily, Allâh likes not any arrogant boaster. [1]

- 19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."
- 20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon (both) apparent (i.e. Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!
- 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitan (Satan) invites them to the torment of the Fire?
- 22. And whosoever submits his face (himself) to Allâh, [2] while he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in with the Sunnah of Allâh's accordance Messenger Muhammad صلى الله عليه وسلم), then has grasped the most trustworthy hand-hold [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.

وأقصِدفي مَشْيِكَ وَاعْضُضْمِن صَوْتِكَ إِنَّ أَنكُرُ ٱلْأَصْوَاتِ لَصَوْتُ ٱلْخَمِيرِ ١

ٱلَوْتَرَوْا أَنَّ ٱللَّهَ سَخَّرَكُكُم مَّا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَلِهِ رَةً وَبَاطِئَةً وَمِنَ ٱلنَّاسِ مَن يُجَدِلُ فِ ٱللَّهِ بِغَيْرِعِلْمِ وَلَاهُدَى وَلَاكِئْبِمُنيرِ ١

> وَإِذَا قِيلَ لَهُمُ أُتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَا وَجَدُنَا عَلَيْهِ ءَا بَآءَنَا أَوْلُوكَانَ ٱلشَّيْطَنُ يَدْعُوهُمْ إِلَى عَذَابِٱلسَّعِيرِ اللَّ

> ﴿ وَمَن يُسَلِّمُ وَجُهُ لَهُ إِلَى ٱللَّهِ وَهُو مُحْسِنٌ فَقَدِا سَتَمسك بِالْعُرُوةِ الْوَثْقَيُّ وَإِلَى ٱللَّهِ عَنِقِبَةُ ٱلْأُمُورِ ١

<sup>&</sup>lt;sup>[1]</sup> (V.31:18): See the footnote of (V.22:9).

<sup>[2] (</sup>V.31;22) his face to Allâh i.e. follows Allâh's religion of Islâmic Monotheism, worships Allâh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

- 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.
- ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.
- 26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise.
- 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.
- 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer.
- 29. See you not (O Muhammad وسلم) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

وَمَن كَفَرَفَلَا يَعْزُنكَ كُفْرُهُۥ إِلَيْنَا مَرْجِعُهُمْ فَنُنِيَّتُهُم بِمَا عَمِلُوٓأَ إِنَّ ٱللَّهَ عَلِيمٌ بِذَاتِ ٱلصُّدُودِ شَ

> نُمَنِّعُهُمْ قَلِيلًا ثُمَّ نَضَّطُرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ ﴿ اللَّهُ عَلَيظٍ ﴿ اللَّهُ عَلَيْظٍ اللَّهُ اللَّهُ عَلَيْظٍ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَيِن سَأَلْتَهُم مَّنَ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمَّدُ لِلَّهِ ۚ بَلِ ٱحۡثَرُهُمۡ لَا يَعْلَمُونَ ﴿ اللَّهُ عَلَمُونَ ﴿ اللَّهُ عَلَمُونَ ﴿ ا

لِلَّهِ مَا فِي ٱلسَّمَاوَتِ وَٱلْأَرْضِ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُ اللَّهِ مُوالْغَنِي اللَّهِ اللَّهِ الْفَائِي الْخَصِيدُ اللَّهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللَّا اللهُ ا

وَلَوْأَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَاثُرُ وَٱلْبَحْرُ يَمُذُّهُ وَمِنْ بَعْدِهِ عَسَبْعَةُ أَبْحُرِ مَّانَفِدَتْ كَلِمَنْتُ ٱللَّهِ إِنَّ ٱللَّهَ عَزِيزُ حَكِيمٌ ﴿ ﴿ اللَّهِ اللَّهِ إِنَّ ٱللَّهَ عَزِيزُ حَكِيمٌ ۗ

مَّاخَلْقُكُمُ وَلَابَعْثُكُمُ إِلَّاكَنَفْسِ وَحِدَةً إِنَّاللَّهَ سَمِيعُ بَصِيرٌ ﴿

أَلْمَ تَرَأَنَّ اللَّهَ يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِ الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرُكُلُّ يَجْرِئَ إِلَىٰ أَجَلِ مُسَمَّى وَأَتَ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿ اللَّهَ الْمَا تَعْمَلُونَ خَبِيرٌ ﴿ اللَّهَ Part 21

- 30. That is because Allâh, He is the Truth, and that which they invoke besides Him<sup>[1]</sup> is Al-Bâtil (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.
- 31. See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).
- 32. And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate. [2]
- 33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.
- 34. Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things). [3]

ذَلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلَيُّ ٱلْكَجِيرُ ١

ٱلْمُزَرَأَنَّ ٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِبِيغْمَتِ ٱللَّهِ ليُرِيكُمُ مِنْ ءَايَنتِهِ عَإِنَّا فِي ذَلِكَ لَأَيَتِ لِّكُلِّصَبَّارِشَكُورِ شَ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُ ٱللَّهَ مُغْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّنهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّمَّقَّنَصِكُ وَمَا يَجْحَدُ بِنَا يَلِئِنَاۤ إِلَّا كُلُّ خَتَارِكَ فُورِ ۞

يَتَأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبُّكُمْ وَٱخْشُواْ يَوْمَا لَا يَجْزِح وَالِدُّ عَنَ وَلَدِهِ ـ وَلَامَوْلُودُ هُوَجَازِعَنَ وَالِدِهِ ـ شَيْئًا إِنَّ وَعْدَ ٱللَّهِ حَقُّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوْةُ ٱلدُّنْكَ أَوَلَا يَغُرَّنَكُم بِٱللَّهِ ٱلْغَرُورُ شَ

إِنَّ ٱللَّهَ عِندَهُ وعِلْمُ ٱلسَّاعَةِ وَيُنَزِّكُ ٱلْغَيْثَ وَيَعْلَرُمَا فِي ٱلْأَرْحَامِ وَمَاتَدْرِي نَفْسٌ مَّاذَا تَكِيبُ غَدًّا وَمَاتَذُرِي نَفْسُ بِأَيّ أَرْضِ تَمُوتُ إِنَّ ٱللَّهَ عَلِيدُ خَبِيرٌ ﴿ الْآ

<sup>&</sup>lt;sup>[1]</sup> (V.31:30) See the footnote of (V.2:165). <sup>[2]</sup> (V.31:32) See the footnote of (V.17:67). <sup>[3]</sup> (V.31:34) See the footnote of (V.7:187).

## Sûrat As-Sajdah (The Prostration) XXXII

In the Name of Allâh the Most Gracious, the Most Merciful.

#### 1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. The revelation of the Book (this Qur'ân) in which there is no doubt is from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!
- 3. Or say they: "He (Muhammad صلى الله وسلم) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad صلى الله عليه وسلم): in order that they may be guided.
- 4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walî (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?
- 5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
- 6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
- 7. Who made everything He has created good and He began the creation of man from clay.



مِلْقُواْلِيْكِيمِ

الَّةِ ۞

تَنزِيلُ ٱلْكِتَنبِ لَارَيْبَ فِيهِ مِن رَّبِ ٱلْمَـٰلَمِينَ ۞

أَمْ يَقُولُونَ ٱفْتَرَنَّهُ بَلْهُوَٱلْحَقُّ مِن زَيِكَ لِتُنذِرَقَوْمَا مَّآأَتَنَهُم مِّن نَّذِيرِمِّن فَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۞

ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَنَوَتِ وَٱلْأَرْضَ وَمَا بَيْنَهُ مَا فِي سِتَّةِ أَيَّامِ ثُرَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ مَالكُم مِّن دُونِهِ ، مِن وَلِيٍّ وَلَاشَفِيْعٍ أَفَلًا ئُتَذَكِّرُونَ ﴿

يُدَبِّرُٱلْأَمْرَمِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمِ كَانَ مِقْدَارُهُ وَٱلْفَ سَنَةِ مِمَّاتَعُدُّونَ ﴿

ذَلِكَ عَلِمُ ٱلْعَيْبِ وَٱلشَّهَادَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ١

ٱلَّذِيَ أَحْسَنَ كُلُّ شَيْءٍ خَلَقَهُ وَبَدَأَخَلَقَ اللَّهِ الْخَلْقَ الْخَلْقَ الْخَلْقَ الْخِلْقَ الْإِنسَانِ مِن طِينٍ ﴿ اللهِ اللهُ اللهُ

- 8. Then He made his offspring from semen of despised water (male and female sexual discharge).
- fashioned him in due 9. Then He proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
- 10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
- 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."
- 12. And if you only could see when the (criminals, disbelievers, Mujrimûn polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good Verily! We now believe with deeds. certainty."
- 13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.
- 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do.
- 15. Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.[1]

نُرْجَعَلَ نَسْلَهُ مِن سُلَلَةٍ مِن مَّآءٍ مَّهِينِ (١٠)

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِهِ مِن رُّوحِهِ ۗ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَوَّٱلْأَفْتِدَةً قَلِيلًا مَّاتَشْكُرُ ون اللهُ

وَقَالُواْ أَءِذَاصَلَلْنَافِي ٱلْأَرْضِ أَءِنَّا لَفِي خَلْقِ جَدِيدٍ بَلْ هُم بِلقَآءِ رَبِّم كَفِرُونَ إِنَّ

اللَّهُ قُلْ يَنُوفَنَّكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِي قُوكِلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ مِّرْجَعُونَ

وَلَوْ تَرَيّ إِذِ ٱلْمُجْرِمُونِ نَاكِسُواْرُءُ وسِيمٍمْ عِندَ رَبِّهِ مْ رَبُّنَا أَبْصَرْنَا وَسَمِعْنَا فَأَرْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ١

وَلُوْشِتْنَا لَا نَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَكِينَحَقَّ ٱلْقَوْلُ مِنِي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

> فَذُوقُواْ بِمَانَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَلَآا إِنَّانُسِينَكُمْ وَدُوقُواْعَذَابَ ٱلْخُلِدىمَاكُنتُونَعَمَلُونَ ١

إِنَّمَا يُؤْمِنُ بِنَايَئِينَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُوا سُجَداً وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكُبُرُونَ ﴿ شَيْ

<sup>[1] (</sup>V.31:15): See the footnote of (V.22:9).

- Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. [1]
- 17. No person knows what is kept hidden for them of joy as a reward for what they used to do<sup>[2]</sup>.
- 18. Is then he who is a believer like him who is a Fâsiq (disbeliever and disobedient to Allâh)? Not equal are they.
- 19. As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.
- 20. And as for those who are Fâsiqûn (disbelievers and disobedient to Allâh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."
- 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).
- 22. And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the (criminals, disbelievers, Mujrimûn polytheists, sinners).

لْتَجَافَى جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعَا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِي لَهُم مِّن قُرَّةِ أَعْيُنِ جَزَّاءً بِمَاكَانُواْ يَعْمَلُونَ ١

> أَفَمَن كَانَ مُؤْمِنًا كُمَن كَاكَ فَاسِقًا لَّا يَسْتَوُرُنَ شَ

أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ فَلَهُمْ جَنَّتْ ٱلْمَأْوَىٰ ثُرُلًا بِمَا كَانُواْيِعْمَلُونَ ﴿ اللَّهِ

وَأَمَّا ٱلَّذِينَ فَسَقُواْ فَمَأْوَنِهُمُ ٱلنَّاكُّرُكُلُّمَا أَرَادُوٓا أَن يَغُرُجُواْمِنْهَا أَيُعِدُواْفِيهَا وَقِيلَ لَهُمْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي كُنتُ مِبِهِ عَثَكَدِّ بُوك ﴿

> وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِٱلْأَدْنَى دُونَ ٱلْعَذَابِٱلْأَكْبَرِ لَعَلَّهُمْ رَجِعُونَ ١

وَمَنْ أَظَّلُمُ مِمَّن ذُكِّر بِنَايَنتِ رَبِّهِ - ثُوَّ أَعْرَضَ عَنْهَآ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنلَقِمُونَ ﴿

صلى الله The Prophet (Allah's Messenger رضى الله عنه The Prophet (Allah's Messenger صلى الله عنه الله الله الله عليه وسلم) said to him: "May I show you the gates of goodness? (They are): (1) Fasting is a screen from Hell. (2) As-Sadaqâh (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in Salât (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet صلی recited: "Their sides forsake their beds." (V.32:16) (Abû Dâwûd and Tirmidhi) (Tafsîr Al-Qurtubî)

<sup>[2] (</sup>V.32:17) See the footnote (b) of (v.51:30).

- 23. And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of Al-Isrâ' and Al-Mi'râj<sup>[1]</sup> over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.
- 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning that wherein they used to differ.
- 26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
- 27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?
- 28. They say: "When will this Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"
- 29. Say: "On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."
- **30.** So turn aside from them (O Muhammad صلى الله عليه وسلم) and await: verily, they (too) are awaiting.

وَلَقَدْءَانَيْنَا مُوسَى ٱلْكِتَبَ فَلَاتَكُن فِي مِرْيَةِ مِن لِقَاآيِةِ وَجَعَلْنَهُ هُدًى لِبَنِيَ إِسْرَتِهِ يلَ ﴿

وَجَعَلْنَامِنْهُمْ أَيِمَةً يَهْدُونَ بِأَمْرِنَا لَمَّاصَبُرُواً وَكَانُوا بِأَمْرِنَا لَمَّاصَبُرُواً وَكَانُوا بِعَايَدَتِنَا يُوقِنُونَ اللهِ

إِنَّ رَبَّكَ هُوَيَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَكَمَةِ فِيمَا كَانُواْفِيهِ يَغْتَلِفُونَ ۞

أُوَلَمْ يَهْدِ لَمُثُمَّ كُمْ أَهْلَكَ نَامِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَكِنِهِمَّ إِنَّ فِى ذَلِكَ لَاَينَتٍّ أَفَلاَ يَسْمَعُونَ ﴿ اللهِ اللهِ عَلَيْهِ مَا إِنَّ فِي ذَلِكَ

أُوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِ-زَرْعَا تَأْكُلُ مِنْهُ أَنْعَنَمُهُمْ وَأَنفُسُهُمُّ أَفَلا يُبْصِرُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَيَقُولُونَ مَتَىٰ هَنَا الْفَتْحُ إِن كُنتُمُ

قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوۤ أَ إِيمَنْهُمْ وَلَاهُمُ اللَّهِ مَا اللَّهُ اللَّهُ اللَّ

فَأَعْرِضْ عَنْهُمْ وَٱنكظِرْ إِنَّهُم مُنتَظِرُون ﴿

<sup>[1] (</sup>V.32:23): [Al-Miˈrâj المعراج — See the footnote of (V.53:12), Hadîth No. 429].

#### Sûrat Al-Ahzâh (The Confederates) XXXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1.O Prophet (Muhammad الله عليه وسلم! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise.
- 2. And follow that which is revealed to your Lord. Verily, Allâh is you from Well-Acquainted with what you do.
- 3. And put your trust in Allâh, and Sufficient is Allâh as a Wakîl (Trustee or Disposer of affairs).
- 4. Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], [1] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.
- 5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake<sup>[2]</sup>, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.



والله الأخنز الريجي

يَّنَأَيُّهَا ٱلنَّيْقُ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَفِرِينَ وَٱلْمُنَافِقِينَ إِنَّ اللهُ كَانَ عَلِيمًا هُكِيمًا اللهُ

وَٱتَّبِعْ مَايُوحَىۤ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَاتَعْمَلُونَ خَبِيرًا ١

وَتَوَكَّلْ عَلَىٰ للَّهِ وَكَنَى بِأَللَّهِ وَكِيلًا ١

مَّاجَعَلَٱللَّهُ لِرَجُٰلِمِّن قَلْبَيْنِ فِي جَوْفِهِۦٗ وَمَاجَعَلَ ٱڒ۫ۅٚڮػؙؙٛٛٛۿؙٲڷِّنِي تُظْنِهِرُونَ مِنْهُنَّ أُمَّهَنِكُو ۚ وَمَاجَعَلَ أَدْعِياآءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ فَوْلُكُمْ بِأَفْوَهِكُمْ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُويَهُدِى ٱلسَّكِيلَ ٢

> ٱدْعُوهُمْ لِآكِ إِيهِمْ هُوَأَقْسَطُ عِندَاللَّهِ فَإِن لَّمْ تَعْلَمُواْ ءَابَآءَ هُمْ فَإِخْوَنُكُمْ فِي ٱلدِّينِ وَمُوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ ، وَلَاكِن مَّاتَعَمَّدَتْ قُلُوبُكُمُّ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ١

<sup>(</sup>V.33:4) See the Qur'an (V.58:3 & 4).

<sup>&</sup>lt;sup>[2]</sup> (V.33:5) See the footnote of (v.18:73).

- 6. The Prophet is closer to the believers than their ownselves, 111 and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhâjirûn (emigrants from Makkah), except that you do kindness to those brothers (when joined them in صلى الله عليه وسلم brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (Al-Lauh Al-Mahfûz)."
- 7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. [2]
- 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allah's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
- 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during battle *Al-Ahzâb* (the the of

ٱلنَّبِيُّ أُولَى بِٱلْمُؤْمِنِينَ مِنْ أَنفُسهُمْ وَأَزْوَجُهُ، أُمَّهَنَّهُمْ وَأُوْلُواْ ٱلأَرْحَامِ بَغَضُهُمْ أَوْلَكَ بِبَغْضِ فِي كِتَنبِٱللَّهِ مِنَٱلْمُؤْمِنِينَ وَٱلْمُهَاجِرِينَ إلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَ آبِكُم مَعْرُوفًا كَانَ ذَلِكُ فِي ٱلْكِتَابِ مَسْطُورًا ١

وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمٌ وَٱخَذْنَامِنْهُم مَّنْنَقًاغَلِيظًا ١

لِيَسْتُكُ ٱلصَّندِقِينَ عَنصِدْقِهِمْ وَأَعَدَّ لِلْكَنفِرِينَ عَذَابًا أَلْمًا ١

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُرْ إِذْ جَاءَ تَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرُوهَا وَكَانَ اللَّهُ بِمَاتَعُمَلُونَ بَصِيرًا ١

(V.33:7) There are many Prophets and Messengers of Allah. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will: namely (Muhammad صلى الله عليه وسلم , Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليهم السلام).

صلى الله عليه We were with the Prophet رضى الله عنه We were with the Prophet رضى الله عليه and he was holding the hand of 'Umar bin Al-Khattab. 'Umar said to Him. "O Allah's Messenger! You are dearer to me than everything except my ownself." The Prophet صلى الله said. "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allah, you are said, "Now, O 'Umar, (now you صلى الله عليه وسلم said, "Now, O 'Umar, (now you are a believer)." (Sahih Al-Bukhari, Vol.8, Hadîth No.628).

Confederates)]. And Allâh is Ever All-Seer of what you do.

- 10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.
- 11. There, the believers were tried and shaken with a mighty shaking.
- 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"
- 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (صلى) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.
- 14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little.
- 15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for.
- 16. Say (O Muhammad صلى الله عليه وسلم to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

إِذْ جَآءُ وَكُمْ مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَــُاجِرَ وَتَظُنُّونَ بِأُللّهِ ٱلظُّنُونَا ۚ ۞

هُنَالِكَ ٱبْتُلِيَّ ٱلْمُوْمِنُونَ وَزُلْزِلُواْ زِلْزَالَاشَدِيدًا ﴿

وَإِذْ يَقُولُ ٱلْمُنَافِقُونَ وَٱلَّذِينَ فِ قُلُوبِهِم مَّرَضٌ مَّاوَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ إِلَّاعُهُ وِزًا ﷺ

وَاِذْ قَالَتَ ظَآيِفَةٌ مِّنْهُمْ يَنَأَهُمْ يَنَأَهُمْ يَنَأُهُمْ يَكَأَهُلَ يَثْرِبَ لَامُقَامَ لَكُورُ فَارْجِعُوأَ وَيَسْتَنْذِنُ فَرِيقٌ مِنْهُمُ النِّيَّ يَقُولُونَ إِنَّ بِيُوتِنَاعَوْرَةٌ وَمَاهِي بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿ إِنَّ الْمِيدُونَ إِلَّا فِرَارًا

وَلَوْدُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُبِلُوا ٱلْفِتْ نَهَ لَا تَوْهَا وَمَا تَلَبَّتُواْ بِهَا إِلَّا يَسِيرًا ﴿

وَلَقَدْكَانُواْعَنَهَدُواْ ٱللَّهَ مِن قَبْلُ لَا يُولُونَ ٱلْأَذَبَنَرُّ وَكَانَ عَهْدُ ٱللَّهِ مَسْتُولًا اللَّ

قُللَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُحمِّن ٱلْمَوْتِ أَوِٱلْقَتْلِ وَإِذَا لَاتُمَنَّعُونَ إِلَّا قَلِيلًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

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- 17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any Walî (protector, supporter) or any helper.
- 18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little,
- 19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allâh makes their deeds fruitless and that is ever easy for Allâh.
- 20. They think that Al-Ahzâb (the Confederates) have not yet withdrawn; and if Al-Ahzâb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
- 21. Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.
- 22. And when the believers saw Al-Ahzâb (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ملى الله وسلم) had promised us; and Allâh and His Messenger (Muhammad صلى الله عليه وسلم) had

قُلْمَن ذَا ٱلَّذِى يَعْصِمُكُومِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوَءًا أَوْأَرَادَ بِكُرْرَحْمَةً وَلَا يَجِدُونَ لَمُهُمِّنِ دُونِ ٱللَّهِ وَلِيَّا وَلَانَصِيرًا ﴿ ﴾

﴿ قَدْيَعْلَمُ اللَّهُ اللَّمُ عَوِّقِينَ مِنكُمْ وَالْقَابِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَ الْإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللّ

أَشِحَةً عَلَيْكُمْ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنَهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا ذَهَبَ ٱلْخُوْفُ سَلَقُوكُم بِٱلْسِنَةِ حِدَادٍ أَشِحَةً عَلَى ٱلْخَيْرِ أُولَتِ لَكَ لَمْ يُؤْمِنُواْ فَأَحْبَطَ اللّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى ٱللّهِ يَسِيرًا إِنَّ

يَحْسَبُونَ ٱلْأَخْزَابَ لَمْ يَذْهَبُوأٌ وَإِن يَأْتِ ٱلْأَخْزَابُ يَوَدُّواْ لَوْ أَنَّهُم بَادُوكِ فِي ٱلْأَغْرَابِ يَسْتَلُوك عَنْ أَنْكَ آيِكُمُّ وَكُوْكَ انُواْفِيكُم مَّافَئَلُوۤ أَإِلَّا قَلِيلًا ﴿

لَّقَدُكَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أَسْوَةٌ حَسَنَةٌ لِمَنَكَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَوَذَكَرَ ٱللَّهَ كَثِيرًا اللَّ

وَلَمَّارَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُواْ هَنذَا مَاوَعَدَنَا اللَّهُ وَرَسُولُهُ وَمَازَا دَهُمْ اللَّهُ وَرَسُولُهُ وَمَازَا دَهُمْ إِلَّا إِيمَننَا وَتَسْلِيمًا إِنَّ

spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

- 23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e.they never proved treacherous to their covenant which they concluded with Allâh] in the least. [1]
- 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful
- 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allah sufficed for the believers in the fighting (by sending against

وَرَدَّاللَّهُ الَّذِينَ كَفَرُو أَبِغَيْظِهِمْ لَرَيْنَا لُواْ خَيْرًا وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَّ وَكَابَ ٱللَّهُ قَوِيتًا عَزِيزًا ١

<sup>[1] (</sup>V.33:23) Narrated Anas رضى الله عنه. My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, "O Allah's Messenger (صلى الله عليه وسلم)! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'adh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah." (V.33:23).

صلى الله عليه وسلم His sister Ar-Rubaiyi' broke a front tooth of a woman and Allah's Messenger ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger صلى الله عليه وسلم said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (Sahih Al-Bukhari, Vol.4, Hadîth No.61).

the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

- 26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
- 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.
- 28. O Prophet (Muhammad ملى الله عليه)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).[1]
- 29. "But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward."
- 30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

وَأَنزَلَ ٱلَّذِينَ ظَنهَ رُوهُم مِنْ أَهْلِ ٱلْكِتنْبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿

وَأُوْرُثَكُمْ أَرْضَهُمْ وَدِينَرَهُمْ وَأَمْوَلَهُمْ وَأَرْضَا لَمْ تَطَثُوهَا وَكَاسَ ٱللَّهُ عَلَى كَلِّ شَيْءٍ قَدِيرًا ﴿

> يَّنَأَيُّهَا ٱلنَّبِيُّ قُل لِآزُونِهِكَ إِن كُنْتُنَّ تُعْرِدْكَ ٱلْحَيَوْةَ ٱلدُّنْيَ اَوَزِينَتَهَا فَنَعَا لَيْنَ أُمَيِّعَكُنَّ وَأُسَرِّغَكُنَّ سَرَاحًا جَيلًا ﴿
> الْمُتَعْكُنَّ وَأُسَرِّغَكُنَّ سَرَاحًا جَيلًا ﴿

وَإِن كُنتُنَ تُرِدنَ اللّهَ وَرَسُولَهُ وَالدَّارَ ٱلْآخِرَةَ فَإِنَّ اللّهَ الدَّارَ الْآخِرَةَ فَإِنَّ اللّهَ أَعَظِيمًا اللهَّ

يَكِنِسَآءَ ٱلتَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَكِحِشُكِةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَاٱلْعَذَابُ ضِعْفَيْنِ وَكَاكَ ذَلِكَ عَلَىٱللَّهِ يَسِيرًا ﴿ اللَّهِ اللَّهِ يَسِيرًا

<sup>&</sup>lt;sup>[1]</sup> (V.33:28)

a) Narrated 'Åishah رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم : When Allah's Messenger صلى الله عليه وسلم was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet صلى الله عليه وسلم knew that my parents would not order me to leave him. Then he said, "Allah says:

<sup>&</sup>quot;O Prophet (Muhammad صلى الله عليه وسلم! Say to your wives: 'If you desire the life of this world and its glitter ... an enormous reward.' " (V.33:28,29)

I said, "Then why consult I my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. (Sahih Al-Bukhari, Vol. 6, Hadith No. 309)

b) Narrated 'Åishah رضى الله عنها: Allah's Messenger صلى الله عليه وسلم gave us the option (to remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (Sahih Al-Bukhari, Vol. 7, Hadith No. 188)

- 31. And whosoever of you is obedient to Allah and His Messenger (صلى الله عليه وسلم), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Riza Karim (a noble provision -Paradise).
- 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.
- 33. And stay in your houses, and do not display yourselves like that of the times of perform As-Salât ignorance. and (Iqamât-as-Salât), and give Zakât and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عاله وسلم), and to purify you with a thorough purification.
- **34.** And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allah and glorify His Praises for this Qur'an and the Sunnah). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.
- 35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord -Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much

﴿ وَمَن يَقْنُتُ مِن كُنَّ لِلَّهِ وَرَسُولِهِ ، وَتَعْمَلُ صَلِحَانُوْتِهَا ٱجْرَهَامَرَّيَيْنِ وَأَعْتَدْنَاهَا رِزْقًا كَريمًا ١

يَنِسَآءَ ٱلنِّبِيّ لَسْ تُنَّ كَأَحَدِمِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِي فِي قَلْبِهِ - مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفَا إِنَّا

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْ كَ تَبَرُّجَ ٱلْجَهِلِيَّةِ ٱلْأُولَٰيُ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِيكَ ٱلزَّكُوٰةَ وَأَطِعْنَ اللَّهَ وَرَسُولُهُ ۚ إِنَّ مَا يُرِيدُ ٱللَّهُ لِيدُ هِبَ عَنكُمُ ٱلرِّحْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرُكُو تَطْهِيرًا شَ

وَٱذۡكُرۡكَ مَايُتُ لَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَـٰتِ ٱللَّهُ وَٱلْحِكَمَةُ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَيرًا ١

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَاتِ وَٱلْمُقْمِنِينَ وَٱلْمُؤْمِنَتِ وَٱلْقَنِيٰيِنَ وَٱلْقَنِيٰنِينَ وَٱلْقَنِيْنَتِ وَٱلصَّلِيقِينَ وَٱلصَّادِقَاتِ وَٱلصَّابِينَ وَٱلصَّابِرَتِ وَٱلْخَاشِعِينَ وَٱلْخَاشِعَاتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَاتِ وَأَلصَّنَهِمِينَ وَٱلصَّنَعِمَاتِ وَٱلْحَافِظِينَ فُرُوجَهُمْ وَٱلْحَافِظَاتِ وَالذَّاكرينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ١

with their hearts and tongues <sup>[1]</sup> Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah رفسی الله عنیه وسلم — the freed-slave of the Prophet صلی الله علیه وسلم) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad صلی الله too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad صلی الله علیه وسلم married

وَمَاكَانَ لِمُؤْمِنِ وَلَامُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥ أَمْرًا أَن يَكُونَ لَمُنُمُ ٱلْخِيرَةُ مِنْ أَمْرِهِمَ وَمَن يَعْصِ ٱللَّهَ وَرَسُولُهُ وَقَدْضَلَّضَلَاكًا مُّبِينًا ﴿ اللَّهُ وَرَسُولُهُ وَهَا لَكُمْ اللَّهُ اللَّهُ اللَّهُ ا

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ وَأَنْعَمْ فَيْ اللَّهُ عَلَيْهِ وَأَنْعَمْ فِي الْمَسْكَ عَلَيْكَ زَوْجَكَ وَأَتَّقِ اللَّهَ وَتَخْفِى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَخْفُ الْمَقْ النَّاسَ وَاللَّهُ أَحَقُ أَن تَغْشَا وَطَرًا وَحَقُ الْمَقْومِنِينَ حَرَبُ رُوَجَنَكُهَ الْمَقْومِنِينَ حَرَبُ رُوَجَنَكُهَ الْمَقْومِنِينَ حَرَبُ وَكُونَ عَلَى الْمُوْمِنِينَ حَرَبُ وَكُونَ عَلَى الْمُؤْمِنِينَ حَرَبُ وَكُلُ اللَّهِ مَا إِذَا فَصَوْلُ مِنْهُنَ وَطَرًا وَكُونَ عَلَى الْمُؤْمِنِينَ حَرَبُ وَكُونَ عَلَى الْمُؤْمِنِينَ حَرَبُ وَكُلُ اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.33:35) a) "Remember Allah" (while sitting, standing, lying for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night.)

b) See the footnote of (v.13:28).

c) Narrated Abû Huraira صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said," Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each others, saying, 'Come to the object of your pursuit'." He added, "Then the angels encircle them with their wings up to the nearest Heaven to us." He added, "[After those people remembered (glorified the Praises of) Allâh, and the angels go back to Allâh, their Lord عزوجل asks them (those angles) – though He knows better than them - 'What do My slaves say?' The angles reply, 'They say:Subhan Allah, Allah Akbar, andAlham-du-lillah' Allâh then says, 'Did they see Me?' The angles reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angles reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allah says (to the angles), 'What do they ask Me for?' The angles reply, 'They ask You for Paradise.' Allâh says (to the angles), 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says: 'How it would have been if they saw it?' The angles say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angles reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says, 'How it would have been if they saw it?' The angles say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witness that I have forgiven them'." Allâh's Messenger صلى الله عليه وسلم added, "One of the angles would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'These are those people whose companions will not be reduced to misery'." (Sahih Al-Bukhari, Vol. 8, Hadîth No.417).

the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

- على) 38. There is no blame on the Prophet in that which Allah has made legal (الله عليه وسلم for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.
- 39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allah as a Reckoner.
- is not the (صلى الله عليه وسلم) father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.
- 41. O you who believe! Remember Allâh with much remembrance. [2]
- 42. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].
- is Who sends Salât (His **43**. He it blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.
- 44. Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmun 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).

مَّاكَانَ عَلَى ٱلنِّي مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُ أَسُلَّهُ ٱللَّهِ فِي ٱلَّذِينَ خَلَوْ أَمِن قَدَّلُ وَكَانَ أَمْرُ ٱللَّهِ قَدَرَامَّقَدُورًا شَ

ٱلَّذِينَ يُبَلِّغُونَ رِسَلَنتِ ٱللَّهِ وَيَغْشُونَهُ. وَلَا يَخْشُونَ أَحَدًا إِلَّا ٱللَّهُ وَكُفِي بِٱللَّهِ حَسِيبًا (١) مَّا كَانَ مُحَمَّدُ أَبَّا أَحَدِمِن رِّجَالِكُمْ وَلَكِن رَّسُولَ ٱللَّهِ وَخَاتَمُ ٱلنَّبِيِّنُّ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

يَّنَأَتُهَا ٱلَّذِينَ ءَامَنُوا ٱذْكُرُوا ٱللَّهَ ذِكْرَاكَتِيرًا اللَّهُ وَسَبَّحُوهُ بُكُرُهُ وَأَصِيلًا ١

هُوَٱلَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَتَ إِكَنَّهُ لِيُخْرِجَكُمُ مِّنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ وَكَانَ بِٱلْمُؤْمِنِينَ

تَحِيَّتُهُمْ يَوْمَ يَلْقُونَهُ اسْلَامٌ وَأَعَدَّ لَهُمْ

<sup>[1] (</sup>V.33:40) See the footnote (B) of (V.2:252).

<sup>&</sup>lt;sup>[2]</sup> (V.33:41) See the footnote of (V.13:28).

- 45. O Prophet (Muhammad صنى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,
- 46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah the legal ways of the Prophet صنى الله عليه وسلم الله عليه وسلم).
- 47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) the glad tidings, that they will have from Allâh a Great Bounty.
- 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a Wakîl (Trustee, or Disposer of affairs). [Tafsir Al-Qurtubi]
- 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V. 65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.
- 50. O Prophet (Muhammad صلى الله عليه وسلم! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on

يَّنَأَيُّهَا ٱلنَّبِيُّ إِنَّا آَرْسَلْنَكَ شَنِهِدًا وَمُبَشِّرًا وَنَـذِيرًا ﴿

وَدَاعِيًا إِلَى اللهِ بِإِذْ نِهِ ، وَسِرَاجَا مُنِيرًا اللهُ

وَيَشِرِٱلْمُوْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضَلَّا كَبِيرًا ١

وَلَانُطِعِ ٱلْكَنفِرِينَ وَٱلْمُنفِقِينَ وَدَغَ أَذَنهُمْ وَلَانُطِعِ ٱلْكَنفِرِينَ وَٱلْمُنفِقِينَ وَدَغَ أَذَنهُمْ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَانَكَحْتُمُ ٱلْمُؤْمِنَتِ
ثُمَّ طَلَّقَتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُ فَكَ فَمَالَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْنَدُّونَهَا فَمَتَّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا إِنَّ

يَ أَيُّهُ النِّيُّ إِنَّا آخُلَلْنَا لَكَ أَزُورَ جَكَ النِّيَ ءَالَيْتَ الْمُورَهُ وَمَا مَلَكُتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّنِيكَ وَبَنَاتِ عَمَّنِيكَ وَبَنَاتِ عَمَّنِيكَ وَبَنَاتِ عَمَّنِيكَ وَبَنَاتِ عَمَّنِيكَ وَبَنَاتِ خَلْنِكَ النِّي هَاجَرْنَ وَبَنَاتِ خَلْنِكَ النِّي هَاجَرْنَ مَعَكَ وَامْزُأَةً مُؤْمِنَةً إِن وَهَبَتْ نَفْسَهَ الِلنَّيِي مَعَكَ وَامْزُأَةً مُؤْمِنَةً إِن وَهَبَتْ نَفْسَهَ الِلنَّيِي مَعَكَ وَامْزُقَ مَنِينَ قَدْ عَلِمْنَ المَافَرَضَنَا مِن دُونِ الْمُؤْمِنِينُ قَدْ عَلِمْنَ المَافَرَضْنَا عَلَيْهِمْ فِي الرَّوْجِهِمْ وَمَا مَلَكَ تَلَى عَلَيْكَ حَرَبُّ عُلَيْكَ حَرَبُّ اللَّهُ عَنْ فُورًا رَحِيدَ مَا اللَّي اللَّهُ عَنْ فُورًا رَحِيدَ مَا اللَّهُ اللَّهُ عَنْ فُورًا رَحِيدَ مَا اللَّهُ عَنْ الْكُولُ وَالْمَالِلَةُ عَلَى اللَّهُ عَنْ فُورًا رَحِيدَ مَا اللَّهُ عَنْ الْكُولُ وَلَا مَا مَلَكَ عَلَيْكَ حَرَبُّ اللَّهُ عَنْ فُورًا رَحِيدَ مَا اللَّهُ عَنْ الْكُولُ الْكُلُولُ الْمَالِمَةُ الْمُ الْمُنْ الْمُنْ اللَّهُ عَنْ فُورًا رَحِيدَ مَا الْكُلُولُ اللَّهُ الْمُؤْمِنَ اللَّهُ عَنْ الْكُولُ عَلَيْنَ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَةُ الْكُولُ الْفَالِمُ اللَّهُ عَلَيْكَ حَالَمُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا اللَّهُ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكُ عَلَيْكُ وَلَا اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَا الْكُولُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْحَيْمُ الْمُؤْمِنَا الْمُلِكُ عَلَى الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُلْكُولُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ اللْمُؤْمِنَ الْمُؤْمِنَ اللْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنَ اللْمُؤْمِنَ اللْمُؤْمِنَا الْمُؤْمِنَ اللَّهُ اللَّهُ اللْمُؤْمِنَ اللْمُؤْمِنَ اللَّهُ اللْمُؤْمِلُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللْم

<sup>&</sup>lt;sup>[1]</sup> (V.33:46) See the footnote of [(V.3:164), *Hadîth* No.385 and 387]

you. And Allah is Ever Oft-Forgiving, Most Merciful.

- 51. You (O Muhammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing.
- 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.
- 53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.
- **54.** Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything.
- 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allâh. Verily, Allâh is Ever All-Witness over everything.
- sends His Salât (Graces, **56.** Allâh Honours, Blessings, Mercy) on the Prophet

اللهُ تُرْجِي مَن نَشَآةُ مِنْهُنَّ وَتُغْوِيٓ إِلَيْكَ مَن نَشَآةً وَمَن ٱبْنَغَيْتَ مِمَّنْ عَزَلْتَ فَلَاجُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَن تَقَدِّ أَعْيُنُهُنَّ وَلَا يَعْزَبُ وَيَرْضَيْن بِمَآءَانَيْتَهُنَّكُ أُهُنَّ وَٱللَّهُ يَعْلَمُ مَافِي قُلُوبِكُمْ وَكَانَ أَلِلَّهُ عَلِيمًا كَلِيمًا اللَّهُ

لَايَحِلُ لَكَ ٱلنِّسَآءُمِنُ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسَنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكُ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿ إِنَّ يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَانَدْخُلُوا بُيُوتَ ٱلنَّبِيّ إِلَّا أَن يُؤْذَكَ لَكُمْ إِلَى طَعَامٍ غَيْرَنَظِرِينَ إِنَـٰهُ وَلَكِكِنْ إِذَا دُعِيتُمْ فَأَدْخُلُواْ فَإِذَا طَعِمْتُمْ فَأَنتَشِرُواْ وَلَا مُسْتَغْنِسِينَ لِحَدِيثٍ إِنَّ ذَالِكُمْ كَانَ يُؤْذِي ٱلنَّبِيَّ فَيَسْتَحْيِ، مِنكُمْ وَاللَّهُ لَا يَسْتَحْي، مِنَ ٱلْحَقِّ وَإِذَا سَأَ لَتُمُوهُنَّ مَتَنَعًا فَسَنَكُوهُرَّ . مِن وَرَآءِ حِمَابُ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَاكَاكَ لَكُمْ أَن تُؤْذُواْ رَسُوكَ ٱللَّهِ وَلَا أَن تَنكِحُوا أَزْوَجَهُ مِنْ بَعْدِه عِ أَيدًا إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿ أَنَّ

شَيْءِ عَلِيمًا اللهُ لَّاجُنَاحَ عَلَيْهِنَ فِي ءَابَآيِهِنَّ وَلَآ أَبْنَايِهِنَ وَلَآ إِخُوانِهِنَ وَلَآ أَبْنَآءِ إِخْوَنِهِنَّ وَلَآ أَبْنَآءِ أَخُواتِهِنَّ وَلَانِسَآبِهِنَّ وَلَا مَامَلَكَتْ أَيْمَنُّهُنَّ وَأَتَّقِينَ اللَّهُ إِنْ ٱللَّهَ كَانَ عَلَىٰ كُلِّي شَيْءٍ شَهِيدًا (٥٠) إِنَّ ٱللَّهَ وَمَلَيْكَ تَهُ. يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَنَأَيُّهَا

إِن تُبْدُواْ شَيْعًا أَوْتُحْفُوهُ فَإِنَّ ٱللَّهَ كَاسَ بِكُلِّ

(Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât<sup>[1]</sup> on (ask صلى الله عليه Allâh to bless) him (Muhammad وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).

- 57. Verily, those who annoy Allâh and His Messenger (صلى الله عليه وسلم) Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.
- **58.** And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain
- **59.** O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.[3]
- **60.** If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall

ٱلَّذِي ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ١

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُ الْعَنَهُمُ ٱللَّهُ فِي ٱلدُّنْيَ ا وَٱلْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابَا مُهينًا ١

وَٱلَّذِينَ يُؤْذُونِ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ بِغَيْرِ مَا ٱحْ تَسَبُواْ فَقَدِ ٱحْتَمَلُواْ بُهْتَنَا

يَّنَأَيُّهُا ٱلنَّبَيُّ قُلُ لِأَزْوَجِكَ وَبَنَائِكَ وَبِسَآءِ ٱلْمُؤْمِنِينَ يُذَنِينَ عَلَيْهِنَّ مِنجَلَبِيبِهِنَّ ذَالِكَ أَدْنَى أَن يُعْرَفْنَ فَلاَئُوۡ ذَنُّ وَكَاكَ ٱللَّهُ عَفُورًا رَّحِيمًا ١

لَبِن لَرْ يَنْكُهِ ٱلْمُنْكِفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم

<sup>[1] (</sup>V.33:56). Narrated 'Abdur-Rahmân bin Abî Laila: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet صلى الله عليه وسلم 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allah's Messenger صلى الله عليه وسلم saying, 'O Allah's Messenger! How should one (ask Allah to) send *As-Salât* upon you and the *Ahl-al-Bait* اهل البيست (the members of the family of the prophet صلى الله عليه وسلم), for Allah has taught us how to greet you?' He said, 'Say Allahumma salli ala Muhammadin wa'ala ali Muhammadin, kamâ sal-laita 'alâ Ibrahîma wa 'alâ âli Ibrahîm, Innaka Hamidun Majid. Allahumma bârik 'alâ Muhammadin wa 'alâ âli Muhammadin kamâ bârakta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, Innaka Hamidun Majid.' [O Allah! Send Your Salât (Graces, Honours and Mercy) on Muhammad and on the family or the followers of Muhammad, as You sent Your Salât (Graces, Honours and Mercy) on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Gracious. O Allah! Send Your Blessings on Muhammad, and on the family or the followers of Muhammad as You sent your Blessings on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Gracious.' " (Sahih Al-Bukhari, Vol. 4, Hadîth No.589). <sup>[2]</sup> (V.33:57)

<sup>(</sup>A) By abusing or telling lies against Allah and His Messenger صلى الله عليه وسلم , by making pictures . صلى الله عليه وسلم imitating Allâh's creations, and by disobeying Allâh and His Messenger صلى الله عليه وسلم

<sup>(</sup>B) See the footnote of (V.2:278).

<sup>(</sup>V.33:59) See the footnote of (V.24:31).

certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while.

- 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.
- 62. That was the Way of Allâh in the case of those who passed away of old: and you will not find any change in the Way of Allâh.
- 63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"
- **64.** Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).
- 65. Wherein they will abide for ever, and they will find neither a *Walî* (a protector) nor a helper.
- 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad صلى الله عليه وسلم)."
- 67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.
- 68. "Our Lord! Give them double torment and curse them with a mighty curse!"
- 69. O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh.<sup>11</sup>

مَّرَضُّ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِينَكَ بِهِمْ ثُمَّ لَايُجَاوِرُونَكَ فِيهَ ٓ إِلَّا قَلِيلًا ۞ مَّلْعُونِينَ ۚ أَيْنَمَا ثُقِفُواۤ أُخِذُواْ وَقُتِلُواْ تَفْتِيلًا ۞ تَفْتِيلًا ۞

سُنَّةُ ٱللَّهِ فِ ٱلَّذِينَ خَلُوْ أَمِن فَبْلُ وَلَن خَيدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿ ثَنَّ اللَّهُ النَّالُ النَّ النَّالُ النَّالُ النَّالُ النَّالُ النَّالُ الْمُنْ الْمُنْ الْمَالُ النَّالُ الْمُنْ الْمَالِمُ اللَّالَ الْمُنْ الْمَالُ الْمُنْ الْمَالُ الْمُنْ الْمَالُ الْمُنْ الْمَالِمُ اللَّالَ الْمُلْمُ الْمُنْ الْمُنْمُ الْمُنْ الْمُنْ ال

يَسْتُلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ قَلِّ إِنَّمَا عِلْمُهَاعِندَ ٱللَّهِ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿ اللَّهِ السَّ

إِنَّ ٱللَّهَ لَعَنَ ٱلْكَنفِرِينَ وَأَعَدَّ لَمُمْ سَعِيرًا ١

خَلِدِينَ فِيهَا أَبَداً لَا يَجِدُونَ وَلِيَّا وَلَا نَصِيرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِ ٱلنَّارِيَقُولُونَ يَلَيَّتَنَا أَطَعْنَا ٱللَّهُ وَأَطَعْنَا ٱلرَّسُولَا ١

وَقَالُواْرَبِّنَا إِنَّا أَطَعْنَاسَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا اللهِ

رَبَّنَاءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنَّهُمْ لَعْنَاكِيرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللهُ الله

يَّاأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَاتَكُونُواْ كَالَّذِينَ ءَاذَوْا مُوسَىٰ فَبَرَّاهُ ٱللَّهُ مِمَّاقَا لُواْ وَكَانَ عِندَ ٱللَّهِ وَجِيهَا ﴿

<sup>(</sup>V.33:69) Narrated Abû Hurairah رضى الله عنيه (Prophet) Mûsâ (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Mûsâ (Moses) of what they said about him: so one day while Mûsâ (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mûsâ (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' till he reached a group of Banî Israel who saw him naked then, and found him the best of what Allah had created; and Allah cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting: three, four or five marks. This was what Allah as what Allah saying:

- 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.
- 71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).
- 72. Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). [1]
- 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers, in the Oneness of Allâh, and His Messenger Muhammad صلى). And Allâh will pardon (accept the repentance of) the true believers of the

يَّنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱنَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿

يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرُلَكُمْ ذُنُوبَكُمْ وَوَكُمْ وَكُمْ وَنُوبَكُمْ وَوَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ

إِنَّاعَرَضْنَاٱلْأَمَانَةَ عَلَىٱلسَّمَوَتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَعْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَنَ الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا اللَّيْ

لِيُعُذِّبَ اللَّهُ الْمُنَفِقِينَ وَالْمُنَفِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَيْتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ

his stick and ran after the stone saying, 'O stone! give me my clothes!' till he reached a group of Banî Israel who saw him naked then, and found him the best of what Allah had created; and Allah cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting: three, four or five marks. This was what Allah عز وجل refers to in His Saying:

<sup>&#</sup>x27;O you who believe! Be not like those, who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged and he was honourable before Allah...' " (V.33:69) (Sahih Al-Bukhari, Vol.4, Hadîth No.616).

<sup>[1] (</sup>V.33:72): See the footnote of the (V.3:164).

# Sûrat Saba' (Sheba) XXXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.
- 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
- 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Lauh Al-Mahfūz)."
- 4. That He may recompense those who believe (in the Oneness of Allâh –Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizq Karîm (generous provision, i.e. Paradise).
- 5. But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them those, for them will be a severe painful torment. [1]
- 6. And those who have been given knowledge see that what is revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord is



بِنَ إِلَيْهِ الرَّهِ الرَّهِ

ٱلْحَمَّدُ لِلَّهِ ٱلَّذِى لَهُ, مَا فِي ٱلسَّمَنُوْتِ وَمَا فِي ٱلْأَرْضِ وَلَهُ ٱلْحَمَّدُ فِي ٱلْآخِرَةَ وَهُو ٱلْحَكِيمُ ٱلْخَبِيرُ ۞

يَعْلَمُ مَايَلِجُ فِى ٱلْأَرْضِ وَمَايَغْرُجُ مِنْهَا وَمَايَنزِلُ مِنَ ٱلسَّمَآءِ وَمَايَعْرُجُ فِيهَأُ وَهُوَ ٱلرَّحِيمُ ٱلْعَفُورُ ۞

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَأْتِينَا ٱلسَّاعَةُ قُلْ بَكَ وَرَبِّ لَتَأْتِينَا كُمْ عَلِمِ ٱلْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ٱلسَّمَوَتِ وَلَا فِي ٱلْأَرْضِ وَلَا أَضْعَكُ مِن ذَلِكَ وَلَا أَكْبُرُ إِلَّا فِي كِتَنِ مُّينِ إِنَّ

لِيَجْزِى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ الْمَنْوَالْ وَعَمِلُواْ الصَّلِحَتِ اللَّهِ الْمَائِدُ الْمُ

وَٱلَّذِينَ سَعَوْ فِي ءَايَتِنَا مُعَاجِزِينَ أُوْلَئِيكَ لَمُهُمْ عَذَابٌ مِن رِّجْزِ ٱلِيهُ ﴿

وَيَرَى ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن زَيِكَ هُوَ ٱلْحَقَّ وَيَهْدِىۤ إِلَىْ صِرَطِ

<sup>&</sup>lt;sup>[1]</sup> (V.34:5) See the footnote of (V.3:91).

the truth, and that it guides to the Path of the Exalted in Might, Owner of all praise.

Sûrah 34. Saba'

- 7. Those who disbelieve say: "Shall we صلى الله عليه direct you to a man (Muhammad وسلم) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"
- 8. Has he (Muhammad صلى الله عليه وسلم) invented a lie against Allah, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
- 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).
- 10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."
- 11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."
- 12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside

ٱلْعَزِيزِ ٱلْحَمِيدِ ١

وَقَالَ ٱلَّذِينَ كَفَرُواْ هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّتُكُمُ إِذَا مُزَّقْتُ مُكُلِّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقِ جَدِيدٍ ﴿

أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِ عِنَّةً بُلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ فِي ٱلْعَذَابِ وَٱلضَّلَالُ ٱلْبَعِيدِ إِنَّ اللَّهِ

أَفَلَرْ يَرُواْ إِلَىٰ مَابَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُم مِّرِبَ ٱلسَّمَآءِ وَٱلأَرْضَ إِن لَّشَأْ أَغْسِفْ بِهِمُ ٱلْأَرْضَ أَوْنُسْفِطْ عَلَيْهِمْ كِسَفًامِنَ ٱلسَّمَآءُ إِنَّ فِي ذَالِكَ لَا يَدُّ لِكُلَّ عَبْدِمُنِيبِ ١

 وَلَقَدْءَ اللَّيْنَا دَاوُرِدَ مِنَّا فَضَلًا يَنجِبَالُ أَوِّبِي مَعَهُ وَٱلطَّنْ وَٱلنَّالَهُ ٱلْحَدِيدَ

أَنٱعْمَلْ سَنبغَنتِ وَقَدِّرْ فِي ٱلسَّرَدِّ وَأَعْمَلُواْ صَيْلِحًا إِنَّى بِمَا تَغْمَلُونَ بَصِيرٌ ١

وَلِسُلَيْمَانَ ٱلرِّيحَ عُدُوُّهَا شَهُرُ وَرَوَاحُهَا شَهُرُّ وَأَسَلْنَا لَهُ,عَيْنَ ٱلْقِطْرِ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْدِهِ إِذْنِ رَبِّهِ وَكُومَن يَزِغُ مِنْهُمْ عَنَ أَمْرِينَا نُذِقْهُ مِنْ عَذَابِٱلسَّعِيرِ ﴿ اللَّهُ عِيرِ اللَّهُ السَّعِيرِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

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from Our Command, We shall cause him to taste of the torment of the blazing Fire.

- 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.
- 14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.
- 15. Indeed there was for Saba' (Sheba) a sign in their dwelling-place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!
- 16. But they turned away (from the obedience of Allah), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
- 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).
- 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
- 19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all

يَعْمَلُونَ لَهُ,مَايَشَآءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانِ كَٱلْجُوَابِ وَقُدُورِ رَّاسِيَتٍ ٱعْمَلُوٓا ءَالَ دَاوُدَ شُكُراً وَقَلِيلٌ مِنْ عِبَادِي ٱلشَّكُورُ إِنَّ اللَّهِ كُورُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

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فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَادَلَّهُمْ عَلَى مَوْتِهِ = إِلَّا دَاتِكُ ٱلْأَرْضِ تَأْكُرُ مِنْكَأْتُهُ فَلَمَّا خَرِّبَيِّنَتِ ٱلْجِنِّ أَن لَّوْ كَانُواْ يَعْلَمُونَ ٱلْغَيْبَ مَالِيتُواْفِي ٱلْعَذَابِ ٱلْمُهِينِ ﴿ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

لَقَدْكَانَ لِسَبَإِفِي مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَن يَمِينِ وَشِمَالًا كُلُواْمِن رِّزْقِ رَيِّكُمْ وَٱشْكُرُواْ لَهُ مِلْدَةٌ طَيَّةٌ وَرَبُّ غَفُورٌ ١

فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَيَدَّلْنَهُم بِحَنَّلَتُهُمْ جَنَّتَيْنِ ذَوَاتَى أُكُلِ خَمْطٍ وَأَثْل وَشَيْءِ مِن سِدْرِ قَلِيلِ إِنَّ اللَّهُ

> ذَلِكَ جَزَيْنَاهُم بِمَاكَفَرُوا وَهَلْ نُجَزِيَ الَّا ٱلْكُفُورَ ١

وَجَعَلْنَابِيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِي بَدْرَكَ نَافِيهَا قُرَى ظَيْهِرَةً وَقَدَّرْنَافِهَاٱلسَّنْيَرُسِيرُواْفِهَالِسَالِيَ وَأَيَّامًاءَ امِنِينَ شَ

فَقَالُواْرَبَّنَابَنعِدْبَيْنَ أَسْفَارِنَا وَظُلَمُوٓا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلُّمُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآبَتِ لِكُلِّ صَبَّادٍ شَكُودٍ ١

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totally. Verily, in this are indeed signs for every steadfast, grateful (person).

- 20. And indeed Iblîs (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allah).
- 21. And he (*Iblîs* Satan) had no authority over them, — except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
- 22. Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
- 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."
- 24. Say (O Muhammad صلى الله عليمه وسلم to gives you pagans) "Who polytheists, provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error."
- 25. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."
- 26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِيْلِيسُ ظَنَّهُ وَالتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ١

وَمَاكَانَ لَهُ عَلَيْهِم مِن سُلْطَنِ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْآخِرَةِ مِمَّنْ هُوَمِنْ هَافِي شَكِّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءِ حَفِيظًا شَ

قُلِ ٱدْعُواْ ٱلَّذِينَ زَعَمْتُمْ مِن دُونِ ٱللَّهِ لَايَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِ ٱلسَّمَنُوَتِ وَلَا فِي ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَامِن شِرْكِ وَمَالُهُ مِنْهُم مِنظَهِر شَ

وَلَا نَنفَعُ ٱلشَّفَاعَةُ عِندَهُ وِ إِلَّالِمَنْ أَذِكَ لَهُ حَتَىٰ إِذَافُزِعَ عَن قُلُوبِهِمْ قَالُواْ مَاذَا قَالَ رَبُّكُمْ قَالُواْ ٱلْحَقِّ وَهُوَ ٱلْعَلَيُّ الْكَبِيرُ ١

اللُّهُ قُلْمَن يَرْزُقُكُمُ مِن السَّمَوَتِ وَٱلْأَرْضِ ۖ قُلِاللَّهُ وَإِنَّا أَوْلِيَاكُمْ لَعَلَىٰ هُدِّى أَوْفِي صَلَالِ مُبِينِ

قُللَا تُسْتَلُونَ عَمَّآ أَجْرَمْنَا وَلَانْسَتُلُعَمَّا تَعْمَلُونَ ٢

قُلْ يَجْمَعُ بَيْنَ نَارَبُنَا ثُمِينَةً مِينَ الْمُرْتِفَيِّحُ بَيْنَ نَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَاحُ ٱلْعَلِيمُ ١ is the Just Judge, the All-Knower of the true state of affairs [Tafsir Ibn Kathir]

- 27. Say (O Muhammad صلى الله عليه وسلم to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise."
- 28. And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.[1]
- 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"
- 30. Say (O Muhammad صلى الله عليه وسلم):
  "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."
- 31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the Zâlimûn (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"
- 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

قُلْ أَرُونِ ٱلَّذِينَ ٱلْحَقْتُم بِهِ عَشُرَكَ أَنَّ كَلَّا بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُواللهِ اللهُ اللهُولِي اللهُ الللّهُ اللهُ اللّهُ اللهُ الل

وَمَآأَرْسَلْنَكَ إِلَّاكَآفَةً لِلنَّاسِ بَشِيرًا وَنَكِذِيرًا وَلَنَكِنَّ أَكْ تَرَالنَّاسِ لَا يَعْلَمُونَ ﴿

> وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَدِقِينَ شَ

قُللَكُمُ مِّيعَادُيَوْمِ لِلاَتَسْتَ خِرُونَ عَنْدُسَاعَةً وَلَاتَسْتَ خِرُونَ عَنْدُسَاعَةً

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَن نُوْمِنَ بِهَاذَاٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ وَلَوْتَرَى إِذِ ٱلظَّلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضِ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُواْ لِلَّذِينَ ٱسْتَكْبَرُواْ لَوْلَآ أَنتُمْ لَكُنَّا مُوْمِنِينَ ۚ

> قَالَ ٱلَّذِينَ ٱسْتَكْبَرُواْ لِلَّذِينَ ٱسْتُضْعِفُوٓاْ ٱنَحَنُ صَكَدَدْنَكُوْ عَنِ ٱلْهُكَدَىٰ بَعْدَ إِذْ جَاءَكُمُ بَلْكُنتُ مِتْجُرِمِينَ ﴿ إِنَّ

<sup>&</sup>lt;sup>[1]</sup> (V.34:28) See the footnote of (V.2:252).

- 33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
- 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
- 35. And they say: "We are more in wealth and in children, and we are not going to be punished."
- 36. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."
- 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.
- 38. And those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.
- 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُواْ لِلَّذِينَ ٱسْتَكَبَرُواْ
بَلْ مَكُرُ ٱلَّيْلِ وَٱلنَّهَا رِإِذْ تَأْمُرُ ونَنَا آَن نَّكُفُرَ بِٱللَّهِ
وَنَجْعَلَ لَهُ أَندَادًا وَآسَرُ وَا ٱلنَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَىٰ لَى فَاعَنَاقِ ٱلَّذِينَ كَفَرُواْ
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُواْ يَعْمَلُونَ ﴿
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُواْ يَعْمَلُونَ ﴿
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُواْ يَعْمَلُونَ ﴿

وَمَاۤ أَرْسَلْنَا فِى قَرْبَةِ مِن نَّذِيرٍ إِلَّا قَالَ مُثَرَفُوهَاۤ إِنَّابِمَاۤ أُرْسِلْتُم بِهِ، كَنفِرُونَ ﴿

وَقَالُواْ نَحَنُ أَكَ ثُرُأَمُوا لَا وَأَوْلَنَدًا وَمَا نَحَنُ بِمُعَذِّبِينَ اللَّهِ

قُلْ إِنَّ رَقِي يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِكَنَ أَكْثَرُ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿

> وَمَاۤ أَمُوا لُكُورُ وَلَاۤ أَوْلَندُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنا زُلْفَى ٓ إِلَّا مَنْ ءَامَن وَعَمِلَ صَلْلِحَافاً وُلِيَئِك هُمُ جَزَاءُ ٱلضِّعْفِ بِمَاعَمِلُواْ وَهُمْ فِ ٱلْغُرُفَنتِ ءَامِنُونَ ﴿

> وَٱلَّذِينَ يَسْعَوْنَ فِي ءَايَنتِنَا مُعَنجِزِينَ أُولَنَيِكَ فِي ٱلْعَذَابِ مُحْضَرُون ﴿

قُلُ إِنَّ رَبِّي بَسُطُ ٱلرِّزْقَ لِمَن يَشَا أَمُمِنْ عِبَادِهِ عَلَى اللَّهِ مِنْ عِبَادِهِ عَلَى اللَّهِ اللَّهُ اللَّ

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whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

- 40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"
- 41. They (the angels) will say: "Glorified be You! You are our Walî (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."
- 42. So Today (i.e. the Day Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie. [1]
- 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad is naught but a man who wishes صلى الله عليه وسلم to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad when Allâh sent him as a صلى الله عليه وسلم

وَهُوَخَايُرُ ٱلرَّزِقِينَ ﴿

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَيِّكَةِ أَهَنَوُلًا إِ إِنَّاكُمْ تُكَانُواْ يَعْبُدُونَ ١

قَالُواْسُبْحَنْكَ أَنتَ وَلِيُّنَامِن دُونِهِمْ بَلْكَانُواْ يَعْبُدُونَ ٱلْجِنَّ أَكْثُرُهُم بهم مُّوْمِنُونَ ١

فَالْمُوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضِ نَفْعَا وَلَاضَرَّا وَنَقُولُ لِلَّذِينَ ظَلَمُواْذُوقُواْعَذَابَ ٱلنَّارِ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ١

وَإِذَانُتَكَى عَلَيْهِمْ اَيَتُنَا بَيَّنَتِ قَالُواْ مَاهَنَذَآ إِلَّا رَجُلُ يُرِيدُأَن يَصُدُّكُمْ عَمَّاكَانَ يَعَبُدُ ءَابَآؤُكُمْ وَقَالُواْ مَاهَنَدَآ إِلَّا إِفَكُ مُفْتَرَيُّ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا جَآءَ هُمْ إِنْ هَنَدَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿ اللَّهِ اللَّهِ مَا إِنَّ هَا لَا سِحْرٌ مُبِينٌ ﴿

<sup>[1] (</sup>V.34:42) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one Ilâh (God - Allâh), Lâ ilâha illâ Huwa (none has the right to be worshipped but He). Praise and Glory is to Him, (far above is He) from having the partners they associate (with Him)." [The Qur'an, Verse 9:31]

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (Tafsîr At-Tabarî, Vol.10, Page No.114)]

Messenger with proofs, evidences, verses of this Qur'an, lessons, signs, etc.): "This is nothing but evident magic!"

- **44.** And We had not given them Scriptures which they could study, nor sent to صلى الله عليــه them before you (O Muhammad) صلى الله عليــه وسلم) any warner (Messenger).
- 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)!
- ملى الله عليه to them O Muhammad ملى الله عليه رسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم): there is no madness in your companion (Muhammad صلى الله عليه وسلم). He is only a warner to you in face of a severe torment."
- 47. Say (O Muhammad صلى الله عليه وسلم): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things."
- 48. Say (O Muhammad صلى الله عليه وسلم): "Verily my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (Unseen).
- 49. Say (O Muhammad صلى الله عليه وسلم): "Al-Haqq (the truth i.e. the Qur'an and Allâh's Revelation) has come, and Al-Bâtil [falsehood — Iblîs (Satan)] can neither create anything nor resurrect (anything)."
- 50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."

وَمَآءَانَيْنَاهُم مِن كُنتُ بِيَدْرُسُونَهَ أَوْمَآ أَرْسَلْنَا إِلَيْهِمْ قَبْلُكُ مِن نَذِيرِ ١

وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُواْ مِعْشَارَ مَآءَانَيْنَاهُمْ فَكَذَّبُواْرُسُلِيَّ فَكَيْفَكَانَ نَكِيرِ ١

﴿ قُلْ إِنَّمَآ أَعِظُكُم بِوَحِدَةٍ أَن تَقُومُواْ بِلَّهِ مَثْنَى وَفُرَدَىٰ ثُمَّ نَنْفَكَ رُواْ مَابِصَاحِبِكُمْ مِنجِنَّةٍ إِنْهُوَ إِلَّا نَذِيرٌ لِّكُم بَيْنَ يَدَى عَذَابِ شَدِيدِ ( اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ

> قُلْ مَاسَأَلْتُكُمْ مِنْ أَجْرِفَهُولَكُمْ إِنْ أَجْرِي إِلَّا عَلَى ٱللَّهِ وَهُوعَلَىٰ كُلِّ شَيْءِ شَهِيدٌ ﴿ إِنَّا

قُلُ إِنَّ رَبِّي يَقَذِفُ بِٱلْحَيَّ عَلَّمُ ٱلْغَيُوبِ ١

قُلْجَاءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَطِلُ وَمَا يُعِيدُ ١

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِيٌّ وَإِنِ ٱهْتَدَيْتُ فَبِمَايُوحِيٓ إِنَّ رَبِّ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿

- 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
- 52. And they will say (in the Hereafter): "We do believe (now):" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).
- 53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad صلى الله عليه رسلم) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (by saying) all that is untrue], from a far place.
- 54. And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

وَلَوْتَرَىٰٓ إِذْ فَزِعُواْ فَلَا فَوْتَ وَأَخِذُواْ مِن مَّكَانِ قَرِيبِ (أَنَّ

وَقَالُواْ ءَامَنَابِهِ وَأَنَّى لَهُمُ ٱلتَّنَاوُشُمِن مَكَانِ

وَقَدْ كَفُرُواْبِهِ عِن قَبْلُّ وَيَقَذِفُونَ بِٱلْغَيْبِ مِن مَّكَانِ بَعِيدِ ﴿ اللهِ عَلْمُ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ اللهِ عَلَيْهِ اللهِ اللهِ

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَايَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِن قَبْلُ إِنَّهُمْ كَانُواْ فِي شَكِّ مُرِيبٍ (اللهِ

# Surat Fatir or Al-Malâ'ikah (The Originator of Creation, or The Angels) XXXV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.
- 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
- 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other



ٱلْحَمَّدُ لِلَّهِ فَاطِرِ ٱلسَّمَوَتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَتِ كَهِ رُسُلًا أُوْلِيَ أَجْنِحَةِ مَّثْنَى وَثُلَثَ وَرُبَعً بَزِيدُ فِي ٱلْخَلْقِ مَا يَشَاءُ إِنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ فَدِيرٌ ﴿

مَّايَفْتَج ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةِ فَلَامُمْسِكَ لَهَا اللَّهُ مِنْ بَعْدِهِ مَا اللَّهُ لَكَ اللَّهُ وَمَا يُعْدِهِ مَا اللَّهُ اللَّهُ مِنْ بَعْدِهِ مَا اللَّهُ اللَّهُ مِنْ بَعْدِهِ مَا اللَّهُ الللِّهُ اللَّهُ الللِّهُ اللَّهُ الللْمُ اللللْمُ الللَّهُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ الللْمُ الللِّلْمُ الللِّهُ اللللْمُ اللَّهُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللِي اللللْمُ ال

يَّنَايُّهُا ٱلنَّاسُ ٱذَكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُرُهُلِّ مِنْخَلِقٍ

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than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?

- 4. And if they belie you (O Muhammad صلى الله عليه وسلم), so were Messengers belied before you. And to Allah return all matters (for decision).
- 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.
- 6. Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.
- 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
- 8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. صلى So destroy not yourself (O Muhammad in sorrow for them. Truly, Allah is the All-Knower of what they do!
- 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
- 10. Whosoever desires honour, (power and glory), then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

غَيْرُاللَّهِ يَرْزُقُكُم مِنَ السَّمَاءِ وَٱلْأَرْضِ لَآ إِلَّهُ اللَّاهُو فَأَنَّ تُؤْفَكُونَ ١

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى اللَّهِ تُرجعُ الْأُمُورُ ١

يَكَأَيُّهَا ٱلنَّاسُ إِنَّ وَعَدَاللَّهِ حَقَّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوْهُ ٱلدُّنْيَ وَلاَيَغُرَّنَكُم بِٱللَّهِ ٱلْغَرُورُ (١

إِنَّ ٱلشَّيْطَانَ لَكُرْعَدُو فَأَتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُواْ حِزْبَهُ لِيَكُونُواْ مِنْ أَصْعَابَ ٱلسَّعِيرِ إِنَّ

ٱلَّذِينَ كَفَرُواْ لَمُنْمَ عَذَابٌ شَدِيدٌ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ لَهُمُ مَعْفِرَةٌ وَأَجْرُ كَبِيرُ اللهِ

أَفْمَن زُيِّنَ لَهُ سُوءَ عَمَلِهِ عَفَرَ الْهُ حَسَنَا فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآّهُ فَلَا نَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ إِنَّ ٱللَّهَ عَلِيمُ بِمَا يَصْنَعُونَ ١

وَٱللَّهُ ٱلَّذِى ٓ أَرْسَلَ ٱلرِّيئَحَ فَتُثِيرُ سَحَابًا فَسُفْنَكُ إِلَى بَلَدِ مَّيَّتِ فَأَحْيَنْنَابِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ ٱلنُّسُورُ ﴿

مَنكَانَيُرِيدُٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةَ جَمِيعًا إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّدلِحُ يَرْفَعُ لُمُ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيْعَاتِ لَمُمْ عَذَابٌ شَدِيدٌ وَمَكُو أُوْلَتِكَ هُوَسُورُ ١

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- 11. And Allâh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfûz) Surely, that is easy for Allâh.
- 12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.
- 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a (the thin membrane Oitmîr over date-stone).
- 14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And صلى الله none can inform you (O Muhammad like Him Who is the All-Knower (of everything).[1]
- 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise.

وَٱللَّهُ خَلَقَكُمُ مِّن تُرَابِ ثُمَّ مِن نُطْفَةِ ثُمَّ جَعَلَكُمْ أَزْوَئِجَأْ وَمَا تَحْمِلُ مِنْ أَنْنَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ : وَمَا يُعَمِّرُمِن مُعَمَّرٍ وَلَا يَنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِنَابُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١١)

وَمَايَسْتَوى ٱلْبَحْرَانِ هَنذَا عَذْبٌ فُرَاتُ سَآيِةٌ شَرَابُهُ,وَهَنذَامِلْحُ أَجَاجٌ وَمِن كُلِّ تَأْكُلُونَ لَحْمًا طَرِيتُ اوَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَ ۖ أَوْتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْنَعُواْمِن فَضِّلِهِ. وَلَعَلَّكُمْ تَشْكُرُونَ ١ يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَ كَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ وَسَخَّرَالشَّمْسَ وَالْقَمْرَكُلُّ يَجْرِي لِأُجَلِ مُسَمِّى ذَلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ مَّدْعُونَ مِن دُونِهِ عَمَايِمُلِكُونَ مِن فِطْمِيرِ ﴿ اللَّهُ اللَّ

> إِن تَدْعُوهُمْ لَا يَسْمَعُواْ دُعَاءً كُمْ وَلَوْسِمِعُواْ مَاٱسْتَجَابُواْلَكُمْ وَبُومَٱلْقِيْمَةِ يَكَفُرُونَ بشرْكِكُمُّ وَلَا يُنَيِّنُكَ مِثْلُخَبِيرِ ١

﴿ يَنَأَيُّهُ ٱلنَّاسُ أَنتُمُ ٱلْفُ قَرَاهُ إِلَى ٱللَّهِ وَاللَّهُ هُوَالْغَنَّيُ الْحَمِيدُ إِنَّا

<sup>[1] (</sup>V.35:14) See the footnote of (V.2:165).

- 16. If He willed, He could destroy you and bring about a new creation.
  - 17. And that is not hard for Allâh.
- 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform As-Salât (Iqâmat-as-Salât). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allah is the (final) Return (of all).
- 19. Not alike are the blind (disbelievers in Monotheism) seeing Islâmic and the (believers in Islâmic Monotheism).
- 20. Nor are (alike) darkness (disbelief) and light (Belief in Islâmic Monotheism).
- 21. Nor are (alike) the shade and the sun's heat.
- 22. Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves.
- are (صلى الله عليه وسلم A You (O Muhammad صلى الله عليه وسلم only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's).
- 24. Verily We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.
- 25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.
- 26. Then I took hold of those who disbelieved: and how terrible was My denial (punishment)!

إِن يَشَأَيْذُ هِبْكُمْ وَيَأْتِ بِخَلْقِ جَدِيدٍ (إِنَّا

وَمَاذَٰ لِكَ عَلَى ٱللَّهِ بِعَرْبِيرِ ١

وَلَا تَزِرُ وَانِرَةٌ وِزْرَ أُخْرَى ۚ وَإِن تَدْعُ مُثْقَلَةً إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْكَانَ ذَا قُرْبَيٌّ إِنَّمَانُنذِرُ ٱلَّذِينَ يَغْشُونِ رَبُّهُم بِٱلْغَيْبِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَمَن تَزَكَّى فَإِنَّمَا يَـتَزَّكَّى لِنَفْسِهِ ، وَإِلَى اللَّهِ ٱلْمُصِيرُ ١

وَمَايَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ الْإِنَّا

وَلَا ٱلظُّلُمَاتُ وَلَا ٱلنُّورُ ١

وَلَا ٱلظُّلُّ وَلَا ٱلْحَرُورُ ١

وَمَايَسْتَوِى ٱلْأَحْيَآ ۗ وَكَاٱلْأَمْوَاتُ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآ أُهُ وَمَا أَنتَ بِمُسْمِعِ مَّن فِي ٱلْقَبُورِ ١

إِنْ أَنتَ إِلَّا نَذِيرٌ ١

إِنَّا أَرْسَلْنَكَ بِٱلْحَقّ بَشِيرًا وَنَذِيرًا وَإِن مِنْ أُمَّةٍ إِلَّاخَلًا فَهَا نَذِيرٌ ١

وَإِن يُكَذِّبُوكَ فَقَدْكَذَّبَ ٱلَّذِيكَ مِن قَبْلَهِمْ جَآءَ تَهُمْ رُسُلُهُم بِٱلْبِيّنَاتِ وَبِٱلزُّبْرُ وَبِٱلْكِتَابِ

ثُهُ ٓ أَخَذْتُ ٱلَّذِينَ كَفَرُواۚ فَكَفَ كَاتَ نَكُم ۗ

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- 27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
- 28. And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Verily, Allâh is All-Mighty, Allâh. Oft-Forgiving.
- 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.
- 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
- 31. And what We have revealed to you (O Muhammad صلى الله عليه وسلم), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad صلى الله عليه وسلم) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allâh is indeed All-Aware, and All-Seer of His slaves.
- 32. Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom صنى We chose (the followers of Muhammad الله عليه وسلم). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'an) — that is indeed a great grace.
- 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

ٱلْمُرْتَرُأَنَّ ٱللَّهَ أَنْرَلَ مِنَ ٱلسَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ-ثُمَرَتٍ تُحْنَلِفًا ٱلْوَانُهَا وَمِنَ ٱلْجِبَالِجُدَدُ إِيضُ وَحُمْرٌ مُخْتَكِفُ أَلْوَنُهُ اوَغَرَابِيبُ سُودٌ ١

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِ وَٱلأَنعَنِيرِ مُعْتَلِفُ أَلُو نَهُ كُذَالِكُ إِنَّمَا يَعْشَى ٱللَّهُ مِنْ عِبَادِهِ ٱلْعُلَمَ وَأُ إِنَّ ٱللَّهَ عَرَبِيزُ عَفُورٌ ١

إِنَّ ٱلَّذِينَ يَتَلُونَ كِئَنْ ٱللَّهِ وَأَفَامُواْ ٱلصَّلَوْةَ وَأَنفَقُواْ مِمَّا رَزُقْنَاهُمْ سِرًّا وَعَلانِيـةً يَرْجُونَ بِحَـُرَةً لِّن تَكُبُورَ شَ

لِيُولِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَصْلِهِ: إِنَّهُ عَفُورٌ شَكُورٌ اللَّهُ

وَٱلَّذِي ٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِنْبِ هُوَ ٱلْحَقُّ مُصَدِّقًا لْمَابِينَ يَدَيْدُ إِنَّ ٱللَّهُ بِعِبَادِهِ - لَخَبِيرُ بَصِيرٌ (١)

ثُمَّ أَوْرَثِنَا ٱلْكِئنبَ ٱلَّذِينَ ٱصْطَفَيْهَ نَامِنْ عِبَادِنَّا فَينْهُ مُظَالِدٌ لِنَفْسِهِ ، وَمِنْهُم مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِٱلْخَيْرَتِ بِإِذْنِ ٱللَّهِ ذَالِكَ هُوَ ٱلْفَضَلُ ٱلْكَبِيرُ ٢

جَنَّتُ عَدْنِ يَدْخُلُونَهَا يُحَلَّوْنَ فَهَامِنْ أَسَاوِرَ مِن ذَهَبِ وَلُؤْلُوٓ أُولِا اللهُمْ فِهَا حَرِيرٌ ١

- 34. And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
- 35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."
- **36.** But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
- 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper."
- 38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.
- 39. He it is Who has made you successors generations after generations in the earth, so disbelieves Islâmic whosoever (in Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. [1]
- 40. Say (O Muhammad صلي الله عليه وسلم): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof

وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِيَّ أَذْهَبَ عَنَّا ٱلْحَرَٰنَ الْحَرَانَ إن رَبَّنَا لَغَفُورٌ شَكُورٌ

ٱلَّذِى آَحَلُّنَا دَارَٱلْمُقَامَةِ مِن فَضْلِهِ وَلَا يَمَسُّنَا فهَانَصَبُّ وَلَا يَمَشُنَافِهَا لُغُوبٌ ١

وَٱلَّذِينَ كَفَرُواْ لَهُمْ نَارُجَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُواْ وَلَا يُحَفَّفُ عَنْهُ مِينَ عَذَابِهَا كَذَالِكَ نَجْزى كُلِّ كَفُورِ ١

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبِّنَآ أَخْرِجْنَانَعْ مَلْ صَلِحًا غَيْرَٱلَّذِى كُنَّانَعْمَلُ أَوَلَمَّنُعَيِّرَكُم مَّايَنَذَكَّرُونِيهِ مَن تَذَكَّرُوجَآءَ كُمُ ٱلنَّذِيرُ فَذُوفُواْ فَمَا لِلظَّالِمِينَ مِن نَصِيرِ ١

إك ٱللهَ عَكِلِمُ غَيْبِٱلسَّمَوَّتِ وَٱلْأَرْضِ إِنَّهُ، عَلِيهُ أَبِذَاتِ ٱلصُّدُورِ ﴿ إِنَّهُ هُوَالَّذِي جَعَلَكُمْ خَلَيْهِ فَ فِي ٱلْأَرْضِ فَمَن كَفَرَفِعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ ٱلْكَفِرِينَ كُفْرُهُمْ عِندَرَبِيمَ إِلَّا مَقْنًا وَلَا يَزِيدُ ٱلْكَنفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

قُلْ أَرَءَ يَتُمْ شُرِكآءَكُمُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ أُرُونِي مَاذَا خَلَقُواْ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكُ فِي ٱلسَّمَوَتِ أَمْءَ اتَّيْنَهُمْ كِنْبَافَهُمْ عَلَى بَيِّنَتِ مِّنْهُ بَلْ إِن يَعِدُ ٱلظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّاعْرُ ورًّا ١

<sup>&</sup>lt;sup>[1]</sup> (V.35:39) See the footnote of (V.3:85).

therefrom? Nay, the Zâlimûn (polytheists and wrong-doers) promise one another nothing but delusions."

- 41. Verily! Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.
- 42. And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad صلى الله عليه وسلم) came to them, it increased in them nothing but flight (from the truth).
- 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).
- 44. Have they not travelled in the land, and seen what was the end of those before them though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
- 45. And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

﴿ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَوَتِ وَٱلْأَرْضَ أَن تَرُولًا وَلَبِن زَالَتَا إِنْ أَمْسَكُهُمَامِنَ أَحَدِمِّنْ بَعَدِهِ : إِنَّهُ بَكَانَ حَلِيمًا غَفُورًا ﴿ إِنَّا اللَّهِ الْمَاعَفُورًا ﴿ إِنَّا اللَّهِ الْمَاعَفُورًا ﴿ إِنَّا الل

وَأَفْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَانِهِ مَ لَيِن جَآءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّازَادَهُمْ إِلَّانَفُورًا ﴿ اللَّهِ مَازَادَهُمْ إِلَّانَفُورًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

ٱسۡؾڬٛڹٲڒٲڣۣٱڵٲۯۻۣۅؘڡۘڬۘػڒۘٱڶۺؚۜؠۣ۫ۅؘڵڲۼؚڽؙۛ ٱڶ۫ڡػؙۯؙٲڶۺۜؾۣؿؙٳڵۜٳڣۘۿڸڋۦڣۿڶؠڹڟؗۯؙۅٮؘٳڵۘٲڛؙڹۜٮٙ ٱڵٲۅۜٙڸؚڹؘ۠ڣؘڵڹۼؚۘۮڸۺؙڹۜؠٲڛۜٙڣۺٙڋڽڵۘٲۨۅۘڶڹۼؚۘۮڸۺؙڹۜ ٱللَّوۡعَٰوِيلًا ﴿ اللَّهُ ۚ اللَّهُ اللَّهِ اللَّهُ اللَّهُ عَوِيلًا ﴿ إِنَّهُ ﴾ ٱللَّهۡ تَعۡوِيلًا ﴿ إِنَّهُ

أَوَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنْظُرُواْ كَيْفَكَانَ عَقِبَهُ اللّهُ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنْظُرُواْ كَيْفَكَانَ اللّهُ لِيغَجِزَهُ مِن شَيْءِ فِي ٱلسّمَنوَتِ وَلَا فِي ٱلْأَرْضِ اللّهُ لِيعَجِزَهُ مِن شَيْءِ فِي ٱلسّمَنوَتِ وَلَا فِي ٱلْأَرْضِ اللّهُ لِيعَجِزَهُ مِن شَيْءٍ فِي ٱلسّمَنوَتِ وَلَا فِي ٱلْأَرْضِ اللّهُ أَلْتَ السّرِ مَا كَسَبُواْ وَلَوْ يُواْ خِذُ ٱللّهُ ٱلنّاسَ سِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهِرِهِ اللّهِ اللّهُ النّاسَ سِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهِرِهِ اللّهِ اللّهُ النّاسَ سِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهْرِهِ اللّهِ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ الللّه

صلى الله عليه وسلم heard Allah's Messenger رضى الله عنه الله عليه وسلم heard Allah's Messenger رضى الله عنه saying, "(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?" ' (Sahih Al-Bukhari, Vol.6, Hadîth No.336).

## Sûrat Yû-Sîn XXXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

#### 1. Yâ-Sîn.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs),
- ملی اللہ علیہ 3. Truly, you (O Muhammad صلی اللہ علیہ) are one of the Messengers,
- 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).
- 5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,
- 6. In order that you may warn a people whose forefathers were not warned, so they are heedless.
- 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe.
- 8. Verily We have put on their necks iron collars reaching to the chins, so that their heads are raised up.
- 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
- 10. It is the same to them whether you warn them or you warn them not, they will not believe.
- 11. You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allah) unseen. Bear you to



مِلْقَةُ الْخَيْرَ الرَّحِيدِ

يس

وَٱلْقُرْءَانِٱلْمَاكِيدِ

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿

عَلَىٰ صِرَاطٍ مُسْتَقِيدٍ ۞

تَندِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ

لِثُنذِرَ قَوْمًا مَّا أَنذِرَ ءَابَ آؤُهُمْ فَهُمْ غَنفِلُونَ ﴿

لَقَدْحَقَّ ٱلْقَوْلُ عَلَىٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧

إِنَّاجَعَلْنَافِ أَعْنَقِهِمْ أَغْلَلُافَهِيَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿ اللَّهُ اللَّا الللَّا اللَّا اللَّهُ اللَّا اللَّاللَّا اللَّهُ اللَّاللَّالَّا الللَّهُ اللّل

وَجَعَلْنَامِنُ بَآنِ أَيْدِيهِمْ سَكَدًا وَمِنْ خَلْفِهِمْ سَكَا وَمِنْ خَلْفِهِمْ سَكًا وَمِنْ خَلْفِهِمْ سَكًا وَعَلَىٰ اللهِ مِنْ اللهِ مَعْمُ لَا يُبْصِرُونَ اللهِ

وَسَوَآءُ عَلَيْهِمْ ءَأَنَذَ رَبَهُمْ أَمْلُوْ تُنذِرْهُمْ

إِنَّمَانُنذِرُ مَنِ أَتَّبَعَ ٱلذِّحْرَوَخَشِى ٱلرَّحْنَ اللَّهُ مَنَ اللَّهُ مَنَ اللَّهُ مَنْ اللَّهُ اللَّهُ مَنْ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللّ

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such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

Sûrah 36. Yâ-Sîn

- 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces<sup>[1]</sup> and all things We have recorded with numbers (as a record) in a Clear Book.
- 13. And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antâkiya)], when there came Messengers to them.
- 14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily we have been sent to you as Messengers."
- 15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."
- 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,
- 17. "And our duty is only to convey plainly (the Message)."
- 18. They (people) said: "For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us."
- 19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifûn* (transgressing

إِنَّا نَحْنُ نُحْيِ ٱلْمَوْنَ وَنَصَّتُبُ مَا قَدَّمُواْ وَنَصَّتُبُ مَا قَدَّمُواْ وَءَاثَ رَهُمُ وَكُلُّ شَيْءٍ أَحْصَيْنَهُ فِي إِمَامِ مِّبِينٍ اللهِ

وَأُضْرِبْ لَمُ مَّ مَثَلًا أَصْحَنَبَ ٱلْفَرْيَةِ إِذْ جَآءَ هَا ٱلْمُرْسَلُونَ ﴿ اللَّهِ اللَّهُ مَثَلًا أَصْحَنَبَ ٱلْمُرْسَلُونَ ﴿ اللَّهُ اللَّا اللَّ

إِذْ أَرْسَلْنَاۤ إِلَيْهِمُ أَثْنَيْنِ فَكَذَّبُوهُ مَا فَعَزَّزْنَا بِثَالِثِ فَكَذَّبُوهُ مَا فَعَزَّزْنَا بِثَالِثِ فَعَالُوَاْ إِنَّاۤ إِلَيْكُم مُّرْسَلُونَ ﴿ اللَّهُ اللَّاللَّالَةُ اللَّا اللَّا الَّا اللَّالَّالَا اللَّا لَا اللَّالِمُ اللَّهُ اللَّالِمُ اللَّل

قَالُواْمَاۤ أَنتُمْ إِلَابَشَرُّ مِّشْلُنَاوَمَاۤ أَنزَلَ ٱلرَّحْمَنُ مِنشَىٰءِ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿ اللَّا

فَالُواْرَبُنَايَعْكُمُ إِنَّاۤ إِلَيْكُمْ لَمُرْسَلُونَ ﴿ اللَّهُ

وَمَاعَلَيْنَاۤ إِلَّا ٱلْبَكَعُ ٱلْمُبِيثُ ۞

قَالُوٓا إِنَّا تَطَيِّرُنَا بِكُمُّ لَمِن لَّمْ تَنتَهُواْ لَنَرْجُمُنَكُمْ وَلَيْ مَنْكُمْ وَلَيْ مَنْكُمْ وَلَيْ مَنْكُمْ وَلَيْ مَنْكُمْ مِنَاعَذَابُ أَلِيهُ ﴿ اللَّهِ مُنْكُمْ مِنَاعَذَابُ أَلِيهُ ۗ اللَّهِ مُنْكُمْ مِنَاعَذَابُ أَلِيهُ ۗ اللَّهِ مُناكُمُ مِنَاعَذَابُ أَلِيهُ ۗ اللَّهُ مُناكُمُ مِنَاعَذَابُ أَلِيهُ مُناكُمُ مِنْكُمُ لِيسُونُ مِنْ مُنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ لِيسُونُ مِنْكُمُ مِنْ مُنْتُمُ مِنْكُمُ مِنْكُمُ مُنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ لِيسُكُمُ مِنْكُمُ مِنْ مُنْكُمُ مِنْكُمُ مِنْ مُنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ لِلْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مُنْكُمُ مِنْكُولُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُولُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُولُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُمُ مِنْكُولُ مِنْكُمُ مِنْكُمُ مُولِكُمُ مِنْكُمُ مِنْ مُنْكُمُ مِنْكُمُ م

قَالُواْطَكِيرُكُمْ مَّعَكُمُّ أَيِن ذُكِّرِ ثُو بَلَ أَنتُرَ قَوْمٌ مُّسْرِفُون ﴿

<sup>&</sup>lt;sup>[1]</sup>(V.36:12): Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihâd* (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]

all bounds by committing all kinds of great sins, and by disobeying Allah).

- 20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.
- 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.
- 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.
- 23. "Shall I take besides Him âlihah (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
- 24. "Then verily, I should be in plain error.
- 25. "Verily! I have believed in your Lord, so listen to me!"
- 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew<sup>[1]</sup>
- 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

وَجَآءً مِنْ أَقْصَا ٱلْمَدِينَةِ رَحُلُ يَسْعَىٰ قَالَ يَنْقُوْمِ أتَّبِعُواْ الْمُرْسَلِينِ ١

ٱتَّبِعُواْ مَن لَايسَنَكُ كُرْ أَجْرًا وَهُم مُّهَ تَدُونَ شَ

وَمَالِى لَا أَعْبُدُ ٱلَّذِى فَطَرَىٰ وَإِلَيْهِ تُرْجَعُونَ ١

ءَأَيَّخِذُمِن دُونِهِ ٤ ءَالِهِ كَةً إِن يُرِدْنِ ٱلرَّحْمَنُ بِضُرٍّ لَّاتُغْنِ عَنِّ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِذُونِ ١

إِنِّ إِذَا لَّفِي ضَلَالِ مُّبِينٍ ١

إِنِّ ءَامَنتُ بِرَبِّكُمْ فَأَسْمَعُونِ ١

فِيلَ أَدْخُلِ ٱلْجُنَّةُ قَالَ يَلَيْتَ فَوْمِي يَعْلَمُونَ ١

بِمَاغَفَرُ لِى رَبِّى وَجَعَلَىٰ مِنَ ٱلْمُكْرَمِينَ ﴿ إِنَّ

<sup>[1] (</sup>V.36:26)

a) Narrated Abu Mûsâ صلى الله عليه وسلم Allah's Messenger صلى الله عليه وسلم said, "My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves 'A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." (Sahih Al-Bukhari, Vol. 8, *Hadith* No. 489).

b) Narrated Anas bin Malik صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 72)

c) Narrated 'Abdullah bin Abî Aufâ صلى الله عليه وسلم Allah's Messenger رضي الله عنهما sáid, "Know that Paradise is under the shades of swords. (*Jihâd* in Allâh's Cause)." (*Sahih* Al-Bukhari, Vol. 4, Hadith No. 73)

d) Narrated Anas bin Malik صلى الله عليه وسلم The Prophet صلى الله عليه وسلم used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from Fitan (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave." (Sahih Al-Bukhari, Vol. 4, Hadith No. 77)

e) Narrated Abdullah bin Umar رضى الله عليه وسلم: اله heard Allah's Messenger صلى الله عليه وسلم saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (Sahih Al-Bukhari, Vol. 8, Hadith No. 505)

- 28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).
- 29. It was but one Saihah (shout) and lo! they (all) were still (silent, dead, destroyed).
- 30. Alas for mankind! There never came a Messenger to them but they used to mock at him.
- 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
- 32. And surely, all everyone of them will be brought before Us.
- 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.
- 34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
- 35. So that they may eat of the fruit thereof — and their hands made it not. Will they not, then, give thanks?
- 36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
- 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.
- 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.
- 39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.
- 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

ا وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ عِنْ بَعْدِهِ عِنْ جُندِ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿

إِنكَانَتْ إِلَّاصَيْحَةُ وَحِدَةً فَإِذَا هُمْ خَسِمُدُونَ ١

يَحَسَّرَةً عَلَى ٱلْعِبَادِمَا يَأْتِيهِم مِّن رَّسُولِ إِلَّا كَانُواْبِهِ - يَسْتَهْزِءُونَ إِنَّ

ٱلْمَيْرَوْاْ كُمْأَهْلَكْنَاقَبْلَهُم مِّنَ ٱلْقُرُونِ أُنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ١

وَإِن كُلُّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُعْضَرُونَ ١

وَءَايَةٌ لَمُّهُ ٱلْأَرْضُ ٱلْمَيْمَةُ أَحْيَيْنَهَا وَأَخْرَجْنَا مِنْهَاحَبًّا فَمِنْهُ يَأْكُلُونَ شَ

وَجَعَلْنَا فِيهَاجَنَّاتِ مِّن نَجِيلِ وَأَعْنَابٍ وَفَجَّرُنَافِهَامِنَ ٱلْعُيُونِ ﴿

لِيَأْكُلُواْمِن ثَمَرِهِ وَمَاعَمِلَتُهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ أَنَّ سُبْحَنَ الَّذِي خَلَقَ ٱلْأَزُوجَ كَلَّهَامِمَّا تُنْبِتُ ٱلأَرْضُ وَمِن أَنفُسهِ مِ وَمِمَّا لَا يَعْلَمُونَ ١

وَءَايَدُّ لَهُمُ الْيُلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَاهُم مُظٰلِمُونَ ١

وَٱلشَّمْسُ جَعْرِي لِمُسْتَقَرِّلَهَ كَأْ ذَٰ لِكَ تَقْدِيرُ ٱلْعَزَيِزِ ٱلْعَلِيمِ ١

> وَٱلْقَمَرَقَدَّرْنَكُ مَنَازِلَحَيَّىٰ عَادَ كَٱلْعُرْجُونِ الْقَدِيرِ ﴿ الْكُا

لَا ٱلشَّمْسُ يَلْبَغِي لَهَا آَن تُدْرِكَ ٱلْقَمَرُ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِّ وَكُلُّ فِي فَلَكِ يَسْبَحُونَ ١

- 41. And an Ayâh (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)].
- 42. And We have created for them of the like thereunto, on which they ride.
- 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.
- 44. Unless it be a mercy from Us, and as an enjoyment for a while.
- 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allâh's religion Islâmic Monotheism. and polytheism, and obey Allâh with righteous deeds)."
- 46. And never came an Ayâh from among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
- 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error."
- 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"
- 49. They await only but a single Saihah (shout) which will seize them while they are disputing!
- 50. Then they will not be able to make bequest, nor they will return to their family.
- 51. And the Trumpet will be blown (i.e. the second blowing) and behold from the

وَءَايَةٌ لَمْمُ أَنَاحَلْنَا ذُرِّيَّتَهُمْ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ (إِنَّا

وَخَلَقْنَا لَهُمْ مِن مِثْلِهِ عَمَايِزُكُمُونَ إِنَّ

وَإِن نَّشَأْنُغُرِقُهُمْ فَلَاصَرِيخَ لَمُمْ وَلَاهُمْ مُنقَذُونَ ١

إِلَّارَحْمَةً مِّنَّا وَمَتَنَّعًا إِلَى حِينِ اللَّهُ

وَإِذَا قِيلَ لَهُمُ أَتَّقُواْ مَابَيْنَ أَيْدِيكُمْ وَمَاخَلْفَكُورُ لَعَلَّكُونَ رُحُمُونَ ١

وَمَاتَأْنِيهِم مِّنْ ءَايَةِ مِّنْ ءَايَتِ رَبِّهُمْ إِلَّا كَانُواْ عَنْهَا مُعْرضِينَ شَ

وَإِذَاقِيلَ هُمُ أَنفِقُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُوٓ أَنْظُعِمُ مَن لَّوْيَشَآءُ ٱللَّهُ ٱطْعَمَهُ وَإِنْ أَنتُمْ إِلَّا فِ ضَلَالِ مُّبِينِ ﴿ اللَّهِ

وَيَقُولُونَ مَنَّىٰ هَنَذَا ٱلْوَعَدُ إِن كُنتُمْ صَايدِ قِينَ اللَّهُ

مَايِنظُرُونَ إِلَّاصِيحَةَ وَيُجِدَّةَ تَأْخُذُهُمْ فَلَايَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَى أَهْلِهِمْ

وَنُفِخَ فِي ٱلصُّورِ فَإِذَاهُم مِّنَ ٱلْأَجْدَاثِ

graves they will come out quickly to their Lord.

- 52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"
- **53.** It will be but a single *Saihah* (shout), so behold they will all be brought up before Us!
- 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.
- 55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.
- 56. They and their wives will be in pleasant shade, reclining on thrones.
- 57. They will have therein fruits (of all kinds) and all that they ask for.
- 58. (It will be said to them): Salâm (peace be on you) a Word from the Lord (Allâh), Most Merciful.
- 59. (It will be said): "And O you Mujrimûn (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).
- 60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.
- 61. And that you should worship Me [Alone Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. [1]

إِلَىٰ رَبِيهِمْ يَنسِلُونَ ﴿

قَالُواْ يَنَوَيْلَنَا مَنْ بَعَثَنَامِن مَّرْقَدِنَّا هُنذَا مَا وَعَدَ اللَّهُ الْمُوْتِ اللَّهُ المُرْسَلُون اللَّ

إِن كَانَتْ إِلَّاصَيْحَةُ وَحِدَةً فَإِذَاهُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَكِئًا وَلَا تَجْنَزُونَ إِلَّامَاكُنتُمْ تَعْمَلُونَ ۞

إِنَّ أَصْحَنْ الْجُنَّةِ ٱلْيَوْمَ فِي شُغُلِ فَنَكِهُونَ ٥

هُمْ وَأَزْوَجُهُمْ فِي ظِلَنلٍ عَلَى ٱلْأَرَآبِكِ مُتَّكِئُونَ ١

لَمُمْ فِيهَا فَكِهَةٌ وَلَهُمْ مَايَدَعُونَ ١

سَلَنُمُ قَوْلًامِن زَبِ زَجِيمِ ١

وَٱمْتَنزُوا ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ٥

النَّرَاعَهَدْ إِلَيْكُمْ يَسَنِي عَادَمَ أَن لَا تَعْبُدُوا الشَّيْطُ نَّ إِنَّهُ وَلَكُمْ يَسَنِي الْمَ الشَّيْطُ نَّ إِنَّهُ وَلَكُمْ عَدُولُ مُّسِينٌ الْ الشَّيْطُ اللَّهُ عَدُ الصِرَطُ مُسْتَقِيمٌ اللَّهُ وَإِنْ هَنذَا صِرَطُ مُسْتَقِيمٌ اللَّهُ اللَّهُ عَلَيْمٌ اللَّهُ الللَّهُ اللَّهُ اللَّلْمُ الللْمُوا

<sup>[1] (</sup>V.36:61) See the footnote of (V.2:22).

**62.** And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?

Sûrah 36. Yâ-Sîn

- **63.** This is Hell which you were promised!
- 64. Burn therein this Day, for that you used to disbelieve.[1]
- 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be first to bear the witness). [Tafsir At-Tabarî,]
- 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?
- 67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.<sup>[2]</sup>
- 68. And he whom We grant long life We reverse him in creation (weakness after strength). Will they not then understand?
- **69.** And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.
- صلى الله عليه That he or it (Muhammad) صلى الله عليه or the Qur'an) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

وَلَقَدْأَضَلَّ مِنكُوجِبلَّا كَثِيرًا ۗ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ١

هَاذِهِ عَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُوكَ ١ أَصْلَوْهَا ٱلْيَوْمَ بِمَا كُنْتُمْ تَكُفُرُونَ ١

ٱلْيَوْمَ نَغْتِهُ عَلَى أَفُوْهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَزْجُلُهُم بِمَاكَانُواْ يَكْسِبُونَ ١

وَلَوْنَشُ الْمُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَأَسْتَبَقُواْ ٱلصِرَطَ فَأَنَّ يُنْصِرُونَ ١

وَلَوْنَشَكَآءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَاأُسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ اللَّا

وَمَن نُعَيِّرُهُ نُنَكِّسُهُ فِي أَلْخَلْقُ

وَمَاعُلَّمْنَهُ ٱلشِّعْرَوْمَايِنْبَغِي لَهُ ۚ إِنَّ هُوَ إِلَّا ذِكْرُوفَرْءَانٌ مُبِينٌ ﴿

> لِيُنذِرَمَن كَانَ حَيَّا وَيَحِقَّ ٱلْقَوْلُ عَلَى الكنفرين ١

<sup>&</sup>lt;sup>[1]</sup> (V.36:64) See the footnote of (V.3:91).

<sup>&</sup>lt;sup>[2]</sup> (V.36:67) See (V.7:166) and the footnote of (V.5:90).

- 71. Do they not see that We have created for them of what Our Hands have created the cattle, so that they are their owners.
- 72. And We have subdued them unto them so that some of them they have for riding and some they eat.
- 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?
- 74. And they have taken besides Allâh âlihah (gods), hoping that they might be helped (by those so-called gods).
- 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
- 76. So let not their speech, then, grieve you (O Muhammad صلى الله عليه وسلم). Verily, We know what they conceal and what they reveal.
- 77. Does not man see that We have created him from Nutfah (mixed male and female sexual discharge — semen drops). Yet behold he (stands forth) as an open opponent.
- 78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"
- 79. Say: (O Muhammad صلى الله عليه وسلم) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"
- 80. He Who produces for you fire out of the green tree, when behold you kindle therewith.
- 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

أَوَلَمْ يَرُواْ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَكُمًا فَهُمْ لَهُ امْلِكُونَ ١

وَذَلَلْنَهَا لَحُنُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْ كُلُونَ ﴿

وَلَمُهُمْ فِهَامَنَافِعُ وَمَشَارِبُ أَفَلَا بَشْكُرُونَ ﴿ اللَّهِ اللَّهِ مُعَالِمُ اللَّهِ اللَّهُ

وَٱتَّخَذُواْ مِن دُونِ اللَّهِ ءَالِهَدَّ لَعَلَّهُمْ مُنصَرُ وبُ ١

لَايستَطِيعُونَ نَصْرَهُمْ وَهُمْ لَمُمْ جُندُنُحُضَرُونَ (١٠٠٠)

فَلَايَعْزُنكَ قَوْلُهُمْ إِنَّانَعْلَمُ مَايُسِرُونَ وَمَا يُعْلِنُونَ إِنَّ

أَوَلَمْ مَرَ ٱلْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُطْفَةٍ فَإِذَاهُوَخَصِيمٌ مُبِينٌ ﴿

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَخَلْقَهُ وَقَالَ مَن يُحَى ٱلْعِظَامَ وَهِيَ رَمِيعٌ ١

قُلْ يُعْيِيهَا ٱلَّذِي ٓ أَنشَا هَاۤ أَوَّلَ مَرَّةً ۗ وَهُوبِكُلّ خُلْقِ عَلِيهُ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

ٱلَّذِي جَعَلَ لَكُم مِنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَا أَنْتُم مِنْهُ تُوقِدُونَ ﴿

أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ بِقَندِرٍ عَلَىٰٓ أَن يَغَلُقَ مِثْلَهُ مُ بَلَىٰ وَهُوَ ٱلْخَلَّقُ ٱلْعَلِيمُ ﴿ اللَّهِ مَا لَكُ اللَّهُ اللَّهُ

- 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is!
- 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.

إِنَّمَا آمُرُهُ, إِذَا أَرَادَ شَيَّا أَن يَقُولَ لَهُ.كُن فَكُونُ ١

فَسُبْحَانَ ٱلَّذِي بِيَدِهِ عَمَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ١٩

# Sûrat As-Sûffût (Those Ranged in Ranks) XXXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By those (angels) ranged in ranks (or rows).
- 2. By those (angels) who drive the clouds in a good way.
- 3. By those (angels) who bring the Book and the Qur'an from Allah to mankind [Tafsir Ibn Kathîr].
- 4. Verily your *Ilâh* (God) is indeed One (i.e. Allâh):
- 5. Lord of the heavens and of the earth. and all that is between them, and Lord of every point of the sun's risings.[11]
- 6. Verily We have adorned the near heaven with the stars (for beauty). [2]
- 7. And to guard against every rebellious devil.
- 8. They cannot listen to the higher group (angels) for they are pelted from every side.
- 9. Outcast, and theirs is a constant (or painful) torment.



\_أللّه الرُّحْزَ الرِّحِيَ

فَأَلزَّجِرَتِ زَجْرًا ٢

فَالتَّلِيَتِ ذِكْرًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

إِنَّ إِلَّهَ كُرْلُوَحِدُ ١

زَبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَابِيْنَهُمَا وَرَبُّ المشارق

إِنَّا زَيَّنَا ٱلسَّمَاءَ ٱلدُّنيَا بِزِينَةٍ ٱلْكُوَاكِ ٢

وَحِفظًا مِّنَكُلِ شَيطَنِ مَارِدٍ ﴿

لَايَسَّمَّعُونَ إِلَى ٱلْمَلِا ٱلْأَعْلَى وَيُقَذَفُونَ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبُ اللهُ

<sup>[1] (</sup>V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See Tafsir Al-Qurtubi,]. <sup>[2]</sup> (V. 37:6) See the footnote of (V.6:97).

- 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.
- 11. Then ask them (i.e. these polytheists, O Muhammad صلى الله عليه وسلم): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay.
- ملى الله عليه 12. Nay, you (O Muhammad وسلم) wondered (at their insolence) while they mock (at you and at the Qur'an).
- 13. And when they are reminded, they pay no attention.
- **14.** And when they see an Ayâh (a sign, or an evidence) from Allâh, they mock at it.
- 15. And they say: "This is nothing but evident magic!
- 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?
  - 17. "And also our fathers of old?"
- 18. Say (O Muhammad صلى الله عليه وسلم): "Yes, and you shall then be humiliated."
- 19. It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!
- 20. They will say: "Woe to us! This is the Day of Recompense!"
- 21. (It will be said): "This is the Day of Judgement which you used to deny."
- 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,
- 23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);

إِلَّامَنْ خَطِفَ ٱلْخَطَفَةَ فَأَنْبَعَهُ مِيْهَا َّ ثَاقَتُ اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ ال

فَٱسْتَفْئِمِهُ أَهُمُ أَشَدُّ خَلْقًا أُم مَّنْ خَلَقْناً إِنَّاخَلَقْنَهُم مِنطِينِلَّارِبِ ١

بُلْ عَجِبْتَ وَيَسْخُرُونَ (إِنَّا

وَإِذَا ذُكُرُوا لَا يَذَكُرُونَ ١

وَإِذَا رَأُواْءَ اللَّهُ يَسْتَسْخِرُونَ ١

وَقَالُوٓ أَإِنْ هَنَدَآ إِلَّاسِخُرُّمُّ بِينُ إِنَّ

أَءِ ذَا مِنْنَا وَكُنَّا لُرَابًا وَعِظَمًا أَءِنَّا لَمَبْعُوثُونَ (إِنَّا

أَوَءَابَآؤُنَا ٱلْأَوَلُونَ قُلْ نَعَمْ وَأَنتُمْ دَاخِرُونَ اللهُ

فَإِنَّمَاهِيَ زَجْرَةٌ وَنَحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ إِنَّا

وَقَالُواْ يَنُونِلَنَا هَنَدًا يَوْمُ ٱلدِّينِ إِنَّ

هَلَا يَوْمُ ٱلْفَصْلِ ٱلَّذِي كُنتُم بِهِ عَنَّكُذِ بُوكَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

احْشُرُوا ٱلَّذِينَ ظَامُوا وَأَزْوَجَهُمْ وَمَا كَانُوا يَعْبُدُونَ اللَّهِ

مِن دُونِ ٱللَّهِ فَأَهْدُوهُمْ إِلَىٰ صِرَاطِ ٱلْجَحِيمِ ﴿ إِنَّ اللَّهِ مَا لَهُ عَلِيمَ الرَّبُّ

24. "But stop them, verily they are to be questioned.

- 25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"
  - 26. Nay, but that Day they shall surrender.
- 27. And they will turn to one another and question one another.
- 28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."
- 29. They will reply: "Nay, you yourselves were not believers.
- **30.** "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers).
- 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
- 32. "So we led you astray because we were ourselves astray."
- 33. Then verily, that Day, they will (all) share in the torment.
- 34. Certainly, that is how We deal with Al-Mujrimûn (polytheists, sinners, disbelievers, criminals, the disobedient to Allâh).
- 35. Truly, when it was said to them:  $L\hat{a}$  ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride<sup>[1]</sup> (i.e. denied it).

وَقِفُوهُمْ إِنَّهُم مَّسْعُولُونَ إِنَّا

مَالَكُورُ لَا لَنَاصَرُونَ ١

َبَلْهُوُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ۞ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضِ يَسَآءَ لُونَ۞

قَالُوٓ أَإِنَّكُمْ كُنُمْ تَأْتُونَنَاعَنِ ٱلْيَمِينِ

قَالُواْبَلِ لَمْ تَكُونُواْمُوْمِنِينَ ۞

وَمَاكَانَ لَنَاعَلَيْكُمْ مِنسُلْطَكِنَّ بَلْكُنْكُمْ قَوْمَاطَلِغِينَ ﴿

فَحَقَّ عَلَيْنَاقَوْلُ رَبِّناً ۚ إِنَّا لَذَاۤ بِقُونَ ﴿ إِنَّ

فَأَغُوَيْنَكُمْ إِنَّاكُنَّا غَوِينَ إِنَّ

فَإِنَّهُمْ يَوْمَ بِذِ فِي ٱلْعَذَابِ مُشْتَرِكُونَ ﴿ اللَّهُ

إِنَّا كَذَلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿ إِنَّا كَذَلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿ إِنَّا لَيْ

إِنَّهُمْ كَانُوٓ أَإِذَا قِيلَ لَمُهُمْ لَآ إِلَهَ إِلَّا اللَّهُ يَسْتَكُيرُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللهُ اللهُ

<sup>&</sup>lt;sup>[1]</sup> (V.37:35): See the footnote of (V.22:9).

36. And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?

- 37. Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allah's religion - Islâmic Monotheism and this Our'ân) and he confirms the Messengers (before him who religion brought Allâh's Islâmic Monotheism).
- 38. Verily, you (pagans of Makkah) are going to taste the painful torment;
- 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world)
- 40. Save the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism).
- 41. For them there will be a known provision (in Paradise),
  - 42. Fruits; and they shall be honoured,
  - 43. In the Gardens of delight (Paradise),
  - 44. Facing one another on thrones.
- 45. Round them will be passed a cup of pure wine —
  - 46. White, delicious to the drinkers.
- 47. Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.
- **48.** And beside them (wives). Qâsirât-at-Tarf [chaste females restraining their glances (desiring none except their husbands)], with wide and beautiful eyes.[1]

وَيَقُولُونَ أَبِنَا لَتَارِكُواْءَ الِهَتِنَالِشَاعِ مَعْنُونِ (١٠)

بَلْجَآءَ بِٱلْحَقِّ وَصَدِّقَ ٱلْمُرْسَلِينَ لَإِنَّا

إِنَّكُونَ لَذَا بِقُوا ٱلْعَذَابِ ٱلْأَلِيمِ ١

وَمَا نَجُزُونَ إِلَّا مَا كُنَّهُمْ نَعْمَلُونَ ﴿

إِلَّاعِبَادَ أَللَّهِ ٱلْمُخْلَصِينَ ﴿ إِلَّا عِبَادَ أَللَّهِ ٱلْمُخْلَصِينَ ﴿ إِنَّا

أُوْلَتِكَ لَمُنْمُ رِزْقٌ مَعْلُومٌ ١

فَوَكِهُ وَهُم مُكْرَمُونَ ١

فِجَنَّتِ ٱلنَّعِيمِ (اللَّهُ عَلَىٰ سُرُرِيمُ لَقَابِلِينَ الْكَا

يُطَافُ عَلَيْهِم بِكَأْسِ مِن مَعِينِ ﴿ فَا

بَيْضَاءَ لَذَهِ لِلشَّدِرِينَ ١ لَافِيهَاغُولُ وَلَاهُمْ عَنْهَا يُنزَفُونَ ١

وَعِندَهُمْ قَصِرَتُ ٱلطَّرْفِعِينُ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.37:48) See the footnote of (V.29:64).

- (hidden) eggs (well) preserved.
- 50. Then they will turn to one another, mutually questioning.
- 51. A speaker of them will say: "Verily, I had a companion (in the world),
- 52. Who used to say: "Are you among those who believe (in resurrection after death).
- 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"
- 54. (The speaker) said: "Will you look down?"
- 55. So he looked down and saw him in the midst of the Fire.
- 56. He said: "By Allâh! You have nearly ruined me.
- 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."
- 58. "(The dwellers of Paradise will say) Are we then not to die (any more)?
- 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)."
  - **60.** Truly, this is the supreme success!
- 61. For the like of this let the workers work.
- **62.** Is that (Paradise) better entertainment or the tree of Zagaûm (a horrible tree in Hell)?
- 63. Truly We have made it (as) a trail for Zâlimûn (polytheists, disbelievers. the wrong-doers).

كَأَنَّهُنَّ يَضُ مَّكُنُونٌ ١

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضِ يَتَسَاءَ لُونَ ١

قَالَ قَابِلُ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿ اللَّهِ عَالْ اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ

يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ (أَنَّ)

لَوذَا مِنْنَا وَكُنَّا ثُرَابًا وَعِظَلمًا أَوِنَّا لَمَدِينُونَ (١٠)

قَالَ هَلْ أَنتُه مُطَّلِعُونَ ١

فَأَطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلْجَحِيدِ

قَالَ تَأْلِلُهِ إِن كِدتَّ لَتُرْدِينِ (١

وَلَوْلَانِعْمَةُ رَبِي لَكُنتُ مِنَ ٱلْمُخْضَرِينَ ﴿

أَفَمَا نَحْنُ بِمَيْتِينَ ١

إِلَّامَوْنَلَنَا ٱلْأُولَى وَمَا غَنُ بِمُعَذَّبِينَ ﴿

إِنَّ هَاذَا لَمُوَالْفَوْزُ ٱلْعَظِيمُ ١ لِمِثْلِ هَنْذَا فَلْيَعْمَلِ ٱلْعَدِمِلُونَ اللهِ

أَذَالِكَ خَيْرٌ نُوزُلًا أَمْ شَجَرَةُ ٱلزَّقُومِ ١

إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ (اللَّهُ اللَّهُ اللّ

- 64. Verily, it is a tree that springs out of the bottom of Hell-fire.
- 65. The shoots of its fruit-stalks are like the heads of *Shavâtîn* (devils):
- 66. Truly, they will eat thereof and fill their bellies therewith.
- 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaggûm in their bellies).
- 68. Then thereafter, verily, their return is to the flaming fire of Hell.
- 69. Verily, they found their fathers on the wrong path;
- **70.** So they (too) hastened in their footsteps!
- 71. And indeed most of the men of old went astray before them:
- 72. And indeed We sent among them warners (Messengers);
- 73. Then see what was the end of those who were warned (but heeded not).
- 74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).
- 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).
- 76. And We rescued him and his family from the great distress (i.e. drowning),
- 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).
- **78.** And left for him (a goodly remembrance) among the later generations:
- 79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Alamîn (mankind, jinn and all that exists)!"

إِنَّهَا شَجَرَهُ تُغَرُّجُ فِي أَصْلِ ٱلْجَحِيمِ ١ طَلْعُهَا كَأَنَّهُ رُءُ وسُ الشَّيْطِينِ ﴿

فَإِنَّهُمْ لَا كِلُونَ مِنْهَا فَمَا لِتُونَ مِنْهَا ٱلْبُطُونَ ١

مُمَّإِنَّ لَهُمْ عَلَيْهَا لَشَوْبًامِنْ حَمِيمِ ١

مُمَّ إِنَّ مَرْجِعَهُم لَإِلَى ٱلْحَجِيمِ ﴿

إِنَّهُمْ أَلْفُواْءَابَاءَ هُرْضَآ لِينَ ﴿

فَهُمْ عَلَى اَنْ رِهِمْ يُهُرَعُونَ ﴿ اللَّهِ مَا يُمْرَعُونَ ﴿ اللَّهِ مَا يُمْرَعُونَ ﴿ اللَّهُ

وَلَقَدْضَلَّ قَبْلَهُمْ أَكْثُرُ ٱلْأَوَّلِينَ ١

وَلَقَدُأُرْسَكُنَافِيهِم مُنذِرِينَ إِنَّ

فَأَنظُرْكَيْفَكَانَ عَنِقَبَةُ ٱلْمُنذَرِينَ (اللهُ)

إلَّاعِبَادَ اللَّهِ الْمُخْلَصِينَ

وَلَقَدُنَادَ لِنَانُوحٌ فَلَيْعُمَ ٱلْمُجِيبُونَ ١

وَيَعَيْنَهُ وَأَهْلُهُ مِنَ الْكُرْبِ الْعَظِيمِ (إِنَّ)

وَجَعَلْنَا ذُرِّيَّتَهُ مُرُالْبَاقِينَ ﴿ إِنَّ اللَّهُ اللَّهُ الْبَاقِينَ ﴿ إِنَّهُ اللَّهُ اللَّهُ

وَتَرَكِّنَاعَلَيْهِ فِي ٱلْآخِرِينَ ﴿

سَلَنُمُ عَلَىٰ نُوجٍ فِي ٱلْعَالَمِينَ ﴿ إِنَّ اللَّهُ

- **80.** Verily, thus We reward the *Muhsinûn* (good-doers — See V.2:112).
- 81. Verily, he [Nûh (Noah)] was one of Our believing slaves.
- **82.** Then We the others drowned (disbelievers and polytheists).
- 83. And. verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham).
- 84. When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism].
- 85. When he said to his father and to his people: "What is it that which you worship?
- **86.** "Is it a falsehood *âlihah* (gods) other than Allâh — that you desire?
- 87. "Then what think you about the Lord of the 'Alamîn (mankind, jinn, and all that exists)?"
  - 88. Then he cast a glance at the stars,
- 89. And he said: "Verily, I am sick<sup>[1]</sup> (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]."
- 90. So they turned away from him, and departed (for fear of the disease).
- 91. Then he turned to their âlihah (gods) and said: "Will you not eat (of the offering before you)?
- 92. "What is the matter with you that you speak not?"

إِنَّا كُذَٰ لِكَ بَعْرِي ٱلْمُحْسِنِينَ لَهُ اللَّهِ

إِنَّهُ, مِنْ عِبَادِ نَا ٱلْمُؤْمِنِينَ ﴿ إِنَّا

مُمَّ أَغْرَقُنَا ٱلْآخَرِينَ اللهُ

وَإِنَّ مِن شِيعَنِهِ - لَإِبْزَهِيمَ ﴿ اللَّهُ

إِذْ جَآءَ رَبُّهُ وَهَلْبِ سَلِيمٍ ﴿ إِنَّ اللَّهُ اللَّهِ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ ، مَاذَاتَعْبُدُونَ ﴿ إِنَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّه

أَبِفْكًاءَ الِهَدِّ دُونَ ٱللَّهِ تُرِيدُونَ ١

فَمَاظَنُّكُمُ بِرَبِّ ٱلْعَالَمِينَ اللَّهُ

فَنَظَرَنَظُرَةً فِي النَّجُومِ (١٩) فَقَالَ إِنِّي سَقِيمٌ ١

فَنُولُّواْعَنَّهُ مُدْبِينَ ١

فَرَاعَ إِلَى عَالِهَ إِلَى عَالِهَ إِلَى عَالِهَ إِلَى عَالَهُ وَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

مَالَكُورُ لَانْنطِقُونَ (١٠)

<sup>&</sup>lt;sup>[1]</sup> (V.37:89) See the footnote (C) of (V.16:121).

93. Then he turned upon them, striking (them) with (his) right hand.

Sûrah 37. As-Sâffât

- 94. Then they (the worshippers of idols) came, towards him, hastening.
- 95. He said: "Worship you that which you (yourselves) carve?
- 96. "While Allâh has created you and what you make!"
- 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"
- 98. So they plotted a plot against him, but We made them the lowest.
- 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"
- 100. "My Lord! Grant me (offspring) from the righteous."
- 101. So We gave him the glad tidings of a forbearing boy.
- 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh wills), you shall find me of As-Sâbirûn (the patient)."
- 103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
  - 104. We called out to him: "O Abraham!
- 105. You have fulfilled the dream!" Verily thus do We reward the *Muhsinûn* (good-doers See 2:112).
- 106. Verily, that indeed was a manifest trial.

فَرَاغَ عَلَيْهِمْ ضَرْبَا بِٱلْيَمِينِ

فَأَفِّلُوٓا إِلَيْهِ يَزِفُّونَ ﴿

قَالَأَتَعَبُدُونَ مَالنَحِتُونَ ﴿

وَٱللَّهُ خَلَقَاكُمْ وَمَا تَعْمَلُونَ ١

قَالُواْ ٱبْنُواْ لَهُ بُنْيَنَا فَأَلْقُوهُ فِي ٱلْجَحِيمِ (إِنَّ اللَّهُ وَالْجَحِيمِ (إِنَّ اللَّهُ

فَأَرَادُواْبِهِ،كَيْدَا فَعَلْنَاهُمُ ٱلْأَسْفَلِينَ اللَّ

وَقَالَ إِنِّي ذَاهِبُ إِلَى رَبِّ سَيَهْدِينِ (أَنَّ

رَبِّ هَبْ لِي مِنَ ٱلصَّالِحِينَ ١

فَبَشَّرْنَكُ بِغُلَامٍ حَلِيمٍ الْنَا

فَلَمَّا بَلَغَ مَعَهُ السَّعْى قَسَالَ يَبُنَىَّ إِنِّ أَرَىٰ فِي ٱلْمَنَامِ أَنِّ أَذْ بَحُكَ فَأَنظُرْ مَاذَا تَرَى فَالَ يَنَأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُ فِيَ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّلِرِينَ ﴿ إِنَّيْ

فَلَمَّا أَسْلَمَا وَتَلَّهُ اللَّهِبِينِ ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَنَكَ يَنَهُ أَن يَتَإِبْرَهِيهُ ﴿ اللَّهُ مَنَا لَهُ مَا يَتَإِبْرَهِيهُ ﴿ اللَّهُ مَا لَكُ مَا أَإِنَّا كَذَلِكَ بَخَرِى ٱلْمُحْسِنِينَ ﴿ اللَّهُ مَا أَيْنَا لَكُ اللَّهُ مَا لَكُ مُسَالِينَ اللَّهُ اللَّهُ مَا لَكُ مُسَالِينَ اللَّهُ اللَّهُ مُسَالًا اللَّهُ اللَّالِي اللَّهُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ ال

إِنَ هَنَالَمُو ٱلْبَلَتُواالْمُبِينُ

إِنَّاكَ ذَلِكَ نَعْزِى ٱلْمُحْسِنِينَ اللَّهُ

إِنَّهُمَامِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ اللَّهُ

120. "Salâm (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"

121. Verily, thus do We reward the Muhsinûn (good-doers — See V.2:112).

122. Verily, they were two of Our believing slaves.

123. And verily, Iliyâs (Elias) was one of the Messengers.

known idol of his nation whom they used to worship) and forsake the Best of creators,

126. "Allâh, your Lord and the Lord of your forefathers?"

127. But they denied him [Iliyâs (Elias)], so they will certainly be brought forth (to the punishment).

128. Except the chosen slaves of Allâh.

129. And We left for him (a goodly remembrance) among the later generations.

(peace) be upon Ilyâsîn 130. "Salâm (Elias)!"

131. Verily, thus do We reward the Muhsinûn (good-doers, who perform good deeds totally for Allâh's sake only — See V.2:112).

132. Verily, he was one of Our believing slaves.

133. And verily, Lût (Lot) was one of the Messengers.

134. When We saved him and his family, all.

135. Except an old woman (his wife) who was among those who remained behind.

136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).

137. Verily, you pass by them in the morning

138. And at night; will you not then reflect?

139. And, verily, Yûnus (Jonah) was one of the Messengers.

ٱللَّهَ رَبُّكُوْ وَرَبَّ ءَابَآ بِكُمُ ٱلْأُوَّلِينَ اللَّهِ

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿

إِلَّاعِبَادَاللَّهِ أَلْمُخْلَصِينَ ١ وَتَرَكُّنَاعَلَيْهِ فِي ٱلْآخِرِينَ ١

سَلَنُمُ عَلَى إِلْ يَاسِينَ (أَنَّ)

إِنَّا كَذَالِكَ نَعْزى ٱلْمُحْسِنِينَ (اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿ إِنَّا لَهُ أَمْ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ اللَّهُ ال

وَإِنَّ لُوطًا لِّمِنَ ٱلْمُرْسَلِينَ ١

إِلَّا عَجُوزًا فِي ٱلْعَسَدِينَ ﴿ إِلَّا عَجُوزًا فِي ٱلْعَسَدِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

ثُمَّ دَمَّرْنَا ٱلْآخَرِينَ

وَإِنَّكُو لَنُمُرُونَ عَلَيْهِم مُصْبِحِينَ اللَّهُ

وَبِالَّيْلِّ افْلَا تَعْفِلُونَ ﴿

وَإِنَّ يُونُسُ لَمِنَ ٱلْمُرْسَلِينَ ﴿

- 140. When he ran to the laden ship:
- 141. Then he (agreed to) cast lots, and he was among the losers.
- 142. Then a (big) fish swallowed him as he had done an act worthy of blame.
- 143. Had he not been of them who glorify Allâh,
- 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.
- 145. But We cast him forth on the naked shore while he was sick,
- 146. And We caused a plant of gourd to grow over him.
- 147. And We sent him to a hundred thousand (people) or even more.
- 148. And they believed; so We gave them enjoyment for a while.
- ملی الله 149. Now ask them (O Muhammad صلی الله وسلم): "Are there (only) daughters for your Lord and sons for them?"
- 150. Or did We create the angels female while they were witnesses?
- 151. Verily, it is of their falsehood that they (Quraish pagans) say:
- 152. "Allâh has begotten [offspring—the angels being the daughters of Allâh)?" And, verily, they are liars!
- 153. Has He (then) chosen daughters rather than sons?
- 154. What is the matter with you? How do you decide?
  - 155. Will you not then remember?
  - 156. Or is there for you a plain authority?

إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿ اللَّهِ اللَّهِ الْمُدْحَضِينَ ﴿ اللَّهِ اللَّهِ مَا الْمُدْحَضِينَ اللَّهِ

فَٱلْنَقَمَهُ ٱلْحُوثُ وَهُوَمُلِيمٌ ١

فَلُوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ١

لَلَبِثَ فِي بَطْنِهِ ٤ إِلَى يَوْمِ يُبْعَثُونَ ﴿

الله فَنْبَذْنَهُ بِٱلْعَرْآءِ وَهُوسَقِيمٌ اللهِ

وَأَنْلَتَنَاعَلَتِهِ شَجَرَةً مِن يَقْطِينِ إِنَّ

وَأَرْسَلْنَهُ إِلَّى مِأْتَةِ أَلْفٍ أَوْيَزِيدُونَ ٢

فَامَنُواْ فَمَتَّعْنَكُمْمُ إِلَى حِينٍ ﴿

فَأَسْتَفْتِهِ مُ أَلِرَتِكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿

أَمْ خَلَقْنَا ٱلْمَلَيْهِكَةَ إِنَّنَّا وَهُمْ شَنِهِدُونَ هِا

أَلَآ إِنَّهُم مِنْ إِفْكِهِمْ لَيَقُولُونَ ٥

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ١

أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَينِينَ اللهِ اللهِ

مَالَكُرْكِيْفَ تَعَكَّمُونَ ١

أَفَلَانُذَكَّرُونَ ﴿ اللَّهِ اللَّهُ مُلِكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

Sûrah 37. As-Sâffât Part 23 607	سورة الصافات ٣٧ الجزء ٢٣ 7
157. Then bring your Book if you are truthful!	فَأْتُواْ بِكِنَا بِكُرْ إِن كُنتُمْ صَادِقِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال
158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).	وَجَعَلُواْبَيْنَهُ, وَبَيْنَ الْجِنَةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَةُ الْجَعَلُواْبَيْنَهُ, وَبَيْنَ الْجِنَةُ إِنَّهُمْ لَمُحْضَرُونَ آتُ
159. Glorified be Allâh! (He is free) from what they attribute unto Him!	سُبْحَنَ ٱللَّهِ عَمَّا يَصِفُونَ (١٥)
160. Except the slaves of Allâh, whom He chooses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh).	إِلَّاعِبَادَا لَسُوالْمُخْلَصِينَ (إِنَّا
161. So, verily you (pagans) and those whom you worship (idols)	فَإِنَّكُوْ وَمَا لَعُبُدُونَ (إِنَّ اللَّهُ
162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],	مَا أَنتُوعَلَيْهِ بِفَنتِنِينَ (اللهُ)
163. Except those who are predestined to burn in Hell!	إِلَّا مَنْ هُوَصَالِ ٱلْحَجِيمِ ﴿ إِنَّ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ
164. And there is not one of us (angels) but has his known place (or position);	وَمَامِنَاۤ إِلَّا لَهُ,مَقَامٌ مَعَلُومٌ النَّبِيا
165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);	وَإِنَّا لَنَحْنُ ٱلصَّافَوُنَ (١٠٠٠)
166. And verily, we (angels), indeed are those who glorify (Allâh's Praises i.e. perform prayers).	وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿ اللَّهُ اللَّهُ مُونَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ
167. And indeed they (Arab pagans) used to say:	وَإِن كَانُواْ لِيَقُولُونَ شَيْ
168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad صلى الله عليسه وسلم as a Messenger of	لَوْأَنَّ عِندَنَاذِكُرًا مِّنَ ٱلْأَوَّلِينَ الْبِيُّ

Allâh),

Islâmic Monotheism)!"

169. "We would have indeed been the

chosen slaves of Allâh (true believers of

170. But (now that the Qur'an has come) they disbelieve therein (i.e. in the Qur'an and

لَكُنَّا عِبَادَاً لللهِ ٱلْمُخْلَصِينَ الْإِنَّا

فَكُفُرُوا بِهِ - فَسَوْفَ يَعْلَمُونَ ﴿

in Prophet Muhammad صلى الله عليه وسلم , and all that he brought, — the Divine Revelation), so they will come to know!<sup>[1]</sup>

- 171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers,
- 172. That they verily would be made triumphant,
- 173. And that Our hosts! they verily would be the victors.
- ملى الله 174. So turn away (O Muhammad صلى الله عليه وسلم) from them for a while,
- 175. And watch them and they shall see (the punishment)!
- 176. Do they seek to hasten on Our Torment?
- 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!
- (صلى الله عليه وسلم T78. So turn (O Muhammad) away from them for a while,
- 179. And watch and they shall see (the torment)!
- 180. Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!
  - 181. And peace be on the Messengers!
- 182. And all the praises and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinn and all that exists).

وَلَقَدُ سَبَقَتْ كَلِمُنْنَالِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

إِنَّهُمْ لَمُمُ ٱلْمَنْصُورُونَ ١

وَإِنَّ جُندَنَا لَمُهُمُ ٱلْعَلِيُونَ ﴿ وَإِنَّا خُندُنَا لَهُمُ الْعَلِيُونَ ﴿ وَإِنَّا الْمُعْمَ

فَنُولً عَنْهُمْ حَتَى حِينٍ الله

وَأَبْصِرْهُمُ فَسَوْفَ يُبْصِرُونَ

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ اللهُ

فَإِذَا نَزَلَ بِسَاحَهُمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿

وَتُولُّ عَنْهُمْ حَتَّى حِينٍ ١

وَأَبْصِرُ فَسُوفَ يُبْصِرُونَ إِنَّ

سُبْحَنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّايَصِفُونَ ﴿ اللَّهُ

وَسَلَامُ عَلَى ٱلْمُرْسَلِينَ اللَّهُ

وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ لَهِ اللَّهِ

<sup>[1] (</sup>V.37:170) See the footnote (A) of (V.3:85).

### Sarat Sad XXXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

#### 1. Sâd

[These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding (explanations and honour for the one who believes in it).

- 2. Nay, those who disbelieve are in false pride and opposition.
- 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.
- 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad صلى الله عليه وسلم) is a sorcerer, a liar.
- 5. "Has he made the *âlihah* (gods) (all) into One *llâh* (God Allâh). Verily, this is a curious thing!"
- 6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!
- 7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! [Tafsir Al-Qurtubi]
- 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!

# المُولِوَ وَالْ

بِنَدُ مِنْ الرَّحِيدِ الرَّحْزُ الرَّحِيدِ

۔ ہ ص

وَٱلْقُرْءَانِ ذِي ٱلذِّكْرِ ١

بَلِٱلَّذِينَ كَفَرُواْ فِيعِزَّةِ وَشِفَاقٍ

كَرْأَهْلَكْنَامِنَقَبْلِهِم مِنقَرْنِإِفَنَادَواْقَلَاتَ حِينَ مَنَاصِ(عُ)

وَعِجِبُوٓا أَنجَآءَ هُمُ مُّنذِرٌ مِّنْهُمُ وَقَالَ ٱلْكَفِرُونَ هَنذَاسَحِرُ كَذَابُ ﴿

أَجَعَلُ لَا لِهَ أَهِ إِلَهُ أَوْحِدًا إِنَّ هَٰذَا لَشَيْءُ عُجَابُ ٢

وَٱنطَلَوَٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُواْ وَٱصْبِرُواْ عَلَىٓ ءَالِهَتِكُوۗ إِنَّ هَذَا لَشَى يُهُرُادُ ﴿

> مَاسَمِعْنَابِهَٰذَافِٱلْمِلَةِٱلْآخِرَةِ إِنْ هَٰذَاۤ إِلَّا ٱخْنِلَتُ ﴿ ﴾

ٱءُنزِلَ عَلَيْهِ ٱلذِّكْرُمِنْ بَيْنِنَا بَلْ هُمْ فِ شَكِ مِّن ذِكْرِي بَلْ لَمَّا يَذُوقُواْ عَذَابِ (﴿

- 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
- 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
- 11. (As they denied Allâh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).
- 12. Before them (were many who) belied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
- 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood: such were the Confederates.
- 14. Not one of them but belied the Messengers; therefore My Torment was justified,
- 15. And these only wait for a single [shout (i.e. the blowing of the Trumpet by the angel Israfil - )] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].
- 16. They say: "Our Lord! Hasten to us Qittanâ (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"
- 17. Be patient (O Muhammad صلى الله عليه وسلم) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).
- 18. Verily, We made the mountains to glorify Our Praises with him [Dâwûd

أَمْعِندَهُمْ خَزَايَنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَابِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الم

أَمْ لَهُم مُلْكُ السَّمَوَتِ وَالْأَرْضِ وَمَابِيْنَهُمَ فَلْيَرْنَقُوا فِ ٱلأَسْبَابِ ١

جُندٌ مَّا هُنَالِكَ مَهْرُومٌ مِنَ ٱلْأَحْرَابِ (إِنَّا

كَذَّبَتْ قَبْلُهُمْ قَوْمُ نُوجٍ وَعَادُّ وَفِرْعَوْنُ ذُوا لَأَوْبَادِ ١

وَنُمُودُ وَقَوْمُ لُوطٍ وَأَصْعَبُ لَنَيْكُو أُولَيِّكَ ٱلأَحْزَابُ ٢

إِنْ كُلُّ الْآكِذَ بَ ٱلْرُسُلَ فَحَقَّ عِقَابِ الْسُ

وَمَايِنْظُرُهُ وَلَا إِلَّاصَيْحَةً وَنَعِدَةً مَّالَهَا مِنفَواقِ

وَقَالُواْرَبُّاعِكُلُّنَاقِطُنَاقَبْلَ يَوْمِ ٱلْحِسَابِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

أَصْبِرْعَلَىٰ مَايَقُولُونَ وَٱذْكُرْعَبْدَنَا دَاوُدَ ذَا ٱلأَيْدِ إِنَّهُ وَأُوَّاكُ

إِنَّاسَخِّرْنَا ٱلْجِبَالَ مَعَدُ لِيُسَبِّحْنَ بِٱلْعَشِيّ

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(David)] in the 'Ashî (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day).

- 19. And (so did) the birds assembled: all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allah's Praises along with him]. (*Tafsir Al-Qurtubi*).
- 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.
- 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room);
- 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.
- 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."
- 24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.
- 25. So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).
- 26. O Dâwûd (David)! Verily! We have placed you as a successor on the earth; so

وَأَلْإِشْرَافِ ١

وَالطَّيْرَ مَعْشُورَةً كُلُّ لَهُ وَأَوَّا ثُلْ اللَّهُ الرَّا

وَشَدَدْنَامُلُكُهُ، وَءَاتَيْنَهُ ٱلْحِكْمَةَ وَفَصُلَ ٱلْخِطَابِ ۞

﴿ وَهَلَ أَتَىٰكَ نَبُواُ ٱلْحَصِمِ إِذْ سَوَرُواُ ٱلْمِحْرَابَ ۞

إِذْدَخَلُواْ عَلَىٰ دَاوُردَ فَفَرْعَ مِنْهُمْ قَالُواْ لَاتَخَفَّ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضِ فَاحْكُرُ بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطُ وَآهْدِ نَآ إِلَىٰ سَوۤ آءِ ٱلصِّرَطِ ﴿

إِنَّ هَاذَ ٓاَأَخِى لَهُ, تِسْعُ وَيَسْعُونَ نَعْجَةً وَلِى نَعْجَةٌ وَحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي ٱلْخِطَابِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

قَالَ لَقَدْ ظَلَمَكَ بِسُوَّالِ نَعْمَنِكَ إِلَى نِعَاجِهِ - وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلُطَاءَ لِنَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا وَعَمِلُواْ ٱلصَّلِحَدتِ وَقَلِيلٌ مَّاهُمٌّ وَظَنَّ دَاوُردُ أَنَّمَا فَنَنْكُ فَالسَّتَغْفَرَ رَبَّهُ وَحَرَّرًا كِعَا وَأَنَابَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله

> فَغَفَرْنَا لَهُ، ذَالِكَ وَإِنَّ لَهُ، عِندَنَا لَزُلُفَى وَحُسْنَ مَانِدِ ﴿

> يَندَا وُودُ إِنَّا جَعَلْنَكَ خَلِيفَةً فِي ٱلْأَرْضِ فَأَحْلُمُ

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judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.

- 27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!
- 28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (the pious — See V.2:2) as the Fujjar (criminals, disbelievers, the wicked)?
- 29. (This is) a Book (the Qur'an) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.
- 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! was ever oft-returning Verily, he repentance (to Us)!
- 31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihâd (holy fighting in Allâh's Cause)].
- 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
- 33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

بَيْنَ النَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهُ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَرِيلِ ٱللَّهِ لَهُمْ عَذَابُ شَدِيدُ إِمَا نَسُوا نَوْمَ ٱلْحِسَابِ

وَمَاخَلَقْنَاٱلسَّمَاءَوَٱلْأَرْضَ وَمَا يَنْهُمَا بَعِلِلاَّذَ لِكَ ظَنُّ ٱلَّذِينَ كَفَرُواْ فَوَيْلُ لِلَّذِينَ كَفَرُواْمِنَ ٱلنَّادِ اللَّهُ

> أَمْنَجُعَلُ ٱلَّذِينَ ءَامَنُواْ وَعَكِملُواْ ٱلصَّالِحَاتِ كَالْمُفْسِدِينَ فِي ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَارِ ١

كِنْبُ أَنزَلْنَهُ إِلَيْكَ مُبْزَكُ لِيَدَّبَّرُوۤ اَءَاينتِهِۦ وَلِيَنَذَكَّرَ أُولُوا الأَلْبَبِ

وَوَهَبْنَالِدَاوُرِدَ سُلَيْمَنَ نِعْمَ ٱلْعَبْدُ إِنَّهُ وَأُوَّابُ (أَنَّ)

إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِيّ ٱلصَّلْفِنَاتُ ٱلْجِيَادُ اللَّهِ

فَفَالَ إِنِّ ٱحْبَبْتُ حُبَّ ٱلْخَيْرِعَن ذِكْرِرَتِي حَتَّىٰ تَوَارَثُ بِٱلْحِجَابِ شَ

رُدُّوهَا عَلَّى فَطَفِقَ مَسْخَابِالسُّوقِ وَٱلْأَعْنَاقِ شَ

- 34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne Jasad (a devil, so he lost his kinge for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh).
- 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."
- 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,
- 37. And also the *Shayâtîn* (devils) from the jinn (including) every kind of builder and diver,
  - 38. And also others bound in fetters.
- 39. [Allâh said to Sulaimân (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you)."
- 40. And verily, for him is a near access to Us, and a good (final) return (Paradise).
- 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily Shaitân (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!
- 42. (Allâh said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink."
- 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.
- 44. "And take in your hand a bundle of thin grass and strike therewith (your wife),

وَلَقَدُ فَتَنَّا سُلِيمُنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِ، حَسَدًاثُمَّ أَنَابَ (إِنَّ

سورة ض ٣٨

قَالَ رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدِ مِنْ بَعَدِئَ إِنَّكَ أَنتَ أَلُوهًا بُ ﴿

فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِي بِأَمْرِهِ عَرُخَآةً حَيْثُ أَصَابَ ﴿

وَٱلشَّيَطِينَ كُلَّ بَنَّآءٍ وَغَوَّامِ ١

وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلْأَصْفَادِ ﴿ اللَّهُ الْمُعَالِدِ ﴿ اللَّهُ اللَّا اللَّهُ اللَّالِمُ الللللّالِي اللللَّاللَّا الللَّا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللّا

وَإِنَّ لَهُ,عِندَنَا لَوْلَهٰى وَحُسِّنَ مَثَابِ إِنَّ

وَٱذْكُرْعَبْدَنَاۤ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥ آَنِي مَسَّنِي ٱلشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (إِنَّ

ٱڒڰؙڞ۫ؠؚڔۣۧڝڸؚڬؖۿڵڶٲم۫ۼۺۜڷؙٳٵڔڎؙۅۺٙۯڮؙڷ

وَوَهَبْنَالَهُ وَأَهْلَهُ وَمِثْلَهُم مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِى ٱلْأَلْبَبِ ﴿ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ال

وَخُذْ بِيَدِكَ ضِغْثَافَاً ضُرِب بِهِ ء وَلَا تَحْنَثُ

and break not your oath. [1] Truly! We found him patient. How excellent a slave! Verily he was ever oft-returning in repentance (to Us)!

- 45. And remember Our slaves, Ibrâhîm and Ya'qûb (Abraham), Ishâq (Isaac), (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
- 46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter].
- 47. And they are with Us, verily, of the chosen and the best!
- 48. And remember Ismâ'îl (Ishmael), Alyasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.
- 49. This is a Reminder. And verily, for the Muttaqûn (the pious — See V.2:2) is a good final return (Paradise),
- 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.
- 51. Therein they will recline; therein they will call for fruits in abundance and drinks;
- **52.** And beside will them be Qâsirât-at-Tarf [chaste females (wives)

إِنَّا وَحَدْنُهُ صَابِراً يَعْمَ الْعَبَدُّ إِنَّهُ وَأُوَّاكُ ﴿ إِنَّا لَا اللَّهُ الْعَالَا لَيْكَ

وَأَذْكُرْعِبُدَنَاۤ إِبْرَهِيمَ وَإِسْحَلَقَ وَيَعْقُوبَ أُولِي ٱلْأَيْدِي وَالْأَبْصَارِ ١

إِنَّا أَخْلَصْنَاهُم بِخَالِصَةِ ذِكْرَى ٱلدَّارِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ١

وَٱذْكُرْ إِسْمَاعِيلَ وَٱلْيَسَعَ وَذَاٱلْكِفَلِّ وَكُلُّ مِنَ ٱلأَخْيَادِ (١)

هَنْذَاذَكُمْ وَإِنَّ لِلْمُنَّقِينَ لَحُسْنَ مَنَابِ (إِنَّا

جَنَّتِ عَدْنِ مُفَلَّحَةً لَمُّ مُأَلَّا وَبُ ٢

مُتَّكِينَ فِيهَا يَدْعُونَ فِيهَا بِفَنكِهَةِ كَثِيرَةٍ

﴿ وَعِندَ هُرِقَصِرَتُ ٱلطَّرْفِ أَزْابُ (أَنَّ اللَّهُ وَأَنَّ

<sup>(</sup>V.38:44) During the ailment of Ayyûb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyûb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyûb (Job) to fulfil his oath by striking her with the bundle of thin grass. (Tafsîr Al-Qurtubi,)

الجزء ٢٣

restraining their glances (desiring none except their husbands)], (and) of equal ages.

- 53. This it is what you (Al-Muttaqûn the pious — see V.2:2) are promised for the Day of Reckoning!
- 54. (It will be said to them)! Verily, this is Our Provision which will never finish.
- 55. This is so! And for the Tâghûn (transgressors, the disobedient to Allah and His Messenger — disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire).
- 56. Hell! Where they will burn, and worst (indeed) is that place to rest!
- 57. This is so! Then let them taste it a boiling fluid and dirty wound discharges.
- 58. And other (torments) of similar kind - all together!
- 59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
- 60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"
- 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"
- 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"
- 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

هَٰذَامَاتُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ (١٠)

إِنَّ هَنذَا لَرِزْقُنَا مَالَهُ مِن نَّفَادٍ ۞

هَاذًا وَإِن لِلطَّاعِينَ لَشَرَّمَ عَابٍ ٥

جَهَنَّمَ يَصْلَوْنَهَا فَيِنْسَ لَلِهَادُ ١

هَٰذَافَلْيَذُوقُوهُ حَمِيثُووَغَسَّاقُ لِإِنِّيُ

وَءَاخُرُمِن شَكْلِهِ عَأَزُواَجُ الْ

هَنذَا فَوْجٌ مُقْنَحِمٌ مَّعَكُمٌّ لامَرْحَبَا إِمِمْ إِنَّهُمْ صَالُواْ النَّادِ ١

قَالُواْ بَلْ اَنْتُولَا مَرْحَبًا بِكُرْ أَنْتُو قَدَّمْتُمُوهُ لَنَا فَيَتُسَ ٱلْقَرَارُ ١

قَالُواُ رَبِّنَا مَن قَدَّمَ لَنَا هَلَذَا فَرَدُهُ عَذَا بَا ضِعَفًا فِي النَّارِ ١

وَقَالُواْ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُهُمْ مِنَ ٱلْأَشْرَادِ اللَّا

أَتَّغَذُنَّهُمْ سِخِرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَنُونَ

- **64.** Verily that is the very truth the mutual dispute of the people of the Fire!
- 65. Say (O Muhammad صلى الله عليه وسلم): "I am only a warner and there is no Ilâh (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible.
- 66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."
- 67. Say: "That (this Qur'an) is a great news,
  - **68.** "From which you turn away!
- 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
- 70. "Only this has been revealed to me, that I am a plain warner."
- 71. (Remember) when your Lord said to the angels: "Truly I am going to create man from clay".
- 72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
- 73. So the angels prostrated themselves, all of them:
- 74. Except *Iblîs* (Satan): he was proud<sup>[1]</sup> and was one of the disbelievers.
- 75. (Allâh) said: "O Iblîs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands<sup>[2]</sup>. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

إِنَّ ذَالِكَ لَحَقُّ تَعَاصُمُ أَهْلِ ٱلنَّادِ ﴿

قُلْ إِنَّمَا آنَا مُنذِرِّ وَمَامِن إِلَهِ إِلَّا اللَّهُ ٱلْوَحِدُ ٱلْقَهَارُ (فَيْ)

رَبُ ٱلسَّمَهُ تِوالْأَرْضِ وَمَابِينَهُمَا ٱلْعَزِيرُ ٱلْعَقَدُ اللَّهِ

وَ مُونَبُواً عَظِيمُ ١

أَنتُمُ عَنْهُ مُعْرِضُونَ ١

مَاكَانَ لِيَ مِنْ عِلْمٍ فِالْمَلَإِ ٱلْأَعْلَىٰ إِذْ يَخْنُصِمُونَ إِنَّ

إِن يُوحَى إِلَى إِلَّا أَنَّمَا أَنَا أَذِيرٌ مُبِينُ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِذْ قَالَ رَبُّكَ لِلْمَلَتِهِ كَيْهِ إِنِّي خَيلِقًا بِشَرَّامِن طِينِ (أَنَّ)

فَإِذَاسَوِّيتُهُۥوَنَفَخْتُ فِيهِ مِنرُّوحِيفَقَعُواْ

فَسَجَدَ ٱلْمَلَتِكَةُ كُلُّهُمُ أَجْمَعُونَ اللهُ

إِلَّآ إِبْلِيسَ أَسْنَكُبَرُوكَانَ مِنَ ٱلْكَنْفُرِينَ ﴿ إِنَّا

قَالَ يَبَابِلِيسُ مَامَنَعَكَ أَن تَسَجُدَلِمَا خَلَقْتُ بِيدَيُّ أَسْتَكُمْرِتَ أَمْ كُنتَ مِنَ الْعَالِينَ (١٠)

<sup>&</sup>lt;sup>[1]</sup> (V.38:74): See the footnote of (V.22:9). <sup>[2]</sup> (V.38:75) See F.N. of (V.3:73).

76. [Iblîs (Satan)] said: "I am better than he. You created me from fire, and You created him from clay."

- 77. (Allâh) said: "Then get out from here; for verily you are outcast.
- 78. "And verily My Curse is on you till the Day of Recompense."
- 79. [Iblîs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."
- 80. (Allâh) said: "Verily! You are of those allowed respite."
  - 81. "Till the Day of the time appointed."
- 82. [Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all,
- 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)."
- 84. (Allâh) said: "The Truth is and the Truth I say —
- 85. That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together."
- **86.** Say (O Muhammad صلى الله عليه وسلم): "No wage do I ask of you for this (the Qur'ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist).
- 87. "It (this Qur'an) is only a Reminder for all the 'Alamîn (mankind and jinn).
- 88. "And you shall certainly know the truth of it after a while".

قَالَأَنَا ۚ خَيْرُ مِنْ فَأَخَلَقُنْنِي مِن تَارِ وَخَلَقْنُهُ مِن طِينٍ ﴿ اللَّهِ اللَّهِ اللَّهِ

قَالَ فَأَخْرِجُ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿ اللَّهُ

وَإِنَّ عَلَيْكَ لَعْنَتِيٓ إِلَى يَوْمِ ٱلدِّينِ ﴿ إِنَّ عَلَيْكَ لَعْنَتِيٓ إِلَى يَوْمِ ٱلدِّينِ

قَالَ رَبِّ فَأَنظِرْ نِي إِلَى يَوْمِ يُبْعَثُونَ إِنَّ

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ١

إِلَىٰ مَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ١

قَالَ فَبِعِزَّ فِكَ لَأُغُوِينَكُهُمُ أَجْمَعِينَ أَنَّهُ

إِلَّاعِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ١

قَالَ فَأَلْحَقُ وَٱلْحَقَ أَقُولُ ١

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْعَينَ ﴿ اللَّهُ الْمُ

قُلْمَا أَسْتُلُكُو عَلَيْهِ مِنْ أَجْرِومَا أَنَا مِنْ لَلْتُكَلِّفِينَ ﴿ إِنَّهُ

إِنْ هُوَ إِلَّا ذِكُرُ لِلْعَالَمِينَ (١٠٠٠)

وَلَنْعَلَمُنَّ نَبَأَهُ بُعَدَحِينِ ﴿ إِنَّ اللَّهُ

## Sûrat Az-Zumar (The Groups) XXXIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 2. Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.
- 3. Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.
- 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things). He is Allâh, the One, the Irresistible [1].
- 5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
- 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and



مِ اللَّهِ الرَّالِي اللَّهِ الرَّالِي اللَّهِ الرَّالِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

تَنزِيلُ ٱلْكِنْبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ١

إِنَّا أَنَزُلْنَا إِلَيْكَ ٱلْكِتَنْ بِٱلْحَقِّ فَأَعْبُدُ اللَّهُ مُغْلِصًا لَهُ ٱلدِّينَ ﴾ فَغْلِصًا لَهُ ٱلدِّينَ ﴿

أَلَا بِلَهِ الدِّينُ الْخَالِصُّ وَالَّذِينَ الْغَنْدُواْ مِن دُونِهِ = أَوْلِيكَ آءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلِفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَاهُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِى مَنْ هُوَكَنْذِبُ كَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِى مَنْ هُوكَنْذِبُ

لَّوْ أَرَادَ ٱللَّهُ أَن يَنَّخِذَ وَلَدًا لَا تَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَكَآءُ سُبْحَكَنَهُ هُوَ ٱللَّهُ ٱلْوَحِدُ ٱلْفَهَارُ ۞

خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ بِٱلْحَقِّ بُكُوِرُٱلَّيْلَ عَلَىٱلنَّهَادِ وَيُكَوِّرُٱلنَّهَادَ عَلَى ٱلْيَّلِّ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرُّ كُلُّ يَجْرِي لِأَجَلِ مُسَكِمًّ الْاهُوَٱلْعَزِيرُٱلْغَفَّرُ ۞ مُسَكِمً الْاهُوَالْعَزِيرُٱلْغَفَّرُ ۞

خَلَقَكُرُمِّن نَفْسِ وَحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَلَمِ ثَمَنِيكَ أَزْوَجٍ يَخْلُقُكُمْ فِ بُطُونِ أُمَّهَا يَحِثُمْ خَلْفًا مِّنْ بَعْدِ خَلْقٍ

<sup>[1] (</sup>V.39:4) See the footnote of (V.2:116).

female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turned away?

- 7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.
- 8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"
- 9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).
- 10. Say (O Muhammad صلى الله عليه وسلم): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are

فِي ظُلُمَتِ ثُلَثِ ذَالِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ لَا إِلَهُ إِلَّاهُو فَأَنَّى تُصْرَفُونَ إِنَّ

إِن تَكُفُرُواْ فَإِنَّ ٱللَّهَ غَنِيُّ عَنكُمْ ۗ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفُرِّ وَإِن نَشَكُرُوا نَرْصَهُ لَكُمُّ وَلَا تَرِرُ وَازِرَةً وِزْرَ أُخْرَى ثُمُ إِلَى رَبِكُمْ مَرْجِعُ كُمْ فَيُنْبِتِثُكُم بِمَا كُنُهُمْ تَعْمَلُونَ إِنَّهُ عَلِيمُ بِذَاتِ ٱلصُّدُورِ ﴿

 وَإِذَا مَسَ الإِنسَانَ ضُرُّدَ عَارَبَهُ مُنِيبًا إِلَيْهِ مُمَّ إِذَا خَوَّلُهُ. نِعْمَةً مِّنْهُ نَسِيَ مَاكَانَ يَدْعُوٓ أَ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَا دًا لَّيْضِ لَّ عَن سَبِيلِهِ -قُلْ تَمَتَّعْ بِكُفْرِكَ قِلِيلًا إِنَّكَ مِنْ أَصْعَبِ ٱلنَّارِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

أَمَّنْهُوَ قَلَنِتُ ءَانَآءَ ٱلَّيْلِ سَاجِدَا وَقَآ بِمَا يَحْذَرُ ٱلْآخِرَةَ وَمَرْجُواْ رَحْمَةَ رَبِهِ أَقُلْ هَلْ يَسْتَوِى ٱلَّذِينَ بَعْلَمُونَ وَالَّذِينَ لَا نَعْلَمُونَّ إِنَّمَا يَتَذَكَّرُ أُولُوا ألألبب ١

قُلْ يَنعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱنَّقُواْ رَبُّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَالِهِ وَالدُّنْيَاحَسَنَةٌ وَأَرْضُ ٱللَّهِ وَسِعَةً إِنَّمَا يُوَفَّى ٱلصَّابِرُونَ أَجْرَهُم بِغَيْرِحِسَابٍ ١ patient shall receive their reward in full, without reckoning. [1],"

- 11. Say (O Muhammad صلى الله عليه وسلم): "Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.
- 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."
- 13. Say (O Muhammad صلى الله عليه وسلم): "Verily if I disobey my Lord, I am afraid of the torment of a great Day."
- 14. Say (O Muhammad صلى الله عليه وسلم):
  "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)"
- 15. So worship what you like besides Him. Say (O Muhammad صلى الله عليه وسلم): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"
- 16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"
- 17. Those who avoid At-Tâghût<sup>[2]</sup> (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves —
- 18. Those who listen to the Word [good advice Lâ ilâha illallâh — (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and

قُلْ إِنَّ أُمِرْتُ أَنْ أَعْبُدُ ٱللَّهَ مُعْلِصًا لَّهُ ٱلدِّينَ (إِنَّا

وَأُمِرْتُ لِأَنَّ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ١

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يُوْمٍ عَظِيمٍ ١

قُل ٱللَّهَ أَعْبُدُ مُغْلِصًا لَّهُ وبني إِنَّا

فَأَعْبُدُواْ مَاشِثْتُمُ مِن دُونِدِيَّةً قُلْ إِنَّ ٱلْخَسِرِينَ ٱلَّذِينَ خَسِرُوٓ أَنفُسَهُمْ وَأَهۡلِيمِمْ يَوْمَ ٱلْقِينَمَةُ أَلَا ذَالِكَ هُوَا لَخُسْرَانُ ٱلْمُبِينُ

لَهُمُ مِن فَوْقِهِمْ ظُلَلٌ مِنَ ٱلنَّارِ وَمِن تَعْنِيمٌ ظُلَلٌ ذَلِكَ يُحَوِّفُ ٱللَّهُ بِهِ عِبَادَهُ وَيَعِبَادِ فَأَتَّقُونِ (اللَّ

وَالَّذِينَ اجْتَنَبُوا الطَّاعُوتَ أَن يَعْبُدُوهَا وَأَنابُوٓ إِلَى اللَّهِ لَهُمُ ٱلْمُشْرَئُ فَبَشِرْعِبَادِ ١

ٱلَّذِينَ يَسَّتَمِعُونَ ٱلْقَوْلَ فَيَـنَّبِعُونَ أَحْسَنَهُۥ أُوْلِتِهِكَ ٱلَّذِينَ هَدَيْهُمُ ٱللَّهُ وَأُولَتِكَ هُمُ أُولُوا ٱلأَلْبَبِ ١

<sup>&</sup>lt;sup>[1]</sup> (V.39:10) See the footnote of (V.16:126). <sup>[2]</sup> (V.39:17) See the footnote of (V.2:256).

avoid *Tâghût*) those are (the ones) whom Allâh has guided and those are men of understanding.<sup>[1]</sup>

- 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad صلى الله وسلم) rescue him who is in the Fire?
- 20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.
- 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.
- 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!
- 23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُمَن فِ ٱلنَّادِ (إِنَّ الْمَثَاثِ الْمَثَاثِ الْمُثَاثِ الْمُثَاثِ الْمُثَاثِ الْمُثَاثِ الْمُثَاثِ الْمُثَاثِدُ الْمُثَاثُ الْمُثَاثِدُ الْمُثَاثِدُ الْمُثَاثِدُ الْمُثَاثِدُ الْمُثَاتِدُ الْمُثَاثِدُ الْمُثَاثِدُ الْمُثَاثِدُ الْمُثَاثِدُ الْمُثَاتِدُ الْمُثَاثِدُ الْمُثَادِدُ الْمُثَاثِدُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُعِلَّالِدُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُ الْمُثَاثُونُ الْمُثَاثُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاتُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُثَاثُونُ الْمُعُلِقُ الْمُثَاثُونُ الْمُثَالِدُ الْمُثَالِدُ الْمُثَالِدُ الْمُثُونُ الْمُثَالِدُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثُونُ الْمُعُلِقُلُقُلُونُ الْمُثَالِقُلُونُ الْمُنْعُمُ الْمُعُلِقُ الْمُعُلِقُ الْمُعِلْمُ الْمُعِلْمُ الْمُعُلِقُ الْمُعُلِقُ الْمُعُلِقُ الْمُعُلِقُ الْمُعُلِقُ الْمُعِلَّالِمُ الْمُعُلِقُ الْمُعُلِقُ الْمُعُلِمُ الْمُعِلَالُ الْمُعُلِقُ

لَكِنِ ٱلَّذِينَ ٱنَّقَوْاْرَبَّهُمْ لَكُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَةٌ تَجْرِي مِن تَعْنِهَا ٱلْأَنْهَٰزُرُّ وَعُدَاللَّهِ لَا يُغْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿ إِنَّ

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءَ فَسَلَكُهُ، بَنَيِعَ فِ ٱلْأَرْضِ ثُعَّ يُغْرِجُ بِهِ ء زَرْعًا ثُغُنْلِفًا ٱلْوَنُهُ، ثُمَّ يَهِيجُ فَ تَرَنَهُ مُصْفَ ثَرَاثُمَ يَغْعَلُهُ، حُطَاعًا إِنَّ فِ ذَالِكَ لَذِكْرَىٰ لِأُولِي ٱلْأَلْبَبِ شَ

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ الْإِسْلَامِ فَهُوَعَلَىٰ نُورِ مِن زَيْدٍ ۚ فَوَيْلُ لِلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ أُوْلَيْهَكَ فِي ضَلَالٍ مُّبِينٍ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

اللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِنَبَامُّ تَشَدِهُا مَّتَافِى نَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْتَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ ٱللَّهِ ذَلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِ عَمَن يَشَكَآهُ وَمَن يُضِّلِلِ ٱللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿ ﴾

<sup>[1] (</sup>V.39:18) Like Zaid bin 'Amr bin Nufail, Salmân Al-Fârisi and Abû Dharr Al-Ghifârî. [Tafsir Al-Qurtubi, also see the footnote of (V.2:135)]

therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

- 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zâlimûn (polytheists and wrong-doers): "Taste what you used to earn!"
- 25. Those before them belied, and so the torment came on them from directions they perceived not.
- 26. So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
- 27. And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember.
- 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.
- 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those worship others along with Allâh) uting with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not.
- 30. Verily you (O Muhammad صلى الله عليه will die, and verily they (too) will die.
- 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَنَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَايَشْعُرُونَ (اللهُ عَلَى اللهُ عَلَى اللهُ عَرُونَ (اللهُ عَلَى اللهُ عَرُونَ اللهُ اللّهُ اللهُ اللهُ

فَأَذَا فَهُمُ أَلِلَهُ ٱلْخِزْىَ فِي ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَلَعَذَابُ الْأَذَنِيَأُ وَلَعَذَابُ الْأَخْرَةِ أَكْبَرُ لُوْكَانُوا يَعْلَمُونَ اللهُ

وَلَقَدْ ضَرَبْنَ الِلنَّاسِ فِي هَذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلِ لَعَلَّهُمْ يَئَذَكَّرُونَ ﴿

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوجٍ لَّعَلَّهُمْ يَنَّقُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

ضَرَبَ ٱللَّهُ مَثَلَارَّجُلَافِيهِ شُرَكَآءُ مُتَشَكِسُونَ وَرَجُلَاسَلَمَا لِرَجُلِ هَلْ يَسْتَوِيَانِ مَثَلًا ٱلْحَمَّدُ لِلَّهِ بَلُ أَكْثَرُهُمُ لَا يَعْلَمُونَ ﴿ الْ

إِنَّكَ مَيِّتُ وَإِنَّهُم مَّيِّتُونَ ۞

ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيكَمَةِ عِندَرَتِيكُمْ تَغْنَصِمُونَ (أَنَّ)

- 32. Then, who does more wrong than one who utters a lie against Allah, [1] and denies [this Qur'ân, the Prophet the truth and the Islâmic (صلى الله عليه وسلم Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?
- 33. And he (Muhammad صلى الله عليه وسلم) who has brought the truth (this Qur'an and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are Al-Muttaqûn (the pious and righteous persons — See V.2:2).
- 34. They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (good-doers — see the footnote of V.9:120).
- 35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.[2]
- 36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.
- 37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?
- 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say:

﴿ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥ أَلَيْسَ فِي جَهَنَّ مَ مَثْوَى لِلْكُنفرينَ ١

وَٱلَّذِى جَاءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَتِكَ هُمُ ٱلْمُنْقُونَ شَ

لَهُمُ مَّايَشَاءُ ونَ عِندَرَيْهِمْ ذَاكِ جَزَاءُ ٱلْمُحْسِنِينَ ١

لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِي عَمِلُواْ وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ ٱلَّذِي كَانُواْيَعْمَلُونَ شَ أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُ أَوْيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِ : وَمَن يُضَلِل أَللَّهُ فَمَالُهُ مِنْ هَادٍ شَ وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُ مِن مُّضِلٌّ ٱلْيَسَ ٱللَّهُ بِعَزِيزِ ذِي ٱنْنِقَامِ ﴿

وَلَين سَأَلْتَهُم مِّن خَلَقَ ٱلسَّكَوَتِ وَٱلْأَرْضَ لَيَقُولُونَ اللَّهُ قُلْ أَفْرَءَ يَتُعَمَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِي ٱللَّهُ بِضُرِّهِ لَهُ مُنَّكَ شِفَاتُ ضُرَّةٍ \* أَوْأَرَادَنِي بِرَحْمَةِ هَلْ هُنَ مُنسِكَتُ رَحْمَتِهِ ا قُلْحَسْبِي ٱللَّهُ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوِّكِلُونَ ﴿ اللَّهُ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوِّكِلُونَ ﴿ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.39:32) See the footnote of (V.6:101). <sup>[2]</sup> (V.39:35) See the footnote of (V.9:121).

"Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust. [1],"

- 39. Say: (O Muhammad صلى الله عليه وسلم) "O My people! Work according to your way, I am working (according to my way). Then you will come to know
- 40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."
- 41. Verily, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad صلى الله عليه وسلم) are not a Wakîl (trustee or disposer of affairs, or guardian) over them. [2]
- 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
- 43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"
- 44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."
- 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh توحيد الله) and when those

قُلْ يَنْفَوْمِ أَعْمَلُواْ عَلَىٰ مَكَانَئِكُمْ إِنِّى عَنْمِلُ فَسَوْفَ تَعْلَمُونَ ﴾

مَن يَأْتِيهِ عَذَابُ يُغَزِيهِ وَيَعِلُّ عَلَيْهِ عَذَابُ مُّقِيمُ ﴿

إِنَّا أَنْزَلْنَا عَلَيْكَ ٱلْكِئْبَ لِلنَّاسِ بِٱلْحَقِّ فَيَكَ ٱلْكِئْبَ لِلنَّاسِ بِٱلْحَقِّ فَيَا لَكَانَهُ الْمَا فَكَنْهُمْ وَمَنْضَلَ فَإِنَّمَا يَضِلُ عَلَيْهُمْ بِوَكِيلٍ اللَّا يَضِلُ عَلَيْهُمْ بِوَكِيلٍ اللَّا

اللهُ يَتُوفَى الْأَنفُسِ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتُ فِي مَنَامِهَ الْمَنْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأَخْرَى إِلَى أَجَلِمُ سَمِّى إِنَّ فِي ذَالِكَ لَا يَسَتِ لِقَوْمِ يَنَفَكُرُونَ ﴿

آمِ ٱتَّخَذُواْمِن دُونِ ٱللَّهِ شُفَعَآءً قُلْ أَوَلَوْكَ انُواْ لَا يَمْلِكُونَ شَيْئًا وَلَا يَمْقِلُونَ ﴿

> قُل لِلَّهِ ٱلشَّفَعَةُ جَمِيعًا لَّهُ مُلْكُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾

وَإِذَا ذُكِرَاللَّهُ وَحُدَهُ أَشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ ۚ وَإِذَا ذُكِرَ ٱلَّذِينَ

<sup>[1] (</sup>V.39:38) See the footnote of (V.12:67).

<sup>&</sup>lt;sup>[2]</sup> (V.39:41) See the footnote of (V.3:85).

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(whom they obey or worship) besides Him [like all false deities other than Allah, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, rejoice![1]

Sûrah 39. Az-Zumar

- 46. Say (O Muhammad صلى الله عليه وسلم): "O Allah! Creator of the heavens and the earth! All-Knower of the Ghaib (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."
- 47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. [2]
- **48.** And the evils of that which they earned will become apparent to them, and that which they used to mock at will them.
- 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!
- 50. Verily, those before them said it, yet (all) that they had earned availed them not.
- 51. So, the evil results of that which they earned overtook them. And those who did of these [people to whom you (Muhammad صلى الله عليه وسلم) have been sent]

مِن دُونِهِ إِذَاهُمْ يَسْتَبْشِرُونَ ١

قُلُ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمَ ٱلْغَيْبِ وَالشَّهَدَةِ أَنتَ تَحْكُمُ بُنْنَ عِسَادِكَ فِي مَا كَانُواْ فِيهِ يَخْنَلِفُوكَ إِنَّ

وَلُوْأَنَّ لِلَّذِينَ طَلَمُواْ مَا فِي ٱلْأَرْضِ جَمِيعًا وَمِثْلُهُ,مَعُهُ،لا فَنُدُواْبِهِ مِن سُوءِ ٱلْعَذَابِ يَوْمَ ٱلْقِينَمَةِ وَبَدَا لَهُمْ مِنَ ٱللَّهِ مَالَمْ يَكُونُواْ يَعْنَسِبُونَ ١

وَبَدَا لَمُهُمْ سَيِّنَاتُ مَاكَسَبُواْ وَحَاقَ بِهِم مَّا كَانُوابِهِ - يَسْتَهْزِءُ وِنَ ١

فَإِذَا مَسَّ أَلِإِنسَانَ ضُرُّدَ عَانَا ثُمَّ إِذَا خَوَلْنَكُ نِعْمَةً مِّنَاقَالَ إِنَّمَاۤ أُوبِيتُهُ,عَلَى عِلْمٍ بَلْهِيَ فِتْ نَةٌ وَلَكِنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ١

قَدْ قَالَمَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَاۤ أَغْنَىٰ عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ١ فَأَصَابَهُمْ سَيِّعَاتُ مَاكَسَبُواْ وَٱلَّذِينَ ظَلَمُوا مِنْ هَنَّوُلآءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُواْ

<sup>&</sup>lt;sup>[1]</sup> (V.39:45) See the footnote of (V.2:165). <sup>[2]</sup> (V.39:47) See the footnote of (V.3:91).

will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape.<sup>[11]</sup>

- 52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!
- 53. Say: "O '*Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.<sup>[2]</sup>
- 54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.
- 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"
- 56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ملى الله عليه وسلم and at the faithful believers]
- 57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been

وَمَاهُم بِمُعَجِزِينَ ١

أُوَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَالِكَ لَآينَتِ لِقَوْمِ يُؤْمِنُونَ ﴿ وَيَقَدِرُ أَإِنَّ فِي ذَالِكَ لَآيَكَ عِنْهِ مَ

قُلْ يَكِعِبَادِى ٱلَّذِينَ أَسْرَفُواْ عَلَىٰ أَنفُسِهِمْ
 لَائَقْ نَطُواْ مِن رَّحْمَةِ ٱللَّهَ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ
 جَمِيعًا إِنَّهُ مُواَلُغَفُورُ ٱلرَّحِيمُ ﴿

وَأَنِيبُواْ إِلَى رَبِّكُمْ وَأَسْلِمُواْلَهُ مِن قَبْلِ أَن يَأْتِيكُمُ ٱلْعَذَابُ ثُمَّ لَانْنُصَرُونَ ﴿

وَاتَّبِعُوَ الْحُسَنَ مَا أُنزِلَ إِلَيْكُمْ مِّن دَّيِكُم مِّن قَبْلِ أَن يَأْلِيكُمُ الْعَذَابُ بَغْ تَةً وَأَنتُ مُ لَا تَشْعُرُونِ ﴿ الْعَالَابُ

أَن تَقُولَ نَفْسُ بَحَسَّرَ قَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ اللَّ

أَوْتَقُولَ لَوْأَتَ ٱللَّهَ هَدَىنِي لَكُنتُ مِنَ ٱلْمُنَّقِينَ ﴿ ثُنَّ اللَّهُ عَدَىنِي لَكُنتُ

<sup>[1] (</sup>V.39:51) See the footnote of (V.5:90).

<sup>&</sup>lt;sup>[2]</sup> (V.39:53)

A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

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- 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the Muhsinûn (good-doers - See V.2:112)."
- 59. Yes! Verily, there came to you My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud<sup>[1]</sup> and were among the disbelievers.
- 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant?
- 61. And Allâh will deliver those who are the Muttaqûn (the pious — See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.
- 62. Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.
- 63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.
- to صلى الله عليه وسلم Muhammad the polytheists): "Do you order me to worship other than Allah? O you fools!"
- 65. And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If

أَوْيَقُولَ حِينَ تَرَي ٱلْعَذَابَ لَوْأَنَ لِي كَرَّةً فَأَكُوك مِنَ الْمُحْسِنِينَ اللهُ

بَكِي قَدْ جَآءَ تُكَ ءَايَتِي فَكُذَّ بِتَ بِهَا وَٱسْتَكُبَرْتَ وَكُنتَ مِنَ ٱلْكَنفرينَ شَ

وَنَوْمَ ٱلْقِيدَمَةِ تَرَى ٱلَّذِينَ كُذَبُواْ عَلَى ٱللَّهِ وُجُوهُهُم مُسْوَدَّةً أَلَيْسَ فِي جَهَنَّهَ مَثْوَى لِلْمُتَكَبِّرِينَ ١

وَيُنَجِّى اللَّهُ الَّذِينَ اتَّقُواْ بِمَفَازَتِهِ مَلَا يَمَسُّهُمُ ٱلسُّوَّهُ وَلَاهُمْ يَعْزَنُونَ شَ

> ٱللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَعَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ١

لَهُ،مَقَالِيدُ ٱلسَّمَوَتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُواْ بِعَايِنتِ ٱللَّهِ أُوْلَيْكَ هُمُ ٱلْخَسِرُونَ لَيُّ

قُلْ أَفَعَيْرَ اللَّهِ تَا أَمُرُونِي أَعَبُدُ أَيُّهَا الْجَهَلُونَ ﴿ اللَّهِ مَا الْجَهَلُونَ ﴿ ا

وَلَقَدُ أُوحِيَ إِلَيْكَ وَ إِلَى ٱلَّذِينَ مِن قَبْلِكَ لَبِنْ أَشْرَكْتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَسِرِينَ (مِنْ)

<sup>[1]</sup> See the footnote of (V.22:9)

you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. [1],

Sûrah 39. Az-Zumar

- 66. Nay! But worship Allâh (Alone and none else), and be among the grateful.
- 67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand<sup>[2]</sup> and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!
- 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).[3]
- **69.** And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.

بَلُ اللَّهَ فَأَعْبُدُ وَكُن مِنَ الشَّكرينَ (إِنَّا

وَمَاقَدَرُواْ اللَّهَ حَقَّ قَدْرهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ وَوْمَ ٱلْقِيْكَمَةِ وَٱلسَّمَوَاتُ مَطُويَاتًا بيَمِينِهِ عُسُبَحَنَهُ وَيَعَالَى عَمَّا يُشْرِكُونَ إِنَّا

> وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَاوَتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَاهُمْ فِيكُمُّ يَنظُرُونَ ١

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِئَلُهُ وَجِأْىٓءَ بِٱلنَّبِيِّنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيْنَهُم بِٱلْحَقِ وَهُمْ لَا يُظْلَمُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.39:65)

A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

<sup>(</sup>V.39:67) See the footnote of (V.35:41).

a) Narrated Abû Hurairah رضى الله عنيه وسلم said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mûsâ (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." (Sahih Al-Bukhari, Vol.6, Hadîth No.337).

b) Narrated Abû Hurairah على الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abû Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty Months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (Sahih Al-Bukhari, Vol.6, Hadîth No.338).

70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of been justified torment against disbelievers![1]

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord (Al-Muttaqûn<sup>[2]</sup>) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."

74. And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)."

وَوُفِينَتُ كُلُّ نَفْسِ مَّاعَمِلَتْ وَهُوَأَعْلَمُ بِمَايِفْعَلُونَ ﴿

<u>وَسِيقَ ٱلَّذِينَ كَفَرُوٓ أَإِلَىٰ جَهَنَّمَ زُمَرًّا</u> حَتَّى إِذَاجَاءُوهَا فُيَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَهُمآ أَلَمْ يَأْتِكُمُ رُسُلُّ مِنكُمْ يَتْلُونَ عَلَيْكُمْ ءَاينَتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَنَاْ قَالُواْ بَلَىٰ وَلَنَكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكُنفرينَ (الله

قِيلَاُدْخُلُوٓ أَبُوَابَ جَهَنَّهَ خَلِدِينَ فِيهَآ فَيَنْسَ مَنْوَى ٱلْمُتَكِينِ شَيْ

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا رَبُّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًّا حَتَى إِذَا جَآءُوهَا وَفُيتِحَتْ أَبُوابُهَا وَقَالَ لَمُعْرَ خَزَنَهُ اسكهُ عَلَيْكُمْ طِبْتُمْ فَأَدْخُلُوهَا خَالِدِينَ ١

وَقَالُواْ ٱلْحَكُمُدُ لِلَّهِ ٱلَّذِي صَدَقَنَا وَعَدَهُ وَأَوْرَتُنَا ٱلْأَرْضُ نَتَهُواْ أُمِنَ ٱلْجَنَّةِ حَيْثُ نَشَأَءُ فَيَعُمَ أَجُرُ ٱلْعَامِلِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَتَرَى ٱلْمَلَيْكَةَ حَآفِينَ مِنْحُول ٱلْعَرْشِ يُسَيِّحُونَ بِحَمْدِ رَبِّهِم وَقُضِيَ بَيْنَهُم بِٱلْحُقَ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (اللَّهِ رَبِّ الْعَالَمِينَ (اللَّهِ)

<sup>[1] (</sup>V.39:71) See the footnote of (V.3:85).

<sup>[2] (</sup>V.39:73) "Al-Muttagûn " See (V.2:2).

## Sûrat Ghûfir or Al-Mû'min (The Forgiver or The Believer) XL

In the Name of Allâh the Most Gracious, the Most Merciful.

## 1. Hâ. Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.
- 3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Lâ ilâha illâ Huwa (none has the right to be worshipped but He), to Him is the final return.
- 4. None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad صلى الله عليه وسلم, for their ultimate end will be the Fire of Hell]!
- 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!
- 6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. [1]



وَاللَّهُ الرَّحْمُ الرَّحِيدِ

حم

تَنزِيلُ ٱلْكِنْبِ مِنَ ٱللهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ١

غَافِرِٱلذَّنْبِوَقَابِلِٱلتَّوْبِ شَدِيدِٱلْعِقَابِ ذِىٱلطَّوْلِلَآإِلَهَ إِلَّاهُوَّ إِلَيْهِٱلْمَصِيرُ ﴿

مَايُجَندِلُ فِي ءَايَتِ اللَّهِ إِلَّا ٱلَّذِينَ كَفَرُواْ فَلاَيغُرُرُكَ تَقَلُّبُهُمْ فِ ٱلْبِلَندِ (١)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِمِمْ لِيَاْخُذُوهُ وَجَندَلُواْ بِٱلْبَطِلِ لِيُدْحِضُواْ بِدِٱلْحَقَّ فَأَخَذْ ثُهُمُ فَكِيْفَ كَانَ عِقَابِ ( فَا الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالَ ال

وَكَذَالِكَ حَقَّتَ كَلِمَتُ رَبِكَ عَلَى ٱلَّذِينَ كَفَرُوٓا الَّهِ مِنْ اللَّهِ مَا اللَّهِ اللَّهُ مُ أَصْحَبُ ٱلنَّارِ ﴿ اللَّهُ مُ أَصْحَبُ النَّارِ ﴿ اللَّهُ مُ اللَّهُ اللَّهُ مُ اللَّهُ اللَّهُ مُ اللّهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُنْ اللَّهُ مُ اللَّهُ مِنْ اللَّهُ مُ اللَّهُ مُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُلْكُمُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُلَّا اللَّهُ مُلْكُمُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ الل

<sup>&</sup>lt;sup>[1]</sup> (V.40:6) See the footnote of (V.3:85).

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- 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You all things in mercy comprehend knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!
- 8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.
- 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.
- 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."
- 11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (Tafsir Al-Qurtubi,)
- 12. (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the

ٱلَّذِينَ يَعِمُلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُ يُسَبّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعْتَ كُلُّ شَيْءٍ زَحْمَةً وَعِلْمًا فَأَغْفِرْ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابً أَلِحَيمِ ١

رَبِّنَا وَأَدْخِلْهُ مُرجَنَّتِ عَدْنِ ٱلَّتِي وَعَدتَّهُمْ وَمَن صَكَحَ مِنْ ءَابَآبِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّتُهُمْ إِنَّكَ أَنتَ الْعَزِيرُ الْحَكِيمُ ﴿

وَقِهِمُ ٱلسَّيِّنَاتِ وَمَن تَقِ ٱلسَّيِّنَاتِ يَوْمَهِ ذِ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ أَلْفَوْزُ ٱلْعَظِمُ ١

إِنَّ ٱلَّذِينَ كُفَرُوا مِنْ ادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُمِن مَقْتِكُمُ أَنفُسَكُمْ إِذْ يُدْعَونَ إِلَى ٱلْإِيمَانِ فَتَكُفُرُونَ ١

قَالُو أَرَبِّنَا آَمَتَنَا ٱشْنَيْنِ وَأَحِينِتَنَا ٱثْنَتَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَافَهَلَ إِلَى خُرُوجٍ مِن سَبِيلِ ﴿

ذَلِكُم بِأَنَّهُ إِذَا دُعِي ٱللَّهُ وَحْدَهُ، كَفَرْتُمْ وَإِن يُشْرَكَ بِهِ - تُؤْمِنُوأْ فَٱلْحُكُمُ لِلَّهِ الْعَلَى الْكَبِيرِ ١ judgement is only with Allâh, the Most High, the Most Great! 115,

- 13. It is He Who shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).
- and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).
- 15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).
- 16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's the One, the Irresistible!
- 17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allâh is Swift in reckoning.

هُوَٱلَّذِى يُرِيكُمُ ءَايَتِهِ وَيُنَزِّكُ لَكُمُ مِّنَ ٱلسَّمَآءِ رِزْقَاً وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ

> فَأَدْعُواْ ٱللَّهَ مُغْلِصِينَ لَهُ ٱلدِّينَ وَلَوْكَرِهَ ٱلْكَنفِرُونَ ﴿

رَفِيعُ ٱلدَّرَ حَنتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ آمْرِهِ - عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِ - لِيُنذِ رَيَّوْمَ ٱلنَّلَافِ ۞

يَوْمَ هُم بَرِزُونَ لَا يَخْنَى عَلَى اللهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمَالُكُ الْيَوْمِ لِللهِ الْوَحِدِ الْفَهَادِ اللهِ

ٱلْيَوْمَ تَجُنَزَىٰ كُلُّ نَفْسٍ بِمَاكَسَبَتْ لَكُلْلَمَ ٱلْيُومُ إِنَّ ٱللَّهَ سَرِيعُ ٱلْجِسَابِ ﴿

<sup>[1] (</sup>V.40:12) Narrated 'Abdullâh رضى الله عنه said one statement and الله عليه وسلم said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise." (Sahih Al-Bukhari, Vol. 6, Hadith No. 24).

- ملى الله 18. And warn them (O Muhammad of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, the Zâlimûn intercessor for nor (polytheists and wrong-doers), who could be given heed to.
- 19. Allâh knows the fraud of the eyes, and all that the breasts conceal.
- 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.
- 21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.
- 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily He is All-Strong, Severe in punishment.
- 23. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, revelations, etc.), and a lessons, signs, manifest authority.
- 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"
- 25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live"; but the plots of disbelievers are nothing but in vain!
- 26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord

وَأَندِرْهُمْ يَوْمَ ٱلْآرِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِر كَظِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمِ وَلَا شَفِيعٍ يُطَاعُ إِنَّ

يَعْلَمُ خَآيِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِي ٱلصُّدُورُ ﴿ اللَّهِ لَا السُّدُورُ ﴿ اللَّهُ اللَّهُ ا

وَٱللَّهُ يَقَضِى بِٱلْحَقُّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِ. لَا يَقْضُونَ بِشَيْءً إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿ اللَّهُ مُوا ٱلسَّمِيعُ ٱلْبَصِيرُ

> ﴿ أُوَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ عَقِبَةُ ٱلَّذِينَ كَانُواْمِن قَبْلِهِ مَّ كَانُواْهُمُ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَاكَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقِ ١

ذَالِكَ بِأَنَهُمْ كَانَت تَأْتِيهِمْ رُسُلُهُم بِٱلْبَيِنَاتِ فَكَفَرُواْ فَأَخَذَهُمُ اللَّهُ إِنَّهُ وَقُويُ شَدِيدُ ٱلْعِقَابِ شَ

> وَلَقَدُ أَرْسَلْنَا مُوسَىٰ بِتَايَكِتِنَا وَسُلْطَكِنِ مُبين ش

> إِلَىٰ فِرْعَوْبَ وَهَامَانَ وَقَارُونَ فَقَالُواْ سَنحِرُ كَذَابُ ١٠٠

فَلَمَّا جَاءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُواْ ٱقْتُلُوٓ أَبْنَاءَ ٱلَّذِينَ ءَامَنُواْ مَعَهُ وَٱسْتَحْبُواْ نِسَآءَهُمُ وَمَاكَيْدُٱلْكَنفِرِينَ إِلَّا فِيضَلَالٍ ٥

وَقَالَ فِرْعَوْثُ ذَرُونِيَ أَقَتُلُ مُوسَىٰ وَلُيَدْعُ

(to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

- 27. Mûsâ (Moses) said: "Verily I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"
- 28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!
- 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"
- 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!
- 31. "Like the fate of the people of Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.
- 32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling the people of Hell (between and Paradise)."
- 33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide.

رَبُّهُ إِنَّ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْأَن يُظْهِرَفِي ٱلْأَرْضِ ٱلْفَسَادَ (١)

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَيِّي وَرَبِّكُم مِّنَ كُلِّ مُتَكَبِّرِ لَا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ اللَّهِ

وَقَالَ رَجُكُمُ مُؤْمِنٌ مِنْ ءَالِ فِرْعَوْنَ يَكُنُمُ إِيمَانَهُ وَأَنَقَتُكُونَ رَجُلًا أَن يَقُولَ رَبِّ ٱللَّهُ وَقَدْ جَآءَ كُمُ بِٱلْبَيْنَتِ مِن رَّبِكُمْ وَإِن يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كُذَّابٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الله

يَفَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ طَلَهِ رِينَ فِي ٱلْأَرْضِ فَمَن نَصُرُنَامِنَ بَأْسِ ٱللَّهِ إِنجَاءَ نَأْقَالَ فِرْعَوْنُ مَآأُرِيكُمْ إِلَّامَآأَرَىٰ وَمَآأَهُدِيكُرُ إِلَّاسَبِيلَ ٱلرَّشَادِ ١

> وَقَالَ ٱلَّذِي ٓءَامَنَ يَنْقَوْمِ إِنِّي ٱخَافُ عَلَيْكُمُ مِثْلَ مَوْمِ ٱلْأَخْزَابِ

مِثْلَدَأْبِقَوْمِ نُوجٍ وَعَادِ وَثَمُودَ وَٱلَّذِينَ مِنْ بَعَدِهِمْ وَمَااللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ شَ

وَيَنَقُوْمِ إِنِّي أَخَافُ عَلَيْكُوْمُومَ ٱلنَّنَادِ (إِنَّ

يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَالَكُمْ مِّنَ ٱللَّهِ مِنْ عَاصِيُّم وَمَن يُضَلِلُ لللهُ فَمَا لَهُ مِنْ هَادِ ١٠٠٠

- 34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, sinner who commit great sins) and a Murtab (one who doubts Allah's Warning and His Oneness).
- 35. Those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).
- 36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways —
- 37. "The ways of the heavens, and I may look upon the Ilâh (God) of Mûsâ (Moses): But verily, I think him to be a liar." Thus it made fair-seeming, in (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).
- 38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent].
- 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereaster that is the home that will remain forever."
- 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise,

وَلَقَدْجَآءَ كُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَتِ فَمَا زِلْتُمُ فِي شَكِي مِّمَا جَآءَ كُم بِهِ ۚ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثُ اللَّهُ مِنْ بَعْدِهِ ، رَسُولًا كَذَٰ لِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفُ مُرْتَاكُ شَ

ٱلَّذِينَ يُجُدِدُلُونَ فِي ءَايَتِ ٱللَّهِ بِغَيْرِسُلْطَن أَتَنهُمُ حَكُبُرَ مَقْتًا عِندَاللَّهِ وَعِندَالَّذِينَ ءَامَنُواْ كَذَالِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرِجَبَّارِ ١٩٠٥

وَقَالَ فِرْعَوْنُ يَنْهَنْمَنُ ٱبْنِ لِي صَرْحًا لَّعَ لِي ٓ أَبْلُغُ الأسبكب (١٠)

أَسْبَنبَ ٱلسَّمَوَتِ فَأَطَّلِعَ إِلَى إِلَى إِلَى مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوَّءُ عَمَلِهِ وَصُدَّعَنِ ٱلسَّبِيلَ وَمَاكَيْدُفِرْعَوْنَ إِلَّافِي تَبَابِ اللَّهِ

> وَقَالَ ٱلَّذِي ءَامَنَ يَنْقُوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّسَادِ اللَّ

يَنَقُوْمِ إِنَّمَاهَاذِهِ ٱلْحَيَوْةُ ٱلدُّنْيَامَتَاعُ وَإِنَّ ٱلْآخِرَةَ هِيَ دَارُٱلْقَكَرَادِ ١

مَنْ عَمِلَ سَيِنَةً فَلَا يُجُرَى إِلَّامِثُلَهَا ۖ وَمَنْعَمِلَصَلِحًامِّن ذَكَراً وْأُنْثَى وَهُوَ مُؤْمِنٌ فَأُوْلَيَهِكَ يَدْخُلُونَ ٱلْجَنَّةَ

where they will be provided therein (with all things in abundance) without limit.

- 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!
- 42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!
- 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits): they shall be the dwellers of the Fire!
- 44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."
- 45. So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.
- 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"
- 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?"
- 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"
- 49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ١

﴿ وَيَنقَوْمِ مَالِيٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوْةِ وَيَنقَوْمِ مَالِيٓ أَدْعُوكُمْ إِلَى ٱلنَّادِ اللَّ

تَدْعُونَنِي لِأَحَفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَذْعُوكُمْ إِلَى الْعَزِيزِ ٱلْغَفَّرِ (أَنَّيُ

لَاجَرَمَ أَنَّمَا تَدْعُونَنِيَ إِلَيْهِ لَيْسَ لَهُ, دَعُوةٌ فِي ٱلدُّنْيَا وَلَافِي ٱلْآنِيا وَلَافِي ٱلْآخِرَةِ وَأَنَّ مَرَدَّنَا ٓ إِلَى ٱللَّهِ وَلَافِي ٱلْمُسْرِفِينَ هُمْ أَصْحَابُ ٱلنَّارِ ﴿ اللَّهُ وَأَنْ مَا أَصْحَابُ ٱلنَّارِ ﴿ اللَّهُ وَأَنْ اللَّهُ اللَّلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُ اللللْمُ الللْمُ الللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللللْمُ الللْمُ اللللْمُ الللْمُ الللْمُلْمُ اللَّهُ الللْمُ الللْمُلْمُ اللَّهُ الللْمُلْمُ الللْمُلْمُ الللْمُ الللْمُلِمُ الللْمُلْمُ الللْمُلِمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُولِلْمُ الللْمُلْمُ اللَّامُ الللْمُلْمُ الللْمُ الللْمُلِمُ اللَ

فَسَنَذَكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوضُ أَمْرِت إِلَى ٱللَّهِ إِنَّ ٱللَّهَ بَصِيرٌ الْإِلْعِبَادِ اللَّهَ فَوَفَنْهُ ٱللَّهُ سَيِّعَاتِ مَا مَكَرُولًا وَحَاقَ بِنَالِ فِرْعَوْنَ سُوَّهُ ٱلْعَذَابِ الْكَا

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا ءَالَ فِرْعَوْنَ أَشَدَّٱلْعَذَابِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

وَإِذْ يَتَحَاجُونَ فِ النَّارِ فَيَقُولُ الضُّعَفَةُ وَالنَّارِ فَيَقُولُ الضُّعَفَةُ وَالنَّارِ فَيَقُولُ الضُّعَافَ هَلَ النَّذِينَ السَّتَحَبِّرُواْ إِنَّا كُنَّا لَكُمْ تَبَعَا فَهَلَ النَّدِ مُعْنُونَ عَنَانَصِيبًا مِّنَ النَّارِ اللَّا فَيْهَا قَالَ الَّذِينَ السَّتَحْبَرُواْ إِنَّا كُلُّ فِيهَا قَالَ الَّذِينَ السَّتَحْبَرُواْ إِنَّا كُلُّ فِيهَا إِنَّ النَّارِ المَّا الْفِينَ الْفِينَادِ اللَّهُ قَدْ حَكُم بَيْنَ الْفِينَادِ اللَّهِ وَقَالَ الَّذِينَ فِي النَّارِ لِحَزَنَةِ جَهَنَّمَ ادْعُوا وَقَالَ الَّذِينَ فِي النَّارِ لِحَزَنَةٍ جَهَنَّمَ ادْعُوا وَقَالَ النَّذِينَ فِي النَّارِ لِحَزَنَةٍ جَهَنَّمَ ادْعُوا وَقَالَ النَّارِ الْمَا فَا لَا الْمَالَ الْمَالُولُ اللَّهُ اللَّهُ الْمَالُولُ الْمَالُولُ الْمَالُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَالُولُ الْمَالُولُ اللَّهُ اللَّهُ الْمُنْ الْمُلْولُولُ الْمَالْمُ الْمُؤْلُولُ الْمَالُولُ الْمُلْمُ الْمُؤْلُولُ الْمَالُولُ الْمُعَلِقُولُ الْمَالُولُ الْمُنْ الْمُؤْلُولُ الْمُثَالِقُولُ الْمَالُولُ اللَّهُ الْمُنْ الْمُؤْلُولُ الْمَالُولُ اللَّهُ الْمُؤْلُ الْمَالُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُلْمُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُلْمُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُلُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُلْمُلُولُ الْمُؤْلُولُ الْمُؤْلُ

- 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!"
- 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—
- 52. The Day when their excuses will be of to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
- 53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] —
- 54. A guide and a reminder for men of understanding.
- صلى الله 55. So be patient (O Muhammad عليه وسلم). Verily, the Promise of Allâh is true, and ask forgiveness for your fault<sup>[1]</sup> and glorify the praises of your Lord in the 'Ashî (i.e. the time period after the midnoon till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers].
- 56. Verily those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to

قَالُوٓا أُوۡلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيْنَتِ قَالُواْ بَكِي قَالُواْ فَادْعُواْ وَمَادُعَتُوا الصَّعْمِينَ إِلَّا فِي ضَلَالِ ٥

إِنَّا لَنَنْصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلْحَيَوْةِ ٱلدُّنْيَاوَيَوْمَ يَقُومُ ٱلْأَشْهَادُ (أَنَّ

> يَوْمَ لَا يَنفَعُ ٱلظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوَّءُ ٱلدَّارِ ﴿ اللَّهُ اللَّهُ الدَّارِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الدَّارِ ﴿ اللَّهُ اللَّ

وَلَقَدْءَ النَّيْنَامُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِيّ إِسْرَءِيلَ الْكِتنبَ

هُدِّى وَذِكْرَىٰ لِأُولِي ٱلأَلْبَبِ شَ

فَأُصْبِرَ إِنَّ وَعَدَاللَّهِ حَقُّ وَٱسْتَغْفِرُ لذَبُك وَسَيِّحْ بِحَمْدِرَيِّكَ بِٱلْعَشِي وَٱلْإِبْكَرِ ٥

إِنَّ ٱلَّذِينَ يُحِكِدِلُونَ فِي ءَايَتِ ٱللَّهِ بِعَـُيْرِ سُلْطَانِ أَتَاهُمْ إِن فِي صُدُورِهِمْ إِلَاكِ بُرُّ مَّاهُم بِكِلِغِيةٍ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُ هُوَ

<sup>&</sup>lt;sup>[1]</sup> (V.40:55) See the footnote of (V.4:106).

accept you (Muhammad صلى الله عليه وسلم) as a Messenger of Allâh and to obey you][1]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allah (O Muhammad صلى الله عليه وسلم from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

- 57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.
- 58. And not equal are the blind and those who see; nor are (equal) those who believe (in Oneness of Allâh Monotheism), and do righteous good deeds, those who do evil. Little do you and remember!
- **59.** Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not.
- **60.** And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"
- **61.** Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is full of Bounty to mankind; yet, most of mankind give no thanks.
- 62. That is Allâh, your Lord, the Creator of all things: Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are turning away (from you worshipping others instead of Him)?
- **63.** Thus were turned away those who used to deny the Ayât (proofs, evidences,

ٱلسَّمِيعُ ٱلْبَصِيرُ ١

لَخَلْقُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ أَكْبُرُمِنْ خَلْق ٱلنَّاسِ وَلَكِكنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ (١٠) وَمَا يَسْتَوى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُواْوَعَمِلُواْ ٱلصَّالِحَاتِ وَلَا ٱلْمُسِيَّءُ قَلِيلًا مَّا لَتَذَكَّرُونَ ﴿

> إِنَّ ٱلسَّاعَةَ لَآئِيــُةٌ لَّارَسَ فِيهَا وَلَكِنَّ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ١ وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبُ لَكُمْ إِنَّ ٱلَّذِيكَ يَسْتَكُمْرُونَ عَنْ عِبَادَتِي سَيَدْ خُلُونَ جَهَنَّمَ دَاخِرِينَ ١

ٱللَّهُ ٱلَّذِي جَعَكَ لَكُمُ ٱلَّيْلَ لِلسَّكُنُو أَفِيهِ وَٱلنَّهَارَمُبُصِرًا إِنَّ ٱللَّهَ لَذُوفَضْل عَلَى ٱلنَّاسِ وَلَكِينَّ أَكْثَرُ ٱلنَّاسِ لَايِسْكُرُونَ ذَالِكُمُ ٱللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ

لَّا إِلَهُ إِلَّاهُو فَأَنَّ تُؤْفَّكُونَ ١

كَذَالِكَ يُؤْفَكُ ٱلَّذِينَ كَانُواْبِتَايَنتِٱللَّهِ

<sup>&</sup>lt;sup>[1]</sup> (V.40:56) See the footnote of (V.3:85).

verses, lessons, signs, revelations, etc.) of Allâh.

Sûrah 40. Ghâfir

- 64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord: so Blessed be Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 65. He is the Ever Living, Lâ ilâha illâ Huwa (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 66. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 67. It is He, Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before,— and that you reach an appointed term in order that you may understand. [1]
- 68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ فَكَرَارًا وَٱلسَّمَاءَ بِنَاءَ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ ٱلطَّيِّبَتِ ذَالِكُمُ ٱللَّهُ رَبُّكُمُ أَنْتُكُمُ أَلْتُهُ رَبُّكُ

هُوَ ٱلْحَيُ لَآ إِلَىٰهُ إِلَّاهُوَ فَكَأَدْعُوهُ مُغْلِصِينَ لَهُ ٱلدِّيِ ٱلْحَمْدُ لِلَّهِ رَبِ ٱلْعَالَمِينَ (فَأَ)

ا قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدُ ٱلَّذِينَ تَدْعُونَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ عُونَ اللَّهُ اللَّ مِن دُونِ أَللَّهِ لَمَّا جَآءَ فِي ٱلْبِيِّنَتُ مِن رَّبِي وَأَمِرْتُ أَنْ أَسْلِمَ لِرَبِّ ٱلْعَكَمِينَ ١

هُوَالَّذِي خَلَقَكُم مِن تُرَابِثُمَّ مِن نُطْفَةٍ مُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمُ طِفَلًا ثُمَّ لِتَسْلُعُوٓا ٱشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنكُم مَّن يُنَوَقَّ مِن قَبْلُّ وَلِنَبْلُغُوۤ الْجَلَامُسَمَّى وَلَعَلَّكُمْ تَعْقِلُونَ ١

هُوَ ٱلَّذِي يُحِيء وَنُمِيتُ فَإِذَا قَصَيَّ أَمْرًا فَإِنَّامَا يَقُولُ لَهُ رُكُنُ فَيَكُونُ ﴿

<sup>[1] (</sup>V.40:67) See the footnote of (V.22:5).

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**69.** See you not those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How are they turning away [from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism)]?

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

- 71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, [1]
- 72. In the boiling water, then they will be burned in the Fire. [2]
- 73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners[3]
- 74. "Besides Allâh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers. [4]
- 75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).
- 76. Enter the gates of Hell to abide therein: and (indeed) what an evil abode of the arrogant!

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَدِدُلُونَ فِي ءَايَتِ ٱللَّهِ أَنَّ يُصْرَفُونَ ١

ٱلَّذِينَ كَذَّبُواْ بِٱلْكِتَبِ وَبِمَآأَرْسَلْنَا مه ، السُلنَافَسَوْفَ يَعْلَمُونَ

إِذِ ٱلْأَغْلَالُ فِي أَعْنَقِهِمْ وَٱلسَّلَسِلُ يُسْحَبُونَ ( )

فِي ٱلْحَمِيمِ ثُمَّ فِي ٱلتَّارِيْسُجَرُونَ اللَّا

مُمَّقِيلَ لَمُمُ أَيْنَ مَا كُنتُمْ تَشْرِكُونَ ﴿

مِن دُونِ ٱللَّهِ قَالُواْضَ أُواْعَنَّا بَلِلَّهِ نَكُن نَدْعُواْ مِن قَبْلُ شَيْئًا كَذَالِكَ يُضِلُّ ٱللَّهُ ٱلْكَفرينَ (إِنَّ)

ذَالِكُمْ بِمَاكُنتُمْ تَفْرَحُونَ فِي ٱلْأَرْضِ بِغَيْرِٱلْحُقِّ وَيِمَاكُنتُمْ تَمْرَحُونَ ١

> أذخُلُوٓ الْبُوَبَ جَهَنَّمَ خَلِدِينَ فِيمَا فَيِلْسَ مَثْوَى ٱلْمُتَكَبِّينَ ١

<sup>[1] (</sup>V.40:71) See the footnote of (V.17:97).

<sup>[2] (</sup>V.40:72) See the footnote of (V.3:85).

<sup>&</sup>lt;sup>[3]</sup> (V.40:73) See the footnote of (V.4:135).
<sup>[4]</sup> (V.40:74) See the footnote of (V.2:165).

- ملی اللہ 77. So be patient (O Muhammad عليه وسلم); verily, the Promise of Allâh is true and whether We show you (O Muhammad in this world) some part of what صلى الله عليه وسلم We have promised them, or We cause you to die then still it is to Us they all shall be returned.
- 78. And, indeed We have sent Messengers before you (O Muhammad صلى الله عليه وسلم): of some of them We have related to you their story. [1] And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.
- 79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.
- 80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.
- 81. And He shows you His Ayât (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the Ayât (signs and proofs) of Allâh do you deny?
- 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَأَصْبِرْ إِنَّ وَعُـدَ ٱللَّهِ حَقُّ فَكِإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نِهِدُهُمْ أَوْنَتُوفَيِّنَكَ فَإِلَيْنَا يُرْجَعُونَ اللَّهُ

وَلَقَدُأُرْسَلْنَارُسُلَامِن قَبْلِكَ مِنْهُم مَن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكُ وَمَاكَانَ لِرَسُولِ أَن يَأْ قِتَ بِتَايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ فَإِذَاجِكَآءَ أَمْرُ اللَّهِ قُضِيَ بِٱلْحَقِّ وَخَسِرَ هُنَا لِكَ ٱلْمُبْطِلُونَ ١

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَنْعَنَمَ لِتَرْكَبُواْ مِنْهَا وَمِنْهَا تَأْكُلُوكَ ١

وَلَكُمْ فِيهَامَنَافِعُ وَلِتَبَلُغُواْ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ ئىخىدۇن 🕲

وَيُرِيكُمْ ءَايَنتِهِ عَأَى ءَايَنتِ ٱللَّهِ تُنكِرُونَ ١٩

أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَنقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوٓاْ أَكُثَرُ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاتَارًا فِي ٱلْأَرْضِ فَمَآ أَغْنَى عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ١

<sup>[1] (</sup>V.40:78) There are many Prophets and Messengers of Allâh. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will, namely: Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) — son of Maryam (Mary) عليهم السلام.

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

Sûrah 40. Ghâfir

- 84. So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.
- **85.** Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

فَلَمَّاجَآءَ تَهُمْ رُسُلُهُم بِٱلْبِيَنَاتِ فَرِحُواْبِمَا عِندَهُم مِنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُواْبِهِ. يَسْتَهُزُءُونَ ﴿

> فَكُمَّا رَأَوْا بَأْسَنَاقَالُوْاءَامَنَّا بِٱللَّهِ وَحَدُهُ وَكَفَرْنَابِمَا كُنَّابِهِ عُمُشْرِكِينَ ١

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَنْهُمْ لَمَّا رَأَوْ أَبَأْسَنَّا سُنَّا ٱللَّهِٱلَّتِي قَدْ خَلَتْ فِي عِبَادِهِ مُوْخَسِرَهُ نَالِكَ ٱلْكَفْرُونَ (١٠)

## Sûrat Fussilat (They are explained in detail) XLI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. A revelation from (Allâh), the Most Gracious, the Most Merciful.
- 3. A Book whereof the Verses are explained in detail — a Qur'an in Arabic for people who know.
- 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not.



\_أللّه الرَّجْزُ الرِّجِيمِ

تَنزِيلُ مِنَ ٱلرَّحْنِ ٱلرَّحِيمِ ١

كِنَابُ فُصِلَتَ ءَايَنتُهُ أُورُءَانًا عَرَبِيًا

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَايستعُونَ ١

- 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way)."
- 6. Say (O Muhammad صلى الله عليه وسلم): "I only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah).
- 7. Those who give not the Zakât and they are disbelievers in the Hereafter.
- 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
- 9. Say (O Muhammad صلى الله عليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).
- 11. Then He rose over(*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."
- 12. Then He completed and finished from their creation (as) seven heavens in two Days

وَقَالُواْ قُلُوبُنَا فِي أَكِنَّةِ مِمَّا تَدْعُونَا ٓ إِلَيْهِ وَفِي ءَاذَانِنَا وَقُرُّ وَمِنْ بَيْنِنَا وَيَيْنِكَ جِمَابُ فَأَعْمَلِ إِنَّنَاعَنِمِلُونَ ١

قُلْإِنَّمَآ أَنَاْبِشَرُّ مِنْلُكُمْ يُوحَىۤ إِلَىٓ أَنَّمَآ إِلَهُكُمْ إِلَهُ وَاحِدُ فَأَسْتَقِيمُوا إِلَيْهِ وَأَسْتَغْفِرُوهُ وَوَيْلُ لِلْمُشْرِكِينَ اللهُ

ٱلَّذِينَ لَايُؤْتُونَ ٱلرَّكَوْةَ وَهُم بِٱلْآخِرَةِ هُمَ كَنفِرُونَ ١ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَتِ لَهُمْ أَجْرُعَيْرُمَمْنُونِ ﴿

ا قُلْ أَيِنَّكُمُ لَتَكُفُرُونَ بِأَلَّذِي خَلَقَ ٱلْأَرْضَ فِي نَوْمَنْنُ وَتَجَعَلُونَ لَهُ وَأَندَا دَأَذَ لِكَ رَبُّ ٱلْعَلَمِينَ ﴿ إِنَّا

وَجَعَلَفِهَارَوَاسِيَ مِنفَوْقِهَا وَبَكَرَكَ فِيهَا وَقَدَّرَفِيهَا أَقُواتَهَا فِي أَرْبَعَةِ أَيَّامِ سَوَآءَ لِلسَّابِلِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

ثُمَّ ٱسْتَوَى إِلَى ٱلسَّمَآءِ وَهِي دُخَانُ فَقَالَ لَهَا وَلِلْأَرْضِ أَثْنَاطَوْعًا أَوْكُرُهَا فَالْتَا أَنْيِنَا طَآبِيِينَ إِنَّ

فَقَضَىٰهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ

and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, All-Knower.

- 13. But if they turn away, then say (O Muhammad صلى الله عليه وسلم): "I have warned you of a Sâ'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sâ'iqah which overtook 'Âd and Thamûd (people)."
- 14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So indeed we disbelieve in that with which you have been sent."
- 15. As for 'Âd, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.)!
- 16. So We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.
- 17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they blindness to guidance; so the preferred Sâ'iqah (a destructive awful cry, torment, hit,

سَمَآءٍ أَمْرَهَا وَزَيَّنَا ٱلسَّمَآءَ ٱلدُّنيَا بِمَصَابِيحَ وَحِفْظَاْذَلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ (أَنَّا

الجزء ٢٤

فَإِنْ أَعْرَضُواْ فَقُلْ أَنْذَرْتُكُمْ صَعِيَّةً مِثْلَ صَعِقَةٍ عَادِوَثَمُودَ ١

إِذْ جَاءَ تَهُمُ ٱلرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّاتَعَمُدُوٓ إِلَّا ٱللَّهَ ۚ قَالُواْلُوۡ شَآءَ رَبُّنَا لَأَنزَلَ مَلَتَهِكَةً فَإِنَّا بِمَا أُرْسِلْتُم بِدِ - كَنفِرُونَ ١

> فَأَمَّا عَادُّ فَأَسْتَكَبُرُواْ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَيَّ وَقَالُواْمَنْ أَشَدُّ مِنَا قُوَةً أَوَلِمُ رَوْا أَتَ ٱللَّهَ ٱلَّذِي خَلَقَهُمْ هُوَأَشَدُ مِنْهُمْ قُوَّةً وَكَانُواْ بئاينينا يَجْحَدُونَ شَ

فَأَرْسَلْنَاعَلَيْهِمْ دِيحًا صَرْصَرًا فِي أَيَّا مِنْحِسَاتِ لِنُذِيقَهُمْ عَذَابَ ٱلْخِزْيِ فِي ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَلَعَذَابُ ٱلْأَخِرَةِ أَخْرَى وَهُمْ لَا يُنْصَرُونَ ١

وَأَمَّا ثَمُودُ فَهَدَيْنَهُمْ فَأَسْتَحَبُّواْ ٱلْعَمَىٰعَلَى ٱلْمُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ ٱلْعَذَابِ ٱلْمُونِ بِمَاكَانُواْ يَكْسِبُونَ شَ

<sup>&</sup>lt;sup>[1]</sup> (V.41:12) See the footnote of (V.6:97).

a thunderbolt) of disgracing torment seized them because of what they used to earn.

- 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.
- 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].
- 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
- 21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak He causes all things to speak: and He created you the first time, and to Him you are made to return."
- 22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh kr. we not much of what you were doing.
- 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!
- 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.
- 25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards

وَنَجَيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَنَّقُونَ اللَّهِ

وَيَوْمَ يُحْشَرُ أَعَدَآءُ ٱللَّهِ إِلَى ٱلنَّارِفَهُمْ يُوزَعُونَ ١

حَتَى إِذَا مَاجَآءُ وَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُنُودُهُم بِمَاكَانُواْ يَعْمَلُونَ ﴿

وَقَالُواْ لِجُلُودِهِمْ لِمَ شَهِدَّ مَ عَلَيْنَا قَالُواْ الْطَقَالُوا الْطَقَالُوا الْطَقَالُوا الْطَقَالُوا اللهُ ا

وَمَا كُنتُ مْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَمَا كُنتُ مُ اللَّهُ وَلَا أَنصَارُكُمْ وَلَا جُلُودُكُمْ وَلَا كِن ظَننتُ مُ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَاتَعْ مَلُونَ ﴿ اللَّهِ لَا يَعْلَمُ كُونَ اللَّهُ اللَّهُ مَا يَعْلَمُونَ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ الللّه

وَذَلِكُوْظَنُكُو الَّذِى ظَنَنتُ مِرَبِّكُو أَرْدَى كُوْ فَأَصْبَحْتُم مِّنَ ٱلْخَسِرِينَ ﴿ اللَّهِ الْمُعَالَّمُ الْمُؤْمِ

فَإِن يَصَّبِرُواْ فَٱلنَّارُ مَثْوَى لَمُثَوِّا فَكُمْ وَإِن يَسْتَعْتِبُواْ فَمَاهُم مِّنَ ٱلْمُعْتَبِينَ ﴿

﴿ وَقَيَّضَ نَا لَهُ مُ قُرَنَا ۚ فَزَيَّ نُوا لَهُمُ مَّا بَيْنَ اللهِ مُ الْقَوْلُ فِي أَمَدٍ الدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمَدٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّن الْجِينِ وَالْإِنسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿

punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

- 26. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome."
- 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.
- 28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest."
- 30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, <sup>[1]</sup> on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!
- 31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا شَمْعُواْ لِهَاذَا ٱلْقُرْءَانِ وَٱلْغَوَاٰ فِيهِ لَعَلَّكُوْ تَغْلِبُونَ ﴿

فَلَنُدِيقَنَّ ٱلَّذِينَ كَفَرُواْعَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسُواً ٱلَّذِي كَانُواْ يَعْمَلُونَ ﴿ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ال

ذَلِكَ جَزَآهُ أَعَدَآءِ ٱللَّهِ ٱلنَّارُّ لَهُمْ فِيهَا دَارُٱلْخُلُدِّ جَزَآءً اللَّهُ مَا كَارُا لُخُلُدِّ جَزَآءً اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ عَلَيْهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللللْمُ الللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ الللَّهُ اللَّهُ اللللْمُ الللللْمُ اللللْمُ الللْمُواللَّهُ اللللْمُ اللللْمُ الللْمُلْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُولِي اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ الللّهُ اللَّهُ اللللْمُ الللّهُ الللْمُ الللّهُ الللّهُ الللّهُ الللّهُ

وَقَالَ اللَّذِينَ كَفَرُواْرَبِّنَآ أَرِنَا الَّذَيْنِ أَضَلَّا نَا مِنَ اللَّهِ أَضَلَّا نَا مِنَ الْجِينِ وَالْإِنسِ جَعَلْهُ مَا تَحَتَ أَقْدَامِنَا لِيَكُونَامِنَ الْأَسْفَالِينَ (أَنَّيُ

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اُسْتَقَامُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَكَيْمِ اللَّهُ ثُمَّ الْسَتَقَامُواْ وَلَاتَحَازُنُواْ وَلَاتَحَازُنُواْ وَالْمَحَارُونَ وَاللَّهِ مُثَالِّمٌ تُوعَادُونَ ﴿ وَاللَّهِ مُلْتُمْ تُوعَادُونَ ﴿ وَاللَّهِ مُلْتُمْ تُوعَادُونَ ﴿ وَاللَّهِ مُلْتُمْ تُوعَادُونَ ﴿ وَاللَّهِ مُلْتُمْ تُوعَادُونَ ﴾

نَعُنُ أَوْلِيَ آؤُكُمْ فِي ٱلْحَيَوْةِ ٱلدُّنْيَ اوَفِي ٱلْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِى آنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ شَيْ

<sup>[1] (</sup>V.41:30) In Arabic *Istaqâmû*: Stand firm i.e. they followed (really) the religion of Islâmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

- 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."
- 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."
- 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.
- 35. But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.
- 36. And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad صلى الله عليه وسلم) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.
- 38. But if they are too proud<sup>[2]</sup> (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
- 39. And among His Signs (in this), that you see the earth barren; but when We send

نُزُلَامِنْ عَفُورِ رَّحِيمٍ

وَمَنْ أَحْسَنُ قَوْلَا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَلْحًا وَقَالَ إِنَّنِي مِنَ ٱلْمُسْلِمِينَ ﴿

وَلَاشَتَوِى الْحَسَنَةُ وَلَا السَّيِئَةُ آدَفَعُ بِالَّتِيهِ فَكَ الْسَيِئَةُ آدَفَعُ بِالَّتِيهِ فَكَ الْحَسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ, عَدَاوَةٌ كَأَنَّهُ، وَلِيُّ حَمِيمٌ اللَّ

وَمَا يُلَقَّ نِهَآ إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا يُلَقَّ نِهَآ إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا يُلَقَّ نِهَآ إِلَّا ذُوحَظٍ عَظِيمٍ شَيُ

وَإِمَّايَنزَغَنَّكَ مِنَ ٱلشَّيْطَنِ نَنْغُ فَٱسْتَعِذْ بِٱللَّهِ ﴿ إِنَّهُۥهُوَ ٱلسَّمِيعُ ٱلْعَلِيـهُ ﴿ الْآَ

وَمِنْ ءَايَنتِهِ ٱلَيْ لُوَ ٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ لَا تَسْجُدُ وَالِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُ وَالِلَّهِ ٱلَّذِى خَلَقَهُ نَ إِن كُنتُمُ إِيَّاهُ تَعْبُدُونَ ﴿ فَإِنِ ٱسْتَحَيْرُواْ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ, بِٱلْيَلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَمُونَ اللَّهِ

وَمِنْ ءَايَكِيهِ ءَأَنَّكَ تَرَى ٱلْأَرْضَ خَشِعَةً فَإِذَآ أَنْزَلْنَا

<sup>[1] (</sup>V.41:34) See the footnote of (V.3:134).

<sup>[2] (</sup>V.41:38): See the footnote of (V.22:9).

down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.

- 40. Verily, those who turn away from Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily He is All-Seer of what you do (this is a severe threat to the disbelievers[1]).
- 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)
- 42. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز و جل).
- 43. Nothing is said to you (O Muhammad except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment. [2]
- 44. And if We had sent this as a Our'an in a foreign language (other than Arabic), they would have said: "Why are not its detail (in verses explained in language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears,

عَلَتْهَا ٱلْمَآءَ ٱهْتَرَّتْ وَرَبَتْ إِنَّ ٱلَّذِي ٓ أَحِياهَا لَمُحْى ٱلْمَوْنَ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آ)

إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِي ءَايَتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَنَ يُلْقَىٰ فِي ٱلنَّارِخَيْرُ أَم مَّن يَأْتِيٓ ءَامِنَا يَوْمَ ٱلْقِيكَمَةِ ٱعْمَلُواْمَاشِئْتُمْ إِنَّهُ بِمَاتَعُمَلُونَ بَصِيرُ ﴿ اللَّهُ

إِنَّالَّذِينَ كَفَرُواْ بِٱلذِّكْرِلَمَّا جَآءَ هُمٌّ وَإِنَّهُۥلَكِئَبُ عَزيزٌ ١

لَّا يَأْنِيهِ ٱلْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَامِنْ خَلْفِهِ ۚ تَنزِيلُ مِنْ حَكِيدِ حَمِيدٍ ١

مَّايُقَالُ لَكَ إِلَّامَاقَدْقِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُوعِقَابِ أَلِيمٍ ﴿

وَلَوْجَعَلْنَهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا لَوْلَا فُصِّلَتْ ءَايَلُهُ ۗ ءَاْعْجَيِيُّ وَعَرَبِيُّ قُلْهُوَ لِلَّذِينِ ءَامَنُواْ هُدَّي وَشِفَاتًا وَالَّذِينَ لَا يُوْمِنُونَ فِي عَادَانِهِمْ وَقُرُّوهُوَ عَلَيْهِ مُرَعَمًّ أَوْلَيْهِكُ يُنَادَوْنَ مِن مَكَانٍ بَعِيدٍ ١

<sup>[1] (</sup>V.41:40) See the footnote of (V.17:97).

<sup>&</sup>lt;sup>[2]</sup> (V.41:43) See the footnote of (V.3:85).

and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."

45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [Tafsir Al-Qurtubi].

46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves. [1]

وَلَقَدْءَ الْيَنَا مُوسَى ٱلْكِئَبَ فَاخْتُلِفَ فِيهِ وَلَوْ الْأَ كَلِمَةُ سَبَقَتْ مِن زَيْلِكَ لَقُضِى بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَلِّي مِّنْهُ مُرِيبٍ

مَّنْ عَمِلُ صَالِحًا فَلِنَفْسِهِ أَوْمَنْ أَسَاءَ فَعَلَيْهَا اللهُ وَمَارَبُكَ بِظَلَو لِلْعَبِيدِ ﴿ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الله

<sup>&</sup>lt;sup>[1]</sup> (V.41:46)

a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

c) Narrated Abu Mûsâ رضى: The Prophet صلى الله عليه وسلم said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه السلام). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. They said, 'Let what we have done be annulled and keep the wages you have promised us for yourself!' The man said to them, 'Complete the rest of the work, as only a little of the day remains': but they refused (like the Christians who refused to believe in the Message of Muhammad صلى الله عليه وسلم they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism, the Qur'ân, the Sunnah (legal ways of the Prophet صلى الله عليه وسلم brought] which they have accepted willingly."\* (Sahih Al-Bukhari, Vol. 3, Hadith No. 471)

<sup>\*</sup> The Jews refused to believe in the Message of 'Îsâ (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad صلى الله عليه and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah (Al-Qastalâni, Vol. 4, Page 133).

- 47. To Him (Alone) is referred the knowledge of the Hour. [1] No fruit comes out of its sheath, nor does a female conceive nor (young), except by His brings forth Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"
- **48.** And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). [2]
- 49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.
- 50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.
- 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.
- 52. Say: "Tell me, if it (the Qur'an) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).

﴿ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ وَمَا تَغُرُجُ مِن ثَمَرَتِ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا نَضَعُ إِلَّابِعِلْمِهِ ، وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓاْءَاذَنَّكَ مَامِنَامِن شَهِيدِ ﴿ اللَّهُ

وَضَلَ عَنْهُم مَّا كَانُواْ يَدْعُونَ مِن قَبْلُ وَظَنُّواْ مَا لَهُمْ مِن مِعِيضٍ ١

لَّا يَسْنَعُ مُالْإِنسَانُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَهُ ٱلشَّرُّفَيَنُوسٌ قَنُوطٌ اللهُ

وَلَيِنَ أَذَقَنَّهُ رَحْمَةً مِّنَّا مِنْ بَعَدِ ضَرَّاءً مَسَّتَهُ لَيَقُولَنَّ هَذَالِي وَمَآأَظُنُّ ٱلسَّاعَةَ قَآبِمَةً وَلَبِن رُّجِعْتُ إِلَى رَبِّيَ إِنَّ لِي عِندَهُ، لَلْحُسْنَى فَلَنُيَبِينَ ٱلَّذِينَ كَفَرُواْ بِمَاعَمِلُواْ وَلَنُذِيقَنَّهُم مِّنُ عَذَابٍ غَليظِ

وَإِذَآ أَنْعُمْنَاعَكَى ٱلْإِنسَنِ أَعْرَضَ وَنَا إِبَحَانِيهِ -وَإِذَامَسَ هُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ١

قُلُ أَرَءَ يُتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِ عَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِفَاقِ بَعِيدٍ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.41:47) See the footnote of (V.7:187). <sup>[2]</sup> (V.41:48) See the footnote of (V.2:165).

- 53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
- 54. Verily they are in doubt concerning the Meeting with their Lord? Resurrection after their death, and their return to their Lord). Verily! He it is Who is surrounding all things!

سَنُريهِ مِن النِينَافِ ٱلْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَيَنَ لَهُمُ أَنَّهُ الْحُقِّ أَوَلَمْ يَكُفِ بِرَيِّكَ أَنَّهُ, عَلَىٰ كُلِّ شَيْءِ شَهِيدُ

> أَلآإِنَّهُمْ فِي مِرْيَةٍ مِن لِقَاءَ رَبِّهِ مُّ أَلآ إِنَّهُ. بكُلِّ شَيْءِ تَعِيطُ ١

# Sûrat Ash-Shûra (The Consultation) XLII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Hâ-Mîm.
- 2. 'Aîn-Sîn-Qâf.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad صلى الله عليه وسلم) as (He sent Revelation to) those before you. [1]
- 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.
- 5. Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful.
- 6. And as for those who take as Auliva' (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take



وأللّه الزّخمر الرّجيب

كُذَالِكَ يُوحِيّ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ الله العزيز الحكيم (١)

لَهُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَهُوَ ٱلْعَلِيُ ٱلْعَظِيمُ ١

تَكَادُ ٱلسَّمَٰوَتُ يَتَفَطَّرْكَ مِن فَوْقِهِنَّ وَٱلْمَلَتِهِكَةُ يُسَبِّحُونَ بِحَمْدِرَ بِهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضُ أَلاّ إِنَّ ٱللَّهَ هُوَ ٱلْعَفُورُ ٱلرَّحِيمُ ٥

وَٱلَّذِينَ ٱتَّخَـٰذُواْ مِن دُونِهِ ۚ أَوْلِيَآ ۚ ٱللَّهُ حَفِيظٌ

<sup>[1] (</sup>V.42:3) See the footnote of (V.4:163).

deeds).

- 7. And thus We have revealed to you (O Muhammad صلى الله عليه وسلم) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allâh and followed what brought صلى الله عليه وسلم brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allah's Messenger صلى الله عليه وسلم brought them). [1]
- 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.
- have they taken (for worship) **9.** Or (guardians, Auliyâ' supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the Walî (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.
- 10. And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad صلى الله to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.
- 11. The Creator of the heavens and the earth. He has made for you mates from

عَلَيْهِمْ وَمَآأَنتَ عَلَيْهِم بُوكِيلِ ١

وَكَذَالِكَ أَوْحَيْنَا ٓ إِلَيْكَ قُرْءَانًا عَرَبَيًّا لِّلْنَذِرَأُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلِهَا وَلُنذِ رَيَوْمَ ٱلْجَمْعِ لَارَيْبَ فِيهُ فَرِيقٌ فِ ٱلْجِنَّةِ وَفَرِينٌ فِي ٱلسَّعِيرِ ١

وَلَوْشَاءَ ٱللَّهُ لِمَعَلَهُمْ أُمَّةً وَحِدَةً وَلَكِن يُدْخِلُ مَن يَشَآءُ فِي رَحْمَتِهِ \* وَٱلظَّالِمُونَ مَا لَهُمْ مِن وَلِيّ وَلَانَصِيرِ ١

أَمِ التَّخَذُواْمِن دُونِهِ = أَوْلِيَا ۚ فَأَلِيَّهُ هُوَ الْوَلِيُّ وَهُوَيْحِي ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ إِنَّ

وَمَا ٱخْلَفَتُمُ فِيهِ مِن شَيْءٍ فَكُكُمُهُۥ إِلَى ٱللَّهِ ذَالِكُمُ ٱللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ إِنَّ

فَاطِرُ السَّمَوَتِ وَالْأَرْضِ جَعَلَ لَكُرُمِن أَنفُسِكُمْ

<sup>[1] (</sup>V.42:7) See the footnote of (V.3:85).

yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

- 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily He is the All-Knower of everything.
- 13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which صلى We have revealed to you (O Muhammad الله عليه وسلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions[1] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, [2] is that Monotheism) to which you (O (Islamic Muhammad صلى الله عليه وسلم) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
- 14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).
- 15. So unto this (religion of Islâm alone and this Qur'an) then invite (people) (O أَهْوَآءَ هُمْ وَقُلْءَ امَنتُ بِمَا أَنزَلَ اللهُ مِن كِتَابِ الله Muhammad صلى الله عليه وسلم Muhammad

أَزْوَجَاوَمِنَ ٱلْأَنْعَكِمِ أَزْوَجًا يَذُرَؤُكُمْ فِيدُ لَيْسَ كَمِثْلِهِ عَنَى أَنَّ وَهُوَ السَّمِيعُ ٱلْبَصِيرُ ١

لَهُ,مَقَالِيدُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ إِنَّا

اللهُ شَرَعَ لَكُمْ مِنَ الدِينِ مَا وَصَىٰ بِهِ عَنُوحًا وَ الَّذِي أؤحيتنا إلينك وماوصينابه يإبزهيم وموسى وَعِيسَى أَنْ أَقِيمُوا ٱلدِينَ وَلَا نَنْفَرَقُواْ فِيدِكُبُرَ عَلَى ٱلْمُشْرِكِينَ مَالَدْعُوهُمْ إِلَيْكِ ٱللَّهُ يَجْتَى إِلَيْهِ مَن يُشَآءُ وَيَهْدِى إِلَيْهِ مَن يُنبِبُ إِنَّ اللَّهِ

وَمَانَفَرَقُواْ إِلَّامِنَ بَعَدِ مَاجَآءَ هُمُ ٱلْعِلْمُ بَغْيُا ابْيُنَهُمُّ وَلَوْلِا كُلِمَةُ سَبَقَتْ مِن زَيِكَ إِلَىٰٓ أَجَلِ مُسَمَّى لَقَضِيَ يَيْنَهُمْ وَإِنَّ ٱلَّذِينَ أُورِثُواْ ٱلْكِئنَبَ مِنْ بَعَدِهِمْ لَفِي شَكِي مِنْهُ مُرِيبِ ١

فَلِذَلِكَ فَأَدْعُ وَٱسْتَقِمْ كَمَآ أُمِرْتُ وَلَائَلِمْ

<sup>[1] (</sup>V.42:13) See the footnote of (V.3:103).

<sup>(</sup>V.42:13) *Mushrikun:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

Islâmic Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Our'an and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

- 16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad صلى الله عليه وسلم has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment [1]
- 17. It is Allâh Who has sent down the Book (the Qur'an) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?
- 18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.
- 19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He He is the All-Strong, the And wills. All-Mighty.
- 20. Whosoever desires (by his deeds) the of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

وأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُّ ٱللَّهُ رَبُّنَا وَرَبُّكُمُّ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ لَاحُجَّةً بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَّا وَإِلَيْهِ ٱلْمَصِيرُ (اللَّهِ)

وَٱلَّذِينَ يُحَاَّجُونَ فِي ٱللَّهِ مِنْ بَعْدِ مَا ٱسْتُجِيبَ لَهُ , حَجَنْهُم دَاحِضَةً عِندَرَيِّمِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَكِدِيدُ ١

> ٱللَّهُ ٱلَّذِيَ أَنزَلَ ٱلْكِئنَبَ بِٱلْحَقَّ وَٱلْمِيزَانَّ وَمَايُدُريكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

يَسْتَعْجِلُ بِهَاٱلَّذِينَ لَا يُوْمِنُونَ بِهِـ أَوَٱلَّذِينَ ءَامَنُواْ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَوَّ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِي ٱلسَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۞ ٱللهُ لَطِيفُ بِعِبَادِهِ - يَرْزُقُ مَن يَشَآهُ وَهُوَالْقَوِيُ الْعَزِيزُ ١

مَن كَانَ يُرِيدُ حَرْثَ ٱلْآخِرَةِ نَزِدْ لَهُ فِ حَرْثِهِ ۗ وَمَن كَاتَ يُرِيدُ حَرْثَ ٱلدُّنْيَ انْوْتِهِ عِنْهَا وَمَالَهُ فِي أَلْأَخِرَةِ مِن نَصِيبٍ ١

<sup>&</sup>lt;sup>[1]</sup> (V.42:16) See the footnote of (V.3:85).

- 21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not a decisive Word (gone forth been for already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment.
- 22. You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrong-doers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the meadows of the Gardens flowering (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).
- 23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad صلى الله عليه وسلم): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).
- 24. Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'an). And Allah wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'an). Verily, He knows well what (secrets) are in the breasts (of mankind).

أَمْ لَهُمْ شُرَكَ وَالشَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَالَمْ يَأْذَنَّ بِهِ اللَّهُ وَلَوْلَاكَلِمَةُ ٱلْفَصْل لَقَضِىَ يَنْهُمُّ وَإِنَّ ٱلظَّالِمِينَ لَهُمْ عَذَابُّ

تَرَى ٱلظَّالِلِمِينَ مُشْفِقِينَ مِمَّاكِسُواْ وَهُوَ وَاقِعُ بِهِمُّ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ألقكلحنت في رؤضكات ألَجنكات لَهُم مَّايَشَآءُونَ عِندَرَتِ هِمْ ذَالِكَ هُوَالْفَضْلُ الْكِيرُ شَ

ذَيْكَ ٱلَّذِي يُنَيِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتُ قُلِّلًا أَسْئُلُكُو عَلَيْهِ أَجِرًا إِلَّا ٱلْمَودَّةَ فِي ٱلْقُرْبَيُّ وَمَن يَقْتَرِفْ حَسَنَةً نَزْدَلَهُ, فِيهَا حُسْنًا إِنَّ أَلَّهُ غَفُورٌ شَكُورُ شَكُورُ

أَمْ يَقُولُونَ أَفْتَرَىٰ عَلَى أَللَّهِ كَلِّهِ أَفَإِن يَشَا إِللَّهُ يَغْتِمْ عَلَىٰ قَلْبِكُ وَيَمْحُ ٱللَّهُ ٱلْبَطِلَ وَيُحِقُّ ٱلْحَقَّ بكَلِمَنتِهِ عَإِنَّهُ عَلِيمُ إِبِدَاتِ ٱلصُّدُورِ ١

<sup>(</sup>V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

- 25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.[1]
- 26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.
- 27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).
- 28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Walî (Helper, Supporter, Protector, Lord), Worthy of all Praise.
- among His Ayât (proofs, **29.** And evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.

وَهُوَ ٱلَّذِي يَقْبُلُ النَّوْيَةُ عَنْ عِبَادِهِ وَيَعْفُواْ عَنِ ٱلسَّيِّئَاتِ وَيَعْلَمُ مَانَفْعَ لُوكَ أَنَّ مِن فَضِّلِهِ } وَٱلْكَفْرُونَ لَمُتَّمَعَذَابُ شَدِيدٌ ﴿

اللهُ اللهُ الرِّزْقَ لِعِبَادِهِ عَلَى عُوْا فِي اللَّارْضِ اللَّهُ الرَّرْضِ اللَّهُ الدَّرْضِ وَلَكِينَ يُنَزِّلُ بِقَدَرِمَّا يَشَآءُ إِنَّهُ وبِعِبَادِهِ

> وَهُوَالَّذِى يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَاقَنَطُواْ وَيَشْرُرَحْمَتَهُ, وَهُوَ أَلُولِيُ ٱلْحَمِيدُ ١

وَمِنْ ءَايَكِنِهِ عَلَيْ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَاسَثَ فِيهِمَامِن دَآبَةٍ وَهُوَعَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ شَ

<sup>&</sup>lt;sup>[1]</sup> (V.42:25)

Narrated Shaddâd bin Aus صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "The most superior way of asking for forgiveness from Allah is: *Allâhumma anta Rabbî, lâ ilâha illâ Anta. Anta* khalaqtanî wa ana 'abduka, wa ana 'alâ 'ahdika wa wa'dika mastata' tu. A'ûdhu bika min sharri ma sana'tu, abû'u laka bini'matika 'alaiya, wa abû'u laka bidhanbi faghfirlî fa innahû lâ yaghfiru dhdhunûba illâ Anta.' "\* The Prophet صلى الله عليه وسلم added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (Sahih Al-Bukhari, Vol.8, Hadîth No.318).

<sup>\*</sup> O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

- 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).
- 31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Walî* (guardian or a protector, helper) nor any helper.
- 32. And among His Signs are the ships in the sea like mountains.
- 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.
- 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.
- 35. And those who dispute (polytheists with Our Messenger Muhammad صلى الله عليه) as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment)<sup>[1]</sup> [Tafsir At-Tabari].
- 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).
- 37. And those who avoid the greater sins, <sup>[2]</sup> and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, forgive. <sup>[3]</sup>

وَمَاۤ أَصَنَبَكُم مِّن ثُمُصِيبَ فِ فَبِمَا كَسَبَتْ أَيْدِيكُوْ فَبِمَا كَسَبَتْ أَيْدِيكُوْ وَيَعْفُواْ عَن كَثِيرٍ ﴿

وَمَاۤ أَنتُم بِمُعۡجِزِينَ فِى ٱلۡأَرۡضِ ۗ وَمَالَكُمُ مِّن دُونِ ٱللَّهِ مِن وَلِيِّ وَلَانَصِيرِ ۞

وَمِنْ ءَايَنتِهِ ٱلْجَوَارِ فِي ٱلْبَحْرِكَا لْأَعْلَىمِ ﴿

ٱ**ڗؙؽ**ؙۅۑؚڡٙٚۿؙڹۜٙؠؚڡؘٲػڛۘڔؙؙٳ۬ۅؘؽۼڡؘؙٛؗؗۼڹڴؿؠڔؚ۞

وَيَعْلَمُ ٱلَّذِينَ يُجَدِلُونَ فِي ءَايَنِنَا مَا لَحُمُ مِّن تَحِيصٍ

فَٱلْوَيِيتُمُ مِّن شَيْءِ فَئَنَعُ ٱلْحَيَوْةِ ٱلدُّنْيَا ۗ وَمَاعِندَا لَلَهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

وَٱلَّذِينَ يَعۡنَٰنِبُونَ كَبَنَيِرَٱلْإِنْمِ وَٱلْفَوَحِشَ وَإِذَامَا عَضِبُواْهُمِّ يَغۡفِرُونَ ﴿ إِذَامَا عَضِبُواْهُمِّ يَغۡفِرُونَ ﴿ يَكُ

<sup>[1] (</sup>V.42:35) See the footnote of (V.3:85).

<sup>(</sup>V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

<sup>&</sup>lt;sup>[3]</sup> (V.42:37)

- 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but perform Alone]. and As-Salât Him (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.
- 39. And those who, when an oppressive wrong is done to them, take revenge.
- **40.** The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers).
- **41.** And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
- 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.
- 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.
- 44. And whomsoever Allâh sends astray, for him there is no Walî (protector, helper, guardian) after Him. And you will see the wrong-doers, (polytheists, oppressors): when they behold the torment, they will say: "Is there any way of return (to the world)?"
- 45. And you will see them brought forward to it (Hell) made humble by disgrace, [1] (and) looking with stealthy glance.

وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهُمْ وَأَقَامُواْ ٱلصَّلَوْةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّارَزَقْنَهُمْ يُنِفِقُونَ ﴿

وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغَى مُمْ يَنْنُصِرُونَ ﴿ الْ

وَجَزَّوْا سَيْنَةِ سَيْنَةً مِثْلُهَا فَمَنْ عَفَ وَأَصْلَحَ فَأَجْرُهُ وَعَلَى اللَّهِ إِنَّهُ وَلَا يُحِبُّ ٱلظَّلِلِمِينَ (إِنَّ)

وَلَمَنِ أَنْصَرَ بَعْدَ ظُلْمِهِ عَأَوْلَيْكَ مَاعَلَيْهِم مِنسَبِيلِ

إِنَّمَا ٱلسَّبِيلُ عَلَىٰ لَيْنِ يَظْلِمُونَ ٱلنَّاسَ وَسَعُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ أُوْلَيْهِكَ لَهُمْ عَذَابُ إِلِيمٌ ١

وَلَمَن صَبَرَ وَعَفَرَ إِنَّ ذَالِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيِّ مِنْ بَعْدِهِ - وَرَكَ ٱلظَّالِمِينَ لَمَّارَأُوا ٱلْعَذَابَ يَقُولُونَ هَلُ إِلَىٰ مَرَدِّ مِن سَبِيلِ ﴿

وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَشِعِينَ مِنَ ٱلذُّلِّ ينظرُون مِن طَرُفٍ خَفِيُّ وَقَالَ ٱلَّذِينَ ءَامَنُوٓ ا

a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

صلی الله علیه) A man said, "O Allah's Prophet (ضی الله عنه). A man said, "O Allah's Prophet (صلم) Will Allah gather a disbeliever prone on his face on the Day of Resurrection?" He

And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn [i.e. Al-Kâfîrûn (disbelievers in Allâh, in His Oneness and in His Messenger polytheists, wrong-doers)] will be in a lasting torment. (Tafsir At-Tabari)

- **46.** And they will have no *Auliyâ*' (protectors, helpers, guardians, lords) to help them other than Allah. And he whom Allah sends astray, for him there is no way.
- 47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
- 48. But if they turn away (O Muhammad from the Islâmic Monotheism, صلى الله عليه وسلم which you have brought to them). We have not sent you (O Muhammad صلى الله عليه وسلم) as a Hafiz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!
- **49.** To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
- 50. Or He bestows both males and females, and He renders barren whom He

إِنَّ ٱلْخَسِرِينَ ٱلَّذِينَ خَسِرُوۤ ا ٱنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيكَمَةُ أَلَآ إِنَّ ٱلظَّالِمِينَ فِي عَذَابِ

وَمَاكَاتَ لَحُمُ مِّنْ أَوْلِيآ أَءَ يَنْصُرُونَهُمُ مِّن دُونِ ٱللَّهِ وَمَن يُضِّلِل ٱللَّهُ فَالَهُ مِن سَبِيل (أَنَّ)

ٱسْتَجِيبُواْ لِرَيْكُمْ مِن قَبْلِ أَن يَأْنِيَ يُومُ لَا مَرَدَّ لَهُ مِنَ مَلْجَإِ مَا لَكُمْ مِن مَّلْجَإِ يَوْمَبِنِ وَمَالَكُم مِن نَكِيرِ ١

فَإِنْ أَعْرَضُواْ فَمَا آرْسِلْنَكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا ٱلْبَكَنُعُ وَإِنَّاۤ إِذَاۤ ٱذَقَٰنَاٱلْإِنسَنَ مِنَّارَحْمَةُ فَرِحَ بِهَأَ وَإِن تُصِبْهُمْ سَيِّتَهُ بِمَاقَدَّمَتَ أَيْدِيهِمْ فَإِنَّ ٱلْإِسْكَنَ كَفُورٌ ﴿ اللَّهُ

لِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَخْلُقُ مَايَشَآهُ يَهُ لِمَن يَشَآءُ إِنْ ثَاوَيَهُ لِمَن يَشَآءُ ٱلذُكُورَ ١

أَوْيُزُوِّجُهُمْ ذُكُرَانًا وَإِنْكُأْ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿ ١

said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatadah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahih Al-Bukhari, Vol.6, Hadîth No.283).

wills. Verily, He is the All-Knower and is Able to do all things.

- 51. It is not given to any human being that Allân should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to revea, what He wills by His Leave. Verily, He is Most High, Most Wise.[1]
- 52. And thus We have sent to you (O Muhammad صلى الله عليه وسلم) Rûh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves سلى We will. And verily, you (O Muhammad صلى are indeed guiding (mankind) to the Straight Path (i.e. Allah's Religion of Islâmic Monotheism).
- 53. The Path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

# Sûrat Az-Zukhruf (The Gold Adornments) XLIII

In the Name of Allâh the Most Gracious, the Most Merciful.

#### 1. *Hâ-Mîm*.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. By the manifest Book (i.e. this Qur'an that makes things clear).
- Arabic that you may be able to understand (its meanings and its admonitions).

 وَمَاكَانَ لِبَشَرِ أَن يُكَلِّمَهُ أُللَّهُ إِلَّا وَحْيًا أَوْمِن وَرَآيِ جِهَابٍ أَوْيُرْسِلَ رَسُولًا فَيُوحِيَ بإذنيهِ مَايِشاء إنَّهُ عَلَيْ حَكِيرٌ (أَنَّ)

وَكَذَاكِ أَوْحَيْنَا إِلَيْكَ رُوحَامِنْ أَمْرِيَا مَا كُنتَ مَدْرى مَا ٱلْكِتَابُ وَلَا ٱلْابِمَانُ وَلَكِن جَعَلْنَهُ ثُورًا نَهْدِي بهِ عَن نَشَآءُ مِنْ عِبَادِ نَأْوَ إِنَّكَ لَتُهْدِي إِلَى صِرَطِ مُستَفِيمِ ١

صِرَطِ اللَّهِ ٱلَّذِى لَهُ مَا فِي ٱلسَّمَنوَتِ وَمَا فِي ٱلْأَرْضُّ أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ١



وألله ألتجنز الزيج

حتق

وَٱلْكِتَابِٱلْمُبِينِ ١

إِنَّاجَعَلْنَهُ قُرْءَ نَاعَرَبِيًّا لَّعَلَّكُمْ

<sup>3.</sup> Verily, We have made it a Qur'an in

<sup>[1] (</sup>V.42:51) See the footnote of (V.4:163).

- 4. And verily, it (this Qur'an) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfûz) with Us, indeed exalted, full of wisdom.
- 5. Shall We then (warn you not and) take away the Reminder (this Qur'an) from you, because you are a people Musrifûn. [11]
- **6.** And how many a Prophet have We sent amongst the men of old.
- 7. And never came there a Prophet to them but they used to mock at him.
- 8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them).
- 9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
- 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.
- 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).
- 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:
- 13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts).
- 14. And verily, to Our Lord we indeed are to return!"

وَإِنَّهُ فِي أَمِرُ الْكِتَابِ لَدَيْنَ الْعَالِيُّ حَكِيمٌ ١

أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَصَفْحًا أَنْ كُنتُمْ قُومًا مُسْرِفِيكَ ١ وَكُمْ أَرْسُلْنَامِن نَبِي فِي ٱلْأَوَّلِينَ ۞

وَمَا يَأْنِيهِم مِن نَبِي إِلَّا كَانُواْ بِهِ ـ يَسْتَهُز ُ وِنَ ﴿ اللَّهُ اللَّهِ مِن نَبِي إِلَّا كَانُواْ بِهِ ـ يَسْتَهُز ُ وَنَ ﴿

فَأَهْلَكُنَآ أَشَدِّمِنْهُم بَطْشُا وَمَضَىٰ مَثَلُ الْأُوَّلِينَ ١ وَلَين سَأَلُنْهُ مِ مِّنْ خَلِقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ لَيْقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ١

ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا شُبُلًا لَّعَلَّكُمْ نَهْ تَدُونَ ١

وَٱلَّذِي نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءً بِقَدَرِ فَأَنشَرْنَا بهِ عَلَدَةً مَّنِيًّا كَذَالِكَ مُغْرَجُونَ إِنَّ اللَّهِ عَلَيْكُ مُعْرَجُونَ إِنَّا

وَٱلَّذِى خَلَقَ ٱلْأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُرُ مِنَ ٱلْفُلْكِ وَٱلْأَنْعَنِهِ مَاتَزُكُبُونَ ١

لِتَسْتَوُ أَعَلَى ظُهُورِهِ عَثَمَّ تَذَكُرُ وَأَنِعْمَةَ رَبِكُمُ إِذَا ٱسْتَوَيْتُمُ عَلَيْهِ وَتَقُولُواْ سُبْحَنَ ٱلَّذِى سَخَّرَ لَنَاهَنَذَا وَمَاكَنَّا لَهُ مُقْرِنِينَ إِيُّنَّا

وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ ﴿ إِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ ﴿ إِنَّا

<sup>[1] (</sup>V.43:5) Musrifûn: Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muhammad صلى الله عليه وسلم .

- 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!
- 16. Or has He taken daughters out of what He has created, and He has selected for you sons?
- 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!
- 18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?
- 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!
- 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!
- 21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast?
- 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."
- 23. And similarly, We sent not a warner before you (O Muhammad صلى الله عليه وسلم) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
- 24. (The warner) said: "Even if I bring you better guidance than that which you

وَجَعَلُواْ لَهُ مِنْ عِبَادِهِ عَجُزْءًا إِنَّ ٱلْإِنسَانَ لَكَفُورٌ مُّبِينُ شِ

أَمِ ٱتَّخَذَمِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُمُ بِأَلْتِينَ اللهُ الْمُعَالِّفُ الْمُعَالِّمُ الْمُ

وَإِذَا بُشِّرَ أَحَدُهُم بِمَاضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَ وَجْهُهُ. مُسْوَدًّا وَهُوَكَظِيمُ شَ

أَوَمَن يُنَشَّوُ أَفِ ٱلْحِلْيَةِ وَهُوَفِ ٱلْخِصَامِر غَيْرُمُبِينِ ﴿

ۅؘڿۘۘۘۼڷؙۅؙٲٲڵڡؘڵؾؠۣػۘ؋ٙٲڵٙڍؚڹؘۿؠ۫ۼڹۮٲڵڒۜۧڡٝڹٳڹڬڷ۠ ٲۺؘۿۮؙۅٲڂڵڡٞۿؠ۫ۧڛؾؙػڹڔٛۺۿۮؠؙٛؠ ۅؘؽ۪ٮٮۧٷۏڒؖڮ

وَقَالُواْ لَوْشَاءَ ٱلرَّمْ نَنُ مَاعَبَدُ نَهُمُّ مَّا لَهُم بِذَالِكَ مِنْ عِلْمِ إِنْ هُمُ إِلَّا يَغَرُّصُونَ ﴿ ﴾

أَمْ النَّنَاهُمْ كِتَابًامِّن قَبْلِهِ عَهُم بِهِ عَلَمُ النَّنَاهُمُ عِلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُسْتَمْسِكُونَ اللهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللل

بَلْقَالُوَا إِنَّاوَجَدْنَآءَابَآءَنَاعَلَىٓ أُمَّةِ وَ وَإِنَّاعَلَىٓءَاثَرِهِم مُّهُتَدُونَ۞

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِن نَّذِيرٍ إِلَّا قَالَ مُثْرَفُوهَآ إِنَّا وَجَدْنَآءَ ابَآءَ نَا عَلَىٓ أُمَّةٍ وَإِنَّا عَلَىٰٓءَ أَثَارِهِم مُّ قَتَدُونَ (اللَّهُ)

\* قَالَ أَوَلَوْجِنْتُكُمُ بِأَهْدَىٰ مِمَّاوَجَدتُّمْ عَلَيْهِ

found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

- 25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism).
- **26.** And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,
- 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me."
- 28. And he made it [i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).
- 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the (the Our'an), and truth a Messenger (Muhammad صلى الله عليه وسلم) making things clear.
- 30. And when the truth (this Qur'an) came to them, they (the disbelievers in this Qur'an) said: "This is magic, and we disbelieve therein "
- 31. And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Tâ'if)?"
- 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى الله عليه وسلم) is better than the (wealth of this world) which they amass.
- 33. And were it not that mankind would have become of one community (all

ءَابَآءَكُمُ قَالُوٓ أَ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦكَفُرُونَ ﴿ إِنَّا

فَأَنْفَمْنَامِنْهُمْ فَأَنْظُرُكَيْفَ كَانَعَنِقِبَةُ ٱلْمُكَذِبِينَ ١

وَإِذْقَالَ إِبْرَهِيمُ لِأَبِيهِ وَقَوْمِهِ : إِنَّنِي بَرَآءٌ مُمَّا تَعْبُدُونَ ١

إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُ مَسَهُدِينِ

وَجَعَلَهَا كَلِمَةُ بَاقِيَةً فِي عَقِيهِ ـ لَعَلَّهُمْ يَرْجِعُونَ ١

بَلْ مَتَّعْتُ هَنَّوُلآءِ وَءَابَآءَ هُمْ حَتَّى جَآءَ هُمُ ٱلْحَقُّ وَرَسُولُ مُّبِينٌ ١

> وَلَمَّاجَآءَهُمُ ٱلْحَقُّ فَالْواْهَٰذَاسِحُرُّ وَإِنَّا بهِ عَكَفَرُونَ ﴿

وَقَالُواْ لَوْلَا نُزِلَ هَلَاا ٱلْقُرْءَانُ عَلَىٰ رَجُلِ مِنَ ٱلْقَرْبَتَيْنِ عَظِيمٍ ﴿ اللَّهُ

بَعْضٍ دَرَجَنتِ لِيَــَّتَخِذَ بَعْضُهُم بَعْضَاسُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِنَّا يَجْمَعُونَ شَ

وَلَوْ لَا آن مَكُونَ النَّاسُ أُمَّةً وَحِدَةً لَّجَعَلْنَا

disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend.

- 34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline.
- 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqûn. [1]
- 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'an and worship of Allâh), We appoint for him Shaitan (Satan devil) to be a Qarîn (a companion) to him.
- 37. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!
- 38. Till, when (such a one) comes to Us, says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the west)" — a worst (type of) and east companion (indeed)!
- 39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.
- 40. Can you (O Muhammad صلى الله عليه وسلم) make the deaf to hear, or can you guide the blind or him who is in manifest error?

لِمَن يَكُفُرُ بِٱلرَّمْ مَن لِبُيُوتِهِمْ سُقُفًا مِن فِضَةِ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ١

وَلِبُيُوتِهِمْ أَتَوْبًا وَسُرُرًا عَلَيْهَا يَتَكِنُونَ اللهُ

وَرُخُرُفَأُوإِن كُلُ ذَالِكَ لَمَّامَتَنْعُ ٱلْحَيَوْةِ ٱلدُّنْيَأْ وَٱلْآخِرَةُ عِندَرَبِّكَ لِلْمُتَّقِينَ (أَتَّ)

> وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّمْ يَن نُقَيِّضَ لَهُ ، شَيْطَ نَا فَهُوَلَهُ قَرِينٌ ١

وَإِنَّهُمْ لَيَصُدُّ ونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهُ مَدُونَ ١

حَتَى إِذَاجَاءَ نَاقَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فِينْسَ ٱلْفَرِينُ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَن يَنفَعَكُمُ ٱلْيُوْمَ إِذ ظُلَمْتُمْ أَنَّكُمْ فِي ٱلْعَذَابِ مُشْتَرِكُونَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الم

أَفَأَنتَ تُسْمِعُ ٱلصَّدَّأُونَهُ دِى ٱلْعُمْى وَمَنكَاكِ فَي ضَلَالِ مُيينِ ١

<sup>(</sup>V.43:35) Al-Muttaqûn: means the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

- 41. And even if We take you (O Muhammad صلى الله عليه وسلم) away, We shall indeed take vengeance on them.
- 42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.
- ملى الله عليه A3. So hold you (O Muhammad صلى الله عليه وسلم) fast to that which is revealed to you. Verily you are on the Straight Path.
- 44. And verily this (the Qur'an) is indeed a Reminder for you (O Muhammad صلى الله عليه ملم) and your people (Quraish people, or your followers), and you will be questioned (about it).
- 45. And ask (O Muhammad صلى الله عليه وسلم) those of Our Messengers whom We sent before you: "Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?"
- 46. And indeed We did send Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Âlamîn (mankind, jinn and all that exists)."
- 47. But when he came to them with Our Ayât (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.
- 48. And not an Ayâh (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)].
- 49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَإِمَّانَذْهَبَنَّ بِكَ فَإِنَّامِنْهُم مُّننَقِمُونَ ﴿ إِنَّ اللَّهُ مُنافِقِمُونَ ﴿ إِنَّا

أَوْنُرِيَنَّكَ ٱلَّذِى وَعَدْنَهُمْ فَإِنَّا عَلَيْهِم مُفْتَدِرُونَ شَ

فَأَسْتَمْسِكَ بِٱلَّذِي أُوحِي إِلَيْكُ إِنَّكَ عَلَى صِرَطِ مُستَقِيدِ

وَإِنَّهُۥلَذِكُرٌ لُّكَ وَلَقُومِكَ وَسَوْفَ تُسْتَكُونَ ﴿ إِنَّا

وَسَّتُلْ مَنْ أَرْسَلْنَا مِن قَبِيلِكَ مِن رُّسُلِنَا ٓ أَجَعَلْنَا مِن دُونِ ٱلرَّحْ أَن ءَالِهَةً يُعْبَدُونَ الْ

وَلَقَدُ أَرْسَلْنَا مُوسَىٰ بِعَايَنتِنَاۤ إِلَىٰ فِرْعَوْبَ وَمَلَإِ يُهِ عِنْقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَالَمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

فَلَمَّاجَآءَهُم بِنَايَنِينَآ إِذَاهُم مِنْهَا يَضْعَكُونَ ﴿ إِنَّ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْك

وَمَانُرِيهِ مِنْ ءَايَةٍ إِلَّاهِيَ أَكْبُرُ مِنْ أُخْتِهَا وَأَخَذْنَهُم بِٱلْعَذَابِلَعَلَهُمْ يَرْجِعُونَ ١

وَفَالُواْيَتَأَيُّهُ ٱلسَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَاعَهِدَ عِندَكَ إِنَّالَمُهُ تَدُونَ ١

- **50.** But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).
- 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?
- 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly?
- 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"
- 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh).
- 55. So when they angered Us, We punished them, and drowned them all.
- **56.** And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
- 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).
- **58.** And say: "Are our *âlihah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V. 21:98-101)
- 59. He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).
- 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَاهُمْ يَنكُثُونَ ١

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ عَالَيْفَوْمِ أَلَيْسَ لى مُلْكُ مِصْرَ وَهَا ذِهِ ٱلْأَنْهَا رُبَّحِرَى مِن تَحْيِّى أَفَلَا تُبْصِرُونَ شَ

أَمْ أَنَا ۚ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِي هُوَمَهِ يَنُّ وَلَا يَكَادُ يُبِينُ

فَلَوْلَا أُلْفِي عَلَيْهِ أَسْوِرَةٌ مِن ذَهَبِ أَوْجَاءَ مَعَهُٱلْمَلَابِكَةُمُفَّتَرِنِينَ ۞

فَأَسْتَخَفَّ قَوْمَهُ. فَأَطَاعُوهُ إِنَّهُمْ كَانُواْ قَوْمَا فَسِقِينَ ﴿ فَا

فَلَمَّآءَ اسَفُونَا أَنْفَمْنَا مِنْهُمْ فَأَغْرَفْنَهُمْ أَجْمَعِينَ ١ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخرينَ شَ

﴿ وَلَمَّا ضُرِبَ أَبْنُ مَرْيَعَ مَثَلًا إِذَا فَوْمُكَ مِنْهُ يَصِدُّونَ ﴿

وَقَالُواْ ءَأَلِهَ مُنَاخَرُ أَمْرُهُوْ مَاضَرَبُوهُ لَكَ إِلَّاجَدَلًا بَلْ هُرْ قَوْمٌ خَصِمُونَ ١

إِنْ هُوَ إِلَّا عَبْدُ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَهُ مَثَلًا لَبَنِي إِسْرَءِ بِلَ الْكُ

وَلَوْنَشَآءُ لِجَعَلْنَامِنكُمْ مَلَيْكُةً

angels to replace you on the earth. [Tafsir At-Tabarî].

- 61. And he ['Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isâ's (Jesus) descent on the earth].[1] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Path (of Islâmic Monotheism, Straight leading to Allâh and to His Paradise).
- 62. And let not *Shaitân* (Satan) hinder you right religion, i.e. Islâmic (from the Monotheism). Verily, he (Satan) to you is a plain enemy.
- 63. And when 'Îsâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.
- 64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of Islâmic true Monotheism)."
- **65.** But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Îsâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!
- 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?
- 67. Friends on that Day will be foes one to another except Al-Muttaqûn (the pious. See V.2:2).

فِ ٱلْأَرْضِ يَعْلَقُونَ ١

وَإِنَّهُ,لَعِلْمٌ لِلسَّاعَةِ فَلَاتَمْتُرُكَ بِهَا وَأُتَّبِعُونٍ ۚ هَلْدَاصِرَطُ مُسْتَقِيمٌ ١

وَلَايَصُدَّنَّكُمُ ٱلشَّيْطِانُ إِنَّهُ لِكُوْعَدُوٌّ مُّبِينٌ ١

وَلَمَّاجَآءَ عِيسَىٰ إِلْبَيِّنَاتِ قَالَ قَدْجِئْتُكُمُ بٱلْحِكْمَةِ وَلِأُبَيْنَ لَكُمْ بَعْضَ ٱلَّذِي تَخْلِلْفُونَ فِيدُ فَأَتَّقُوا اللَّهَ وَأَطِيعُونِ اللَّا

إِنَّ ٱللَّهَ هُوَرَتِي وَرَبُّكُو فَأَعْبُدُوهُ هَنَذَا صِرَطُ مُستَقِيمٌ ١

فَأَخْتَلَفَ ٱلْأَحْزَابُ مِنْ بَيْنِهُمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ أَلِيمِ ١

هَلْ يَنْظُرُونِ إِلَّا ٱلسَّاعَةَ أَنْ تَأْنِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

> ٱلْأَخِلَاءُ يَوْمَ إِن بَعْضُهُ مَ لِبَعْضٍ عَدُقً إِلَّا ٱلْمُتَّقِينَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.43:61) See the footnote of (V.3:55).

- 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
- 69. (You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism).
- 70. Enter Paradise, you and your wives, in happiness.
- 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.
- 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
- 73. Therein for you will be fruits in plenty, of which you will eat (as you desire).
- 74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.
- 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
- 76. We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers).
- 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."
- 78. Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qur'an) to

يَنعِبَادِ لَاخُونُ عَلَيْكُمُ ٱلْيُومَ وَلَآ أَنتُم تَعَرَبُونَ ١

ٱلَّذِينَ ءَامَنُواْ بِعَايِنِنَا وَكَانُوا مُسْلِمِينَ ١

آدْخُلُوا ٱلْجَنَّةَ أَنتُمْ وَأَزْوَدُجُكُونُ عَبْرُونَ ٢

يُطَافُ عَلَيْهِم بِصِحَافٍ مِن ذَهَبٍ وَأَكُوابٍ وَفِيهَا مَا نَشْتَهِ بِهِ ٱلْأَنْفُسُ وَتَكَذُّ ٱلْأَعْيُثُ وَأَنتُوفِهَا خَلِدُونَ ١

> وَيِلْكَ ٱلْجِئَةُ ٱلَّتِيَّ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿

> لَكُرُ فِهَا فَكِكِهَةٌ كَثِيرَةٌ يُنْهَا تَأْكُلُونَ (اللهُ

إِنَّ ٱلْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَلِدُونَ ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

لَايُفَتَّرُعَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ (١٠)

وَمَاظَلَمْنَهُمْ وَلَكِن كَانُواْ هُمُ ٱلظَّيلِينَ ٢

وَنَادَوْأَيَكُ لِيَفْضِ عَلَيْنَارَيُّكُ قَالَ إِنَّكُمْ مَنكِنُونَ ١

لَقَدْجِنْنَكُمْ بِٱلْخَقَ وَلَكِكَنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ (١)

you, but most of you have a hatred for the truth.[1]

- 79. Or have they plotted some plan? Then We too are planning.
- 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.
- 81. Say (O Muhammad صلى الله عليه وسلم): "If the Most Gracious (Allah) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in Allah Alone and testify that He has no children)]." [Tafsir At-Tabarî].
- 82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).
- them (alone) to speak **83.** So leave nonsense and play until they meet the Day of theirs which they have been promised.
- 84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He is the All-Wise. All-Knower.
- 85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
- 86. And those whom they invoke instead of Him have no power of intercession except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they

آمُ أَبْرَمُوۤ أَمْرًا فَإِنَّا مُبْرِمُونَ ١

أَمْ يَعْسَبُونَ أَنَّا لَانسَمَعُ سِرَّهُمْ وَبَعُونُهُمْ بَكَ وَرُسُلُنَا لَدَيْهِمْ يَكُنُبُونَ ٢

قُلُ إِن كَانَ لِلرَّحْمَانِ وَلِدُّ فَأَنَا أُوَّلُ ٱلْعَدِينَ ﴿ آَلُ

شُبّحَنَ رَبِّ ٱلسَّمَوَتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ عَمَّايَصِفُونَ ١٩

فدرهم يخوضوا ويلعبوا حتى يكفوا يومهم ٱلَّذِي يُوعَدُونَ (١٠)

وَهُوَالَّذِي فِي ٱلسَّمَآءِ إِلَهُ وَفِي ٱلْأَرْضِ إِلَهُ وَهُوَ الْمَكِيمُ الْمَلِيمُ الْمَلِيمُ الْمَلِيمُ

وَتَبَارَكَ ٱلَّذِى لَهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَابَيْنَهُ مَا وَعِندَهُ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿

وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ (١٩)

<sup>&</sup>lt;sup>[1]</sup> (V.43:78) See the footnote of (V.41:46).

facts about the Oneness of know (the Allâh).[1]

- 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh, Who created them)?
- 88. (And Allâh has the knowledge) of (Prophet Muhammad') saying: "O my Lord! Verily, these are a people who believe not!"
- away from them (O 89. So. turn Muhammad صلى الله عليه وسلم), and say: Salâm (peace)! But they will come to know. [2]

وَلَيِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ فَأَنَّى يُؤْمُكُونَ ٢

وَقِيلِهِ - يِنَرَبِّ إِنَّ هَنَوُلآءٍ قَوْمٌ لَّا يُؤْمِنُونَ (١٠٠٠)

# Sûrat Ad-Dukhûn (The Smoke) XLIV.

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Hâ.-Mîm.

These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].

- 2. By the manifest Book (this Qur'an) that makes things clear.
- 3. We sent it (this Qur'ân) down on a blessed night [(i.e. the night of Al-Qadr, Sûrah No. 97) in the month of Ramadân the 9th month of the Islâmic calendar. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].
- 4. Therein (that night) is decreed every matter of ordainments. [3]







وَٱلْكِتَنبِٱلْمُبِينِ ١

إِنَّا أَنزَلْنَهُ فِي لَيْلَةِ مُّبَدِّرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ (٢)

فِيهَا يُفْرَقُ كُلُّ أَمْرِ حَكِيمٍ ١

<sup>[1] (</sup>V.43:86) See the footnote of (V.2:165).

<sup>(</sup>V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

<sup>(</sup>V.44:4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

- 5. As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),
- 6. (As) a Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.
- 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.
- 8. Lâ ilaha illâ Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers.
  - 9. Nay! They play about in doubt.
- 10. Then wait you for the Day when the sky will bring forth a visible smoke,
- 11. Covering the people: this is a painful torment.
- 12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"
- 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.
- 14. Then they had turned away from him (Messenger Muhammad صلى الله عليه وسلم) and said: (He is) one taught (by a human being), a madman!"
- 15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).
- 16. On the Day when We shall seize you seizure (punishment). with the greatest Verily, We will exact retribution.
- 17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came

أَمْ أُمِّن عِندِ نَأَ إِنَّا كُنَّا مُرْسِلِينَ (١)

رَحْمَةً مِن زَيِكَ إِنَّهُ ، هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١

رَبِّ ٱلسَّمَاوَتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَا ۖ إِن كُنتُم مُوقِنِينَ ﴿ اللَّهُ مُوقِنِينَ اللَّهُ

> لَا إِلَنهَ إِلَّا هُوَيُعِي وَيُعِيتُ رَبُّكُو وَرَبُّ ءَابَآبِكُمُ ٱلْأُولِينَ ١

بَلْهُمْ فِي شَكِي يَلْعَبُونَ ١ فَٱرْتَقِبْ بَوْمَ تَأْتِي ٱلسَّمَاءُ بِدُخَانٍ مُبِينٍ ١

يَغْشَى ٱلنَّاسُّ هَنذَا عَذَابُ أَلِيمٌ ١

رَّ نَنَاٱكْشِفْ عَنَّاٱلْعَذَابَ إِنَّامُوْمِنُونَ إِنَّا

أَنَّىٰ لَمُهُمُ الذِّكْرَىٰ وَقَدْجَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿

مُمَّ نَوَلَوْا عَنْهُ وَقَالُوا مُعَلَّدُ مُجَنُونًا ١

إِنَّا كَاشِفُواْ ٱلْعَذَابِ قِلِيلًا ۚ إِنَّكُمْ عَآمِدُونَ ﴿ إِنَّا كُاشِفُواْ الْعَذَابِ قِلِيلًا ۚ إِنَّا كُمْ عَآمِدُونَ ﴿ إِنَّا

يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَى إِنَّا مُنلَقِمُونَ ١

﴿ وَلَقَدْ فَتَنَّا قَبْلَهُ مُ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ

to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام],

- 18. Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.
- 19. "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.
- 20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).
- 21. "But if you believe me not, then keep away from me and leave me alone."
- 22. (But they were aggressive), so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)."
- 23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.
- 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."
- 25. How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,
- 26. And green crops (fields) and goodly places,
- 27. And comforts of life wherein they used to take delight!
- 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

رَسُولٌ كَرِيمُ

أَنْ أَذُو ٓ أَإِلَىٰٓ عِبَادَ ٱللَّهِ ۚ إِنِّي لَكُورَسُولُ أَمِينٌ ١

وَأَنَلَانَعْلُواْعَلَى اللَّهِ إِنَّ ءَاتِيكُر بِسُلْطَنِ مُّبِينِ ١

وَإِنِّي عُذْتُ بِرَبِي وَرَبِّكُو أَن تَرْجُمُونِ ﴿

وَإِن لَّرَ نُوْمِنُواْ لِي فَأَعْلَزِلُونِ ١

فَدَعَا رَبَّهُۥ أَنَّ هَـٰ أُولَاءٍ قَوْمٌ تَجْرِمُونَ ٢

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ١

وَٱتْرُكِ ٱلْبَحْرَرَهُوَّ إِنَّهُمْ جُندُمُّغُرَفُونَ ١

كَمْ تَرَكُواْ مِنجَنَّتِ وَعُيُونٍ ١

وَزُرُوعِ وَمَقَامِ كَرِيمٍ ٢

وَنَعْمَةِ كَانُوا فِيهَا فَكِهِينَ ١

كَنَالِكُ وَأَوْرَثُنَاهَا قَوْمًا ءَاخَرِينَ ﴿

- 29. And the heavens and the earth wept not for them, [1] nor were they given a respite.
- 30. And indeed We saved the Children of Israel from the humiliating torment:
- 31. From Fir'aun (Pharaoh); verily he was arrogant and was of the Musrifun (those who transgress beyond bound in spending and other things and commit great sins).
- 32. And We chose them (the Children of Israel) above the 'Alamîn (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,
- 33. And granted them signs in which there was a plain trial.
- 34. Verily, these (Quraish) people are saying:
- 35. "There is nothing but our first death, and we shall not be resurrected.
- 36. "Then bring back our forefathers, if you speak the truth!"
- 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimûn (disbelievers, polytheists, sinners, criminals).
- **38.** And We created not the heavens and the earth, and all that is between them, for mere play.
- 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

فَمَابَكَتَ عَلَيْهِمُ ٱلسَّمَاءُ وَٱلْأَرْضُ وَمَاكَانُواْ

وَلَقَدْ نَجَيَّنَا بَنِيٓ إِسۡرَءِ يلَ مِنَ ٱلْعَذَابِٱلۡمُهِينِ ﴿ اللَّهُ

مِن فرْعَوْ كَ إِنَّهُ كَانَ عَالِيًا مِنَ ٱلْمُسْرِفِينَ (اللَّهُ

وَلَقَدِ ٱخْتَرْنَاهُمْ عَلَى عِلْمِ عِلَى ٱلْعَالَمِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

وَءَانَيْنَهُم مِّنَٱلْآيَتِ مَافِيهِ بَلَتَوُّا مَٰبِيثُ ۗ

إِنَّ هَنْؤُلآءِ لَيَقُولُونَ ١

إِنْ هِيَ إِلَّا مَوْتَنُّنَا ٱلْأُولَى وَمَا نَحَنُ بِمُنشَرِينَ (١٠٠٠)

فَأْتُواْ بِنَا إِن كُنتُمْ صَدِقِينَ اللهُ

ٱهُمْ خَيْرٌ أَمْ قَوْمُ تُبَعِ وَٱلَّذِينَ مِن قَبْلِهِمْ أَهْلَكُنَاهُمُّ إِنَّهُمْ كَانُوا مُعْرِمِينَ ١

وَمَاخَلَقَنَا ٱلسَّمَنَوَتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَعبير ١

مَاخَلَقْنَاهُمَآ إِلَّا بِٱلْحَقِّ وَلَكِكَنَّ أَكْتُرُهُمْ لَايَعْلَمُونَ شَ

<sup>[1] (</sup>V.44:29) Narrated Ibn Jarîr At-Tabari: Ibn 'Abbâs رضي الله عنهما said, "When a believer dies, the place of earth on which he used to prostrate himself in his Salât (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever." [Tafsir At-Taban].

- 40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them —
- 41. The Day when a Maulâ (a near cannot avail a Maulâ (a near relative) in aught, and no help can they receive.
- 42. Except him on whom Allâh has Mercy. Verily, He is the All-Mighty, the Most Merciful.
  - 43. Verily, the tree of Zaqqûm
  - 44. Will be the food of the sinners.
- 45. Like boiling oil, it will boil in the bellies.
  - 46. Like the boiling of scalding water.
- 47. (It will be said) "Seize him and drag him into the midst of blazing Fire,
- 48. "Then pour over his head the torment of boiling water.
- 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!
- 50. "Verily, this is that whereof you used to doubt!"
- 51. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in place of Security (Paradise).
  - 52. Among Gardens and Springs,
- 53. Dressed in fine silk and (also) in thick silk, facing each other,
- 54. So (it will be). And We shall marry them to  $H\hat{ur}^{[1]}$  (fair females) with wide, lovely eyes.

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَنَّهُمْ أَجْمَعِينَ ﴿

يَوْمَ لَا يُغْنِي مَوْلًى عَن مَوْلًى شَيْئًا وَلَاهُمْ يُنصَرُونَ ١

إِلَّا مَن رَّحِهُ اللَّهُ إِنَّهُ مُواَلْعَزِيزُ ٱلرَّحِيمُ ١

إِنَّ شَجَرَتَ ٱلزَّقُومِ ١ طَعَامُ ٱلأَثِيمِ ١ كَٱلْمُهُلِ يَغْلِي فِي ٱلْبُطُونِ ١

كَعَلَى ٱلْحَبِيمِ ١ خُذُوهُ فَأَعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿

مُمَّ صُبُوا فَوْقَ رَأْسِهِ ، مِنْ عَذَابِ ٱلْحَمِيمِ ﴿

ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ اللَّهِ

إِنَّ هَا ذَا مَا كُنْتُم بِهِ عَنْمُ تُرُونَ الْ

إِنَّ ٱلْمُتَّقِينَ فِي مَقَامِ أُمِينِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

في جَنَّنتِ وَعُيُوبٍ ١

ىلْبَسُونَ مِن شُندُسِ وَإِسْتَبْرَقِ مُتَقَابِلِينَ ۞

<sup>(</sup>V.44:54) Hûr: Very fair females created by Allah as such, not from the offspring of Adam عليه السلام , with intense black irises of their eyes and intense white scleras. [For details see the book *Hadi Al-Arwâh* by Ibn Al-Qaiyim, Chapter 54, Page 147].

- 55. They will call therein for every kind of fruit in peace and security;
- 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire.
- 57. As a Bounty from your Lord! That will be the supreme success!
- **58.** Certainly, We made this have (Qur'ân) easy in your tongue, in order that they may remember.
- صلى الله عليه Muhammad صلى الله عليه وسلم); verily, they (too) are waiting.

## Sûrat Al-Jûthiyah (The Kneeling) (XLV)

In the Name of Allâh the Most Gracious, the Most Merciful.

### 1. Hâ-Mîm.

These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].

- 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 3. Verily, in the heavens and the earth are signs for the believers.
- 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
- 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain

يَدْعُونَ فِيهَا بِكُلِّ فَنَكِهَةٍ ءَامِنِينَ ﴿

لَايَدُوقُوكِ فِيهَاٱلْمَوْتَ إِلَّاٱلْمَوْتَةَ ٱلأُولَ وَوَقَنَهُمْ عَذَابَ ٱلْجَحِيمِ ٢

فَضَلَا مِن رَّبِكَ ذَٰ إِلَى هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿ اللَّهُ عَلَيْمُ ﴿ اللَّهُ عَلَيْمُ اللَّهُ

فَإِنَّمَا يَسَرِّنَهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٥

فَأُرْتَقِبِ إِنَّهُم مُرْتَقِبُونَ ١



وألله التغنز الزجيء

حمّ ۞

تَنزِبلُ ٱلْكِئْبِ مِنَ ٱللَّهِ ٱلْعَرِيزِ ٱلْحَكِيمِ ٥

إِنَّ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ لَآبِكَتِ لِلْمُؤْمِنِينَ ٢

وَفَخَلْقِكُو وَمَايَئِتُ مِن دَاَّبَةٍ عَايَثُ لِقَوْمِ يُوقِنُونَ (١)

وَاخْذِلَنفِ ٱلَّيْلِ وَالنَّهَارِ وَمَا آَنَزِلَ ٱللَّهُ مِنَ ٱلسَّمَاء مِن رِّزْقِ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَاجِ ءَايَنتُ لِعَوْمِ يَعْقِلُونَ ۞

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etc., and sometimes bringing the torment), are signs for a people who understand.

- 6. These are the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad صلى (الله عليه وسلم) with truth. Then in which speech after Allâh and His Avât will they believe?
  - 7. Woe to every sinful liar
- 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!
- 9. And when he learns something of Our Verses (this Qur'an), he makes them a jest. For such there will be a humiliating torment.
- 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allâh. And theirs will be a great torment.
- 11. This (Qur'an) is a guidance. And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment).
- 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.
- 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
- 14. Say (O Muhammad صلى الله عليه وسلم) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned

تِلْكَ اَينَتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّي فَإِلَّي حَدِيثٍ بَعْدَ ٱللَّهِ وَءَ ايَنْ فِي عَنْ مِنْونَ ١

وَبِلُ لِكُلِ أَفَاكِ أَشِيرِ ﴿

يَسْمَعُ ءَاينتِ ٱللَّهِ تُنْلَى عَلَيْهِ ثُمَّ يُصِيرُ مُسْتَكْبِرًا كَأَن لَرْيَسْمَعُهُ أَفْبَشِرُهُ بِعَذَابِ أَلِيمِ ﴿

وَإِذَاعَلِمَ مِنْ ءَايَلِتِنَاشَيْنًا ٱتَّخَذَهَا هُزُوًّا أُولَيَهِكَ لَهُمْ عَذَابٌ مُّهِنُّ ١

مِن وَرَآيِهِم جَهَنَّمُ وَلَا يُغْنِي عَنَّهُم مَّا كَسَبُواْ شَيْئًا وَلَامَا ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوْلِيَّاتُهُ وَلَمْتُمْ عَذَابُ عَظِيمُ ﴿ اللَّهُ عَظِيمُ

هَنذَا هُدَى وَٱلَّذِينَ كَفَرُواْ بِنَايَتِ رَبِّهِمْ هَمْ عَذَابُ مِن رَجِزاً لِيمُ ١

اللَّهُ اللَّهُ الَّذِي سَخَّرَ لَكُرُ الْبَحْرَلِتَجْرِي ٱلْفُلْكُ فِيهِ بِأَمْرِهِ وَلِنَبِنَعُواْمِن فَضَلِهِ وَلَعَلَّكُمْ تَشَكُّرُونَ لَإِنَّا

وَسَخَرَلُكُمْ مَّافِى ٱلسَّمَوَاتِ وَمَافِى ٱلْأَرْضِ جَهِيعًا مِنْهُ إِنَّ فِي ذَالِكَ لَا يَنتِ لِقَوْمِ يَنْفَكُّرُونَ (إِنَّا

قُل لِلَّذِينَ ءَامَنُواْ يَغْفِرُواْ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِي قَوْمَا بِمَا كَانُوا يَكْسِبُونَ ﴿ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّ (i.e. to punish these disbelievers who harm the believers).<sup>[1]</sup>

- 15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
- 16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Âlamîn (mankind and jinn of their time, during that period),
- 17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
- 18. Then We have put you (O Muhammad ملى الله عليه وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî)
- 19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious. See V.2:2).

مَنْ عَمِلَ صَلِحًا فَلِنَفْسِ فِي مَنْ اَسَاءَ فَعَلَيْهَا ثُمُ إِلَىٰ رَبِكُوْ تُرْجَعُونَ ﴿

وَلَقَدْءَ الْيَنَ ابَنِيَ إِسْرَّهِ بِلَ الْكِنْبَ وَالْمُكُورَ وَالنَّبُوَةَ وَلَلْبُوَةَ وَرَزَقْنَهُم مِنَ الطَّيِبَاتِ وَفَضَّلْنَاهُمُ عَلَى الْعَالَمِينَ (إِنَّ

وَءَاتَيْنَهُم بَيِّنَتِ مِّنَ ٱلْأَمْرِ فَمَا ٱخْتَلَفُوٓ أَ إِلَّامِنَ بَعْدِ مَاجَآءَهُمُ ٱلْعِلْرُ بَغْيَا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيكَمَةِ فِيمَا كَاثُوْ أَفِيهِ يَخْلِفُونَ ﴿

ثُمَّجَعَلْنَكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَأَتَيِعُهَا وَلَا نَتَّبِعُ أَهُواَ ءَ اللَّذِينَ لَا يَعْلَمُونَ ال

إِنَّهُمْ لَن يُغْنُواْ عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِياَ ءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُنَّقِينَ اللَّ

<sup>(</sup>V.45:14) The provision of this Verse was abrogated by the Verse of *Jihâd* (holy fighting) (V.9:36) against the polytheists.

- 20. This (Qur'an) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.[1]
- 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.
- 22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. [2]
- 23. Have you seen him who takes his own lust (vain desires) as his ilâh (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?
- 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). [3] And they have no knowledge of it: they only conjecture.
- 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

هَنْذَابَصَنَّ بِمُ لِلنَّاسِ وَهُدِّي وَرَحْمَةٌ لِقَوْمِ يُوفِئُونَ ٥

أَمْ حَسِبَ ٱلَّذِينَ آجِتَرَحُواْ ٱلسَّيَّعَاتِ أَن بَجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ سَوَآءَ تَغِيَاهُمْ وَمَمَاتُهُمْ سَاءً مَا يَعْكُمُونَ شَ

وَخَلَقَ ٱللَّهُ ٱلسَّمَاوَتِ وَٱلْأَرْضَ بِٱلْحَقَّ وَلِتُجْزَى كُلُّ نَفْسٍ بِمَاكَسَبَتْ وَهُمْ لَايُظْلَمُونَ شَ

ٱفَرَءَيْتَ مَنٱتَّخَذَ إِلَهُهُ هَوَنهُ وَأَضَلَّهُ ٱللَّهُ عَلَى عِلْمِ وَخَتَمَ عَلَىٰ سَمْعِهِ - وَقَلْبِهِ - وَجَعَلَ عَلَىٰ بَصَرِهِ - غِشَنُوةً فَمَن مَهْديهِ مِنْ بَعْداللَّهِ أَفَلَا تَذَكَّرُونَ ١

وَقَالُواْ مَاهِيَ إِلَّاحَيَانُنَا ٱلدُّنْيَانَمُوتُ وَغَيْاوَمَا مُهْلِكُنَّا إِلَّا ٱلدَّهْرُ وَمَا لَهُمْ بِذَالِكَ مِنْ عِلْمِ إِنْ هُمَّ إِلَّا يَظُنُّونَ (أَنَّ)

> وَإِذَا نُتَلَىٰ عَلَيْهِمْ ءَايَكُتُنَا بَيِنَتِ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا أَمْتُوا بِعَابَا بِنَا إِن كُنتُدُ صَدِينَ (١٠)

<sup>&</sup>lt;sup>[1]</sup> (V.45:20)

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

<sup>[2] (</sup>V.45:22) See the footnote of (V.15:23).
[3] (V.45:24) Narrated Abu Hurairah رضى الله عنه Allah's Messenger صلى الله عليه وسلم said: "Allah said, 'The son of Adam annoys Me for he abuses *Ad-Dahr*" (Time) though I am *Ad-Dahr* (Time); in My Hands are all things, and I cause the revolution of day and night.'" (*Sahih* Al-Bukhari, Vol.6, Hadîth No.351).

<sup>\* &#</sup>x27;I am Ad-Dahr' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

- 26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."
- 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).
- 28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.
- 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).
- 30. Then, as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.
- 31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)."
- 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
- 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

قُلِ ٱللَّهُ يُحْيِيكُو ثُمَّ بُعِيتُكُو ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ ٱلْقِينَمَةِ لَارَيْبَ فِيكُمُ إِلَى يَوْمِ ٱلْقِينَمَةِ لَارَيْبَ فِيكُونَ ١

وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَيَوْمَ نَقُومُ ٱلسَّاعَةُ يَوْمَ إِذِ يَخْسَرُ ٱلْمُبْطِلُونَ ﴿ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَتَرَىٰ كُلَّ أَمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰۤ إِلَىٰ كِنَنِهَا ٱلْيَوْمَ تُجَزَّوُنَ مَاكُنُمُ تَعْمَلُونَ ۞

هَنذَاكِنَبُنَاينطِقُ عَلَيْكُم بِٱلْحَقِّ إِنَّاكُنَا نَسْتَنسِخُ مَاكُنتُمْ تَعْمَلُونَ الْ

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَيَمِلُواْ ٱلصَّلِحَتِ فَيُدَّخِلُهُمْ فَأَمَّا ٱلْفَيْدِ فَيُدَّخِلُهُمْ وَرَ

وَأَمَّا ٱلَّذِينَ كَفَرُواْ أَفَامَرْ تَكُنْ ءَايَنتِي تُتَلَى عَلَيْكُرُ فَأَسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا تَجْرِمِينَ ﴿

وَإِذَاقِيلَ إِنَّ وَعُدَاً لَقِهِ حَقُّ وَٱلسَّاعَةُ لَارَيْبَ فِيهَا قُلْتُمُ مَانَذْ رِى مَا ٱلسَّاعَةُ إِن نَظُنُّ إِلَّا ظَنَّا وَمَا خَنُ بِمُسْتَيْقِنِينَ ﴿ ثَنَّ الْأَنْ الْأَلْفَالَةُ الْعَلْمَا اللَّهِ الْعَلَىٰ الْأَلْفَالِينَ الْأَ

وَبَدَا لَهُمْ سَيِّنَاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِم مَّا كَانُواْ بِهِم مَّا كَانُواْ بِهِم مِّا كَانُواْ

- 34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."
- **35.** This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), [1] nor shall they be returned to the worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).
- 36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

وَقِيلَ ٱلْيُومَ نَنْسَنَكُمْ كَأَنْسِيتُمْ لِقَاءَ يُومِكُمْ هَنْذَا وَمَأْوَىٰكُو ۗ النَّارُومَالَكُومِن نَّصِرِينَ ﴿

ذَالِكُمْ بِأَنَّكُمُ الْتَخَذَّتُمْ ءَايَنتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُو ٱلْحَيَوْةُ ٱلدُّنيَافَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَاهُمْ يُسْتَعْنَبُونَ ١

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَوَتِ وَرَبِّ ٱلْأَرْضِ رَبِ ٱلْعَالَمِينَ ٢

وَلَهُ ٱلْكِبْرِيَّاءُ فِي ٱلسَّمَوَتِ وَٱلْأَرْضُ وَهُوَ ٱلْعَرِيزُ ٱلْحَكِيمُ ١

<sup>&</sup>lt;sup>[1]</sup> (V.45:35)

a) Narrated Anas bin Mâlik صلى الله عليه وسلم Allah's Messenger صلى الله عليه وسلم said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (Sahih Al-Bukhari, Vol. 8, Hadith No. 521)

b) Narrated Anas صلى الله عليه وسلم said, "The Prophet صلى الله عليه وسلم said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?" till the Lord of the 'Alamîn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous (empty) space of Paradise." (Sahih Al-Bukhari, Vol. 9, Hadith No. 481).

c) Narrated Ibn 'Abbâs صلى الله عليه وسلم The Prophet صلى الله عليه وسلم used to say, "I seek refuge (with You) by Your 'Izzat (Honour and Power) La ilaha illa Anta (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die." (Sahih Al-Bukhari, Vol. 9, Hadith No. 480).

## Sûrat Al-Ahqâf (The Curved Sand-hills) (XLVI)

In the Name of Allâh the Most Gracious, the Most Merciful.

#### 1. *Hâ-Mîm*.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
- 4. Say (O Muhammad صلى الله عليه وسلم to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"
- 5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?<sup>[1]</sup>
- 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.
- 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'an) when it reaches them: "This is plain magic!"



وأللّه الرَّحْمُ الرَّحِيد

حم ۗ

تَنزِيلُ ٱلْكِنْبِ مِنَ ٱللَّهِ ٱلْعَرْبِيزِ ٱلْحَكِيمِ (أَنَّ)

مَاخَلَقْنَا ٱلسَّمَوَٰتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَاۤ إِلَّا بِٱلْحَقّ وَأَجَلِ مُسَمَّى وَالَّذِينَ كَفَرُواْ عَمَّا أَنْذِرُواْ مُعْرِضُونَ ﴿

قُلْ أَرَءَيْتُمُ مَّانَدْعُوكَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَاخَلَقُواْ مِنَ ٱلْأَرْضِ أَمْ لَمُمْ شِرْكُ فِي ٱلسَّمَوَتِ ٱنْنُونِي بِكِتَب مِن مَبْل هَنذَا أَوْ أَثْرُوْ مِنْ عِلْمِ إِن كُنتُمْ مكدفيك ١

وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ ٱلْقِيَامَةِ وَهُمْ عَن دُعَآبِهِ مِغَافِلُونَ (١)

> وَإِذَا حُشِرَ النَّاسُ كَانُوا لَمُمْ أَعْدَاءً وَكَانُواْ بِعِبَادَتِهِمْ كَفرينَ ٢

وَإِذَا نُتَلَى عَلَيْهِمْ ءَايَنُنَا بَيِّنَتِ قَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقّ لَمَّاجَآءَ هُمُ هَلْذَاسِخُرُّمُبِينُ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.46:5) See the footnote of (V.2:165).

- 8. Or say they: "He (Muhammad صلى الله has fabricated it." Say: "If I have fabricated it? still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."
- 9. Say (O Muhammad صلى الله عليه وسلم):"I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."
- 10. Say: "Tell me! If this (Qur'an) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضى الله عنه) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)], and he believed (embraced Islâm)[1] while you are too proud (to believe)." Verily, Allâh guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doers).
- 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism is inviting صلى الله عليه وسلم is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"
- 12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinûn (good-doers. See the footnote of V.9:120).
- 13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and

أَمْ يَقُولُونَ أَفْتَرَكُمُ قُلْ إِن أَفْتَرَنُّكُ وَلَا تَمْلِكُونَ لى مِنَ ٱللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا نُفِيضُونَ فِيهِ كَفَي بِهِ ـ شَهيذًا بَنْنِي وَبَنْنَكُو وَهُو ٱلْغَفُورُ ٱلرَّحِيمُ ﴿

قُلْ مَا كُنتُ بِدْ عَامِّنَ الرُّسُلِ وَمَا أَذْرِي مَا يُفْعَلُ بِى وَلَابِكُمْ إِنْ أَنْبِعُ إِلَّا مَا يُوحَىٰ إِلَىٰ وَمَاۤ أَنَا ْ إِلَّا نَذِيرٌ مُّبِينٌ ﴿ إِنَّ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

قُلْ أَرَءَ يَتُمَّ إِنكَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُمْ بِهِ، وَشَهِدَ شَاهِدُ مِنْ بَنِي إِسْرَةٍ بِلَ عَلَى مِثْلِهِ عَنَامَنَ وَاسْتَكْبَرَثُمُ إِنَّ اللَّهَ لَا يَهْدِى الْفَوْمَ الظَّالِمِينَ (١)

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوْكَانَ خَيْرًا مَاسَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْ تَدُواْ بِهِ عَسَيَقُولُونَ هَنَدًا إِفْكُ قَدِيمٌ إِنَّ

وَمِن قَبْلِهِ - كِنَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَنذَا كِتَنْبُ مُصَدِقٌ لِسَانًا عَرَبِيًا لِيسُنذِ دَ ٱلَّذِينَ ظَلَمُوا وَيُشْرَيْ لِلْمُحْسِنِينَ اللهُ

إِنَّ ٱلَّذِينَ فَالْوَارَيْنَا ٱللَّهُ ثُمَّ ٱسْتَقَامُواْ فَالاَخُونَى عَلَيْهِمْ وَلَاهُمْ يَعْزَنُونَ إِنَّا

<sup>&</sup>lt;sup>[1]</sup> (V.46:10) See the footnote of (V.5:66).

straight the Islâmic Faith of on Monotheism, [1] on them shall be no fear, nor shall they grieve.

- 14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.
- 15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."
- 16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.
- 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."
- 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that مِن قَبْلِهِم مِنَ ٱلْجِنِّ وَٱلْإِنسِ إِنَّهُمْ كَانُواْ خَسِرِينَ ﴿ اللَّهُ اللَّ

أُوْلَيْكَ أُصِّحَكُ أَلْحَنَّةِ خَلِدينَ فيهَا جَزَآءً بِمَا

وَوَصِّينَا ٱلْإِنسَنَ بَوَالدَّيْهِ إِحْسَانًا حَمَلَتُهُ أُمُّهُ كُرِّهَا وَوَضَعَتُهُ كُرُهِا وَحَمْلُهُ وَفَصَلُهُ مَلَكُ مُ لَكُونَ شَهِرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرُ نِعْمَتَكَ ٱلَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَإِلدَى وَأَنْ أَعْمَلُ صَلِحًا تَرْضَىٰ لُهُ وَأَصْلِحَ لِي في ذُرِّنَتَى إِنَّ بَنْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ (إِنَّ فِي الْمُسْلِمِينَ (إِنَّ ا

> أُولَكِيكَ ٱلَّذِينَ نَنَقَبَّلُ عَنَّهُمْ ٱحْسَنَ مَاعَمِلُواْ وَنَنَجَاوَزُعَنسَيِّنَاتِهِمْ فِيَ أَصْعَبِ ٱلْجَنَّةِ وَعۡدَالصِّدۡقِٱلَّذِىكَانُواۡيُوعَدُونَ شَ

وَٱلَّذِي قَالَ لِوَلِدَيْهِ أُفِّ لَّكُمَّا أَنَّعِدَ انِنِيٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنَ إِنَّ وَعْدَ ٱللَّهِ حَقُّ فَيَقُولُ مَاهَٰذَا إِلَّا أَسْطِيرُ أَلْأُوَّلِينَ ﴿ ثُلَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

أُوْلَيْهِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِي أُمَرِ قَدْخَلَتْ

<sup>[1] (</sup>V.46:13): stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained. [ See the footnote of (v. 41:30)].

have passed away. Verily, they are ever the losers.

- 19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.
- 20. On the Day when those who disbelieve (in the Oneness of Allâh Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).
- 21. And remember (Hûd) the brother of 'Âd, when he warned his people in Al-Ahqâf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."
- 22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"
- 23. He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"
- 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened a wind wherein is a painful torment!
- 25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their

وَلِكُلِّ دَرَحَنتُ مِّمَاعَمِلُوا ۗ وَلِيُوفِيَهُمْ أَعْمَلَهُمْ وَهُمْ لَايُظْلَمُونَ ١

وَيَوْمَ يُعْرَضُ لَلَّذِينَ كَفَرُواْ عَلَىٰ لَنَارِاَذَ هَبْتُمْ طَيِّبَتِكُرُ فِ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْنَعْتُمْ بِهَا فَٱلْيَوْمَ تَجُزُوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُرْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِا لَغْقَ وَمِاكُنُمْ نَفْسُقُونَ ﴿

﴿ وَاذْ كُرْ أَخَاعَادِ إِذْ أَنذَرَ قَوْمَهُ. بِٱلْأَحْقَافِ
وَقَدْ خَلَتِ ٱلنَّذُرُ مِنْ بَيْنِ بَدَيْهِ وَمِنْ خَلْفِهِ =
الْاَتَعْبُدُ وَالْإِلَّا اللَّهَ إِنِي آخَافُ عَلَيْكُورُ
عَذَابَ يَوْمِ عَظِيمٍ ﴿ اللَّهُ عَلَيْكُورُ

قَالُوٓ أَاجِثْنَنَا لِتَأْفِكُنَاعَنْءَ الِمُتِنَافَأْلِنَا بِمَا تَعِدُنَاۤ إِنكُنتَ مِنَ ٱلصَّندِقِينَ ﴿ ﴾

قَالَ إِنَّمَا ٱلْعِلْمُ عِندَاللَّهِ وَأَبَلِغُكُمُ مَّاۤ أَرْسِلْتُ بِهِ عَلَى اللَّهِ وَأَبَلِغُكُمُ مَّاۤ أَرْسِلْتُ بِهِ عَ وَلَاكِنِي الرَّبِيُ وَمَا جَعْهَ لُوكَ (اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعَلِّمُ اللَّهُ اللْمُعَلِّلُولَ اللَّهُ اللِّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعِلَى الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُولُولُ اللِّهُ الْمُلْمُولُ اللَّهُ

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِ يَنِهِمْ قَالُواْ هَذَا عَارِضٌ مُمُّطِرُنَاْ بَلْ هُوَ مَا ٱسْتَعْجَلْتُمُ بِهِ عَرِيحُ فِيهَا عَذَاجُ أَلِيمٌ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

تُكَمِّرُكُلَّ شَيْءٍ بِأَمْرِرَجِهَا فَأَصْبَحُواْ لَا يُرَىٰ إِلَّا مَسَنِكُنُهُمْ كَذَلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿ dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)!

- 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayât (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!
- 27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh Islâmic Monotheism).
- 28. Then why did those whom they had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).
- 29. And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.
- 30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).
- 31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's

وَلَقَدْ مَكَنَّنَهُمْ فِيمَا إِن مَكَنَّكُمْ فِيهِ وَجَعَلْنَا لَهُمْ شَعُعُهُمْ شَعْعُهُمْ سَمْعُهُمْ مَعْمُ فَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَفْئِدَةُ مُمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَفْئِدَتُهُم مِن شَيْءٍ وَلَا أَفْئِدَ بَعْدَدُونَ بِثَايَنتِ ٱللّهِ إِذْ كَانُواْ بِعِم مَّا كَانُواْ بِدِ عِيشَتَهْزِهُ ونَ شَيْ

وَلَقَدْ أَهْلَكُنْنَا مَاحَوْلَكُمْ مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْأَيْنَتِ لَعَلَّهُمْ يَرْجِعُونَ اللَّ

فَلُولَانَصَرَهُمُ الَّذِينَ الَّغَذُواْ مِن دُونِ اللَّهِ قُرِّبَانًا ٤ الِمُكَةُ أَبَلَ ضَلُّواْ عَنْهُمْ وَذَالِكَ إِفْكُهُمْ وَمَا كَانُواْ يَفْتَرُونَ ﴿

وَإِذْصَرَفْنَاۤ إِلَيْكَ نَفَرًا مِنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوۤ الْنِصِتُواۗ فَلَمَّا قُضِى وَلَوْا إِلَى قَوْمِهِم مُّنذِرِينَ ۞

قَالُواْ يَنَقُوْمَنَآ إِنَّا سَمِعْنَا كِتَنَبَّا أُنزِلَ مِنْ بَعْدِمُوسَىٰ مُصَدِقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِى ٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ

يَنقَوْمَنَا آجِيبُواْ دَاعِي ٱللَّهِ وَءَامِنُواْ بِدِء يَغْفِرُ لَكُم

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Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which has brought from صلى الله عليه وسلم Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)[1]

- 32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliya' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.
- 33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.
- 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to dishelieve!"
- 35. Therefore be patient (O Muhammad as did the Messengers of strong will and he in no hosts (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fâsiqûn (the rebellious against Allah's Command, the disobedient to Allâh)?

مِن دُنُوبِكُرُ وَيُجِرَكُمُ مِنْ عَذَابِ أَلِيهِ (أَنَّ)

وَمَن لَا يُجِبْ دَاعِيَ ٱللَّهِ فَلَيْسَ بِمُعْجِزِ فِي ٱلْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ عِلْوَلِيّاءُ أُولَيْهِ كَا أُولَيْهِ كَا فِي ضَلَالِ مُبِينِ ﴿ اللَّهُ اللَّهُ

أَوَلَمْ يَرَوْاْ أَنَّ أَلِلَهُ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرِعَلَىٰ أَن يُحْتَى ٱلْمَوْتَيْ بَارَ إِنَّهُ، عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ آَتُ

وَنَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى لَنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ فَالُواْ بَلِيَ وَرَبِّنَا قَالَ فَ ذُوقُواْ ٱلْعَذَابَ بِمَاكُنتُمْ تَكْفُرُونَ ١

فَأُصْبِرِكُمَاصَبَرَ أُوْلُواْ الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَغْجِل لَمُثُمُّ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ مِلْبَثُواْ إِلَّا سَاعَةً مِّن نَّهَا رِّبَكَنُّ فَهَلْ يُهَلُّكُ إِلَّا ٱلْقَوْمُ ٱلْفَسِقُونَ (أَنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

<sup>[1] (</sup>V.46:31) See the footnote of (V.3:85).

<sup>(</sup>V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will: namely, Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليها السلام.

### Sûrat Muhammad or Sûrat Al-Oitâl (Muhammad صلى ا فه عليه وسلم) or (The Fighting) (XLVII)

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad صلى الله عليه وسلم ), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain.
- 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صلى الله عليه وسلم) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state.
- 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth for mankind their parables.
- 4. So, when you meet (in fight Jihâd in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with



ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَكَ أَعْمَلَهُمْ ﴿ اللَّهِ مَا لَكُمْ مُلَّا

وَأَلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّلِحَتِ وَءَامَنُوا بِمَانُزَّلَ عَلَى مُحَمَّدٍ وَهُوَا لَحَيْمِن رَبِهِمْ كَفَرَعَنْهُمْ سَيِعَاتِهِمْ وَأَصْلَحَ بَالْمُمْ إِنَّ

ذَ لِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتِّبَعُواْ ٱلْبَطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَبَعُوا ٱلْحَقَّ مِن رَبِّهُم كَذَالِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْنَاهُمْ إِنَّ

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرَّبَ ٱلرِّقَابِ حَتَّى إِذَا ٱلْحُنتُمُوهُمْ فَشُدُّواْ الْوَثَاقَ فَإِمَّا مَنَّا بَعَدُ وَإِمَّا فِدَآةً حَتَّىٰ تَضَعَ ٱلْحَرِّبُ أَوْزَارَهَا أَذَٰلِكَ وَلَوْ يَشَاءُ ٱللَّهُ لَا نَنْصَرَ مِنْهُمْ وَلَكِين لِّسَلُواْ بَعْضَكُم بِبَعْضٌ وَٱلَّذِينَ قُيلُواْ فِي سَبِيلِ ٱللَّهِ فَلَن يُضِلُّ أَعْمَالُهُمْ اللَّهُ

<sup>[1] (</sup>V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad .(صلى الله عليه وسلم

Narrated Abu Hurairah صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

others. But those who are killed in the Way of Allâh, He will never let their deeds be lost. [1]

- 5. He will guide them and set right their state.
- 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). [2] [Tafsir Ibn Kathirl
- 7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.
- 8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.
- 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.
- 10. Have they not travelled through the earth and seen what was the end of those them? Allâh destroyed completely, and a similar (fate awaits) the disbelievers.
- 11. That is because Allâh is the Maulâ (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maulâ (lord, master, helper, protector, etc.).
- 12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves

سَيَهْدِيهِمْ وَيُصْلِحُ بَالْمُمْ ١

وَيُدِخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَمُمْ إِنَّ

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا إِن لَنصُرُوا ٱللَّهَ يَنصُرُكُمْ وَيُشِتَ أَقَدَامَكُورِ ﴿ وَٱلَّذِينَ كَفُرُواْ فَتَعْسَالَكُمْ وَأَضَلَّ أَعْمَلَهُمْ (١

ذَاكَ بِأَنَّهُ مُ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلُهُمْ ١

 أفكريسيروا في الأرض فينظروا كيف كان عنقبة الله المنافق ا ٱلَّذِينَ مِن قَبْلِهِمُّ دَمَّرَٱللَّهُ عَلَيْهُمْ وَلِلْكَفِرِينَ آمْثَلُهَا ﴿ اللَّهُ اللَّهُ الر

> ذَلِكَ بِأَنَّ ٱللَّهَ مَوْلِي ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلْكَيْفِرِينَ لَامَوْلِيٰ لَمُنَّمْ ١

إِنَّاللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنتِ جَنَّتٍ تَجَرى مِن تَعْنَهَا ٱلْأَنْهَ رَرُّواً لَذِينَ كَفُرُواْ يَسَمَنَّعُونَ وَمَا كُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَلَمُ وَالنَّارُمَنْوَى لَمُّمْ اللَّهِ

<sup>&</sup>lt;sup>[1]</sup> (V.47:4) See the footnote of (V.2:190) and (V.9:20).

<sup>(</sup>V.47:6) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allah's Messenger صلى الله عليه وسلم said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (Sahih Al-Bukhari, Vol. 8, Hadith No. 542)

and eat as cattle eat; and the Fire will be their abode.

- 13. And many a town, stronger than your town (Makkah) (O Muhammad صلى الله عليه وسلم) which has driven you out We have destroyed. And there was none to help them.
- 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
- 15. The description of Paradise which the Muttaqûn (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels?
- 16. And among them are some who listen till when (صلى الله عليه وسلم Vill when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).
- 17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.
- 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?[1]
- صلى الله عليه Muhammad صلى الله عليه رسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh)<sup>[2]</sup>, and ask

وَكَأَيْنِ مِن قَرْيَةٍ هِيَ أَشَدُ قُوَّةً مِن قَرْيَطِكَ ٱلَّتِي أَخْرَجَنْكَ أَهْلَكُنَّاهُمْ فَلَا نَاصِرَ لَهُمْ ١

أَفَنَكَانَ عَلَى بَيْنَةِ مِّن زَيِهِ عَكَمَن زُيِّنَ لَهُ وَسُوَّءُ عَمَلِهِ ـ وَأَنَّبَعُوٓ أَهُوۡ آءَهُمُ ١

مَّتُلُ أَلْجُنَاةِ ٱلَّتِي وُعِدَ ٱلْمُنَّقُونَ فِيهَاۤ أَنْهَارٌ مِن مَّآءٍ غَيْرٍ ءَاسِنِ وَأَنْهَزُ مُنِ لَبَنِ لَمْ يَنَعَيَّرُ طَعْمُهُ ، وَأَنْهَرُ مُنِ خَمْرٍ لَّذَةِ لِلشَّنرِبِينَ وَأَنْهَزُّهُ مِنْ عَسَلِمُصَفِّى وَلَهُمْ فِهَا مِن كُلِّ ٱلثَّمَرَاتِ وَمَغْفِرَةُ مُن زَّبِّهُمْ كَمَنْ هُوَخَلِدٌ فِأَلنَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعًا ءَهُمْ الْكُلَّا

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُواْ مِنْ عِندِكَ فَالُواْ لِلَّذِينَ أُوتُواْ الْعِلْمَ مَاذَا قَالَ ءَانِفًا أَوْلَيْكَ ٱلَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُومِمْ وَأُنَّبَعُواۤ أَهُوٓآ مُحْرِ (اللَّهُ

وَالَّذِينَ ٱهْتَدَوَّأَ زَادَهُمْ هُدَى وَءَائِنَهُمْ تَقُونَهُمْ (إِنَّ)

فَهُلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْنِيهُم بَغْنَةٌ فَقَدْ جَآءَ أَشْرَاطُهَأْفَأَنَّ هُمْ إِذَاجَاءَ مُهُمْ ذِكْرِنهُمْ (١٩)

فَأَعْلَمْ أَنَّهُ وَلَا إِلَهُ إِلَّا أَلَّهُ وَٱسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ وَٱللَّهُ يَعَلَمُ مُتَقَلَّبَكُمُ

<sup>[1] (</sup>V.47:18) See the footnote of (V.6:158).

<sup>[2] (</sup>V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

- 20. Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihâd — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).
- 21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.
- 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? [1]
- 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.
- 24. Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?
- 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — Shaitan (Satan) has beautified for them (their

وَمَنْوَنَكُونُ اللَّهُ

وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ لَوَلَا نُزَلَتْ سُورَةٌ فَإِذَآ أُسْرِلَتْ سُورَةٌ تُعَكَّمَةٌ وَذُكِرَ فِهَا ٱلْقِسَالُ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَسَرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِي عَلَيْهِ مِنَ ٱلْمَوْتِ فَأَوْلَى لَهُمْ إِنَّ

> طَاعَةٌ وَقَوْلُ مَعَ رُوفٌ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلُوْصَدَفُواْ اللَّهَ لَكَانَ خَيْرًا لَّهُمْ اللَّهُ اللَّهُ اللَّهُ مُلَّالًا فَهُمْ اللَّهُ اللَّهُ

فَهَلْعَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُواْ فِ ٱلْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ إِنَ أُولَيِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَهُمْ وَأَعْمَى أبصكرهم الله أَفَلاَ سَدَنَّهُ وِنَ ٱلْقُرْءَ الْ أَمْرَ عَلَى قُلُوب أَقْفَالُهَا ١ إِنَّ ٱلَّذِينَ ٱرْتَدُّواْ عَلَىٰٓ ٱذْبَىٰرِهِمْ مِنَابَعَنْدِ مَانَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطِينُ سَوَّلَ لَهُمْ

وَأَمْلَىٰ لَهُمْ إِنَّ الْمُورِ اللَّهُ مُوالِكُمُ اللَّهُ مُعْ اللَّهُ مُوالِّكُمُ اللَّهُ مُوالَّ

<sup>&</sup>lt;sup>[1]</sup> (V.47:22).

a) Narrated Abû Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, I seek refuge with you from Al-qatî'ah (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). (Sahih Al-Bukhari, Vol.6, Hadîth No.354).

b) See the footnote of (V.2:27).

false hopes), and (Allâh) prolonged their term (age).

- **26.** This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.
- 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
- 28. That is because they followed that which angered Allah and hated that which pleased Him. So He made their deeds fruitless.
- 29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills?
- 30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds.
- 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
- 32. Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. ا Islâm), and oppose the Messenger صلى الله ا اعلیه وسلم) (by standing against him and hurting him), after the guidance has been clearly

ذَلِكَ بِأَنَّهُمْ قَالُواْ لِلَّذِينَ كُرِهُواْ مَا نَزَّكَ ٱللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ ٱلْأَمْرِ وَٱللَّهُ يَعْلَمُ إِسْرَادَهُمْ اللهُ فَكَيْفَ إِذَا نَوَفَتْهُمُ الْمَلَيْكَةُ يَضْرِبُوكَ وُجُوهَهُمْ وَأَذَبَكَرَهُمْ ١ ذَلِكَ بِأَنَّهُمُ أُتَّبَعُواْ مَا أَسْخَطُ اللَّهَ وَكَرِهُوا رَضُوَنَهُ فَأَحْبَطَ أَعْمَلُهُ مِنْ الْمُعْرِينَ

أَمْ حَسِبَ ٱلَّذِينَ فِي قُلُوبِهِ مِ مَّرَضُّ أَن لَّن يُخْرِجَ الله أضغنهم وَلُوْنَشَآهُ لَأَرَيْنَكُهُمْ فَلَعَرَفْنَهُم بِسِيمَهُمْ

وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ ٱلْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَلُكُمْ إِنَّ

وَلَنَ بَلُونَكُمْ حَتَّى نَعْلَمَ ٱلْمُجَهِدِينَ مِنكُوْ وَٱلصَّابِرِينَ وَنَيْلُوا الْخِيَارِكُونَ

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلَ ٱللَّهِ وَشَآقُواْ ٱلرَّسُولَ مِنْ بَعْدِ مَاتَبَيَّنَ لَكُمُ الْمُدُى لَن يَضُرُّواْ اللَّهَ شَيْنًا وَسَيْحِيطُ أَعْمَلُهُمْ اللهُ

<sup>[1] (</sup>V.47:29) See hypocrisy in the Appendix II
[2] (V.47:32) A. Narrated Abû Mûsâ صلى الله عليه وسلم The Prophet رضى الله عنه said, "The example of guidance and knowledge (the Qur'an and the Sunnah) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah عز و جل has revealed through me (the Prophet صلى الله عليه وسلم) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah's Guidance revealed through me: (He is like that barren land)." (Sahih Al-Bukhari, Vol.1, Hadîth No.79).

B. Guidance is of two kinds:

shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

- 33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.
- 34. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them.[1]
- 35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.
- 36. The life of this world is but play and pastime: but if you believe (in the Oneness of Allâh — Islâmic Monotheism). and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.
- 37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.
- 38. Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

﴿ يَكَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَلَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ وَلَانُبِطِلُوا أَعْمَلُكُو اللهِ

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِٱللَّهِ ثُمَّ مَاتُواْ وَهُمْ كُفًّارٌ فَلَن يَعْفِرَ ٱللَّهُ لَمُمْ إِنَّا

فَلَا تَهِنُواْ وَنَدْعُواْ إِلَى السَّالْهِ وَأَنتُواُ لَأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَترَكُّو أَعْمَلَكُمُمْ ١

إِنَّ مَا ٱلْحَيَوْهُ ٱلدُّنِّيَا لَعِبٌ وَلَهُ وُّ وَإِن تُوْمِنُواْ وَتَنَّقُواْ يُؤْتِكُو أُجُورَكُمْ وَلَا بَسْنَلَكُمْ أَمْوَلَكُمْ ١

> إِن يَسْتُلَكُمُوهَا فَيُحْفِكُمْ تَبْخُلُواْ وَيُخْرِجُ أَضْغَنْنُكُونِ اللَّهُ

هَنَأَنتُمْ هَنَوُلآء تُدْعَونَ لِلسَّنفِقُواْ فِي سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخُلُّ وَمَن يَبْخُلُ فَإِنَّمَا يَبْخُلُ عَن نَفْسِهِ وَاللَّهُ ٱلْغَنِي وَأَسْتُمُ ٱلْفُقَرَآةُ وَإِن نَتُولُّواْ يَسْتَبْدِلْ فَوْمًا غَيْرَكُمْ ثُمَّ لَايَكُونُوْ أَمْثَلَكُمْ هُ

a) Guidance of Taufiq and it is totally from Allah, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

b) Guidance of Irshad i.e. through preaching by Allah's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

<sup>&</sup>lt;sup>[1]</sup> (V.47:34) See the footnote of (V.3:85).

الجزء ٢٦

# Surat Al-Fath (The Victory) (XLVIII)

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.
- 2. That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path,
- 3. And that Allâh may help you with strong help.
- 4. He it is Who sent down As-Sakînah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.
- 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,
- 6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*<sup>[2]</sup> men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.



بِلْسَةِ الرَّغِزَ الرَّجِيءِ

إِنَّافَتَحْنَالُكَ فَتَحَامَٰمِينَا ١

لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُغِمِّرُ لَكَ اللَّهُ مَا تَأْخَرَ وَيُغِمِّدُ اللَّهُ مَنْ يَقِيمًا اللَّ

وَيَنْصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا

هُوَالَّذِى أَنزَلَ السَّكِينَةَ فِ قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوَا إِيمَننَامَعَ إِيمَنِهِمُّ وَلِلَّهِ جُمنُودُ السَّمَوَتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿

لِيُدْخِلَّالْمُوْمِنِينَ وَٱلْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِى مِن تَعْلِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَا وَيُكَ فِرَعَنْهُمْ سَيِّعَاتِهِمْ وَكَانَ ذَلِكَ عِندَاللَّهِ فَوْزًا عَظِيمًا ۞

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّاَنِينَ بِاللَّهِ ظَلَّ السَّوَّ عَلَيْهِمْ دَآيِرَةُ السَّوَّ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿

(V.48:6) Al-Mushrikûn: Polytheists, pagans, idolaters, and disbelievers in the Oneness of

. صلى الله عليه وسلّم Allah and in His Messenger Muhammad

<sup>(</sup>V.48:2) Narrated Al-Mughîrah: The Prophet صلى الله عليه وسلم used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (Sahih Al-Bukhari, Vol.6, Hadîth No.360).

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- 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Powerful, All-Wise.
- 8. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) as a witness, as a bearer of glad tidings, and as a warner [1].
- 9. In order that you (O mankind) may صلى الله) believe in Allah and His Messenger عليه وسلم), and that you assist and honour him and (that you) glorify), and (Allâh's) praises morning and afternoon.
- those who give Bai'ah 10. Verily, (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving Bai'ah (pledge) to Allâh. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.
- 11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.
- 12. "Nay, but you thought that the Messenger (صلى الله عليه وسلم) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."
- 13. And whosoever does not believe in صلى Allâh and His Messenger (Muhammad الله عليه وسلم), then verily, We have prepared for the disbelievers a blazing Fire. [2]

وَلِلَّهِ جُنُودُ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَكَانَ ٱللَّهُ عَزيزًاحَكِمًا ﴿ ثُلُ

إِنَّا أَرْسَلْنَكَ شَنِهِ دًا وَمُبَشِّرًا وَنَدِيرًا

لِتَوْمِنُوا بِاللَّهِ وَرَسُولِهِ ، وَنُعَزِّرُوهُ وَتُوعَ رُوهُ وَتُسَبِّحُوهُ بُكَرَةً وَأَصِيلًا إِنَّ

إِنَّا لَّذِينَ بُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُٱللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن تَكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ - وَمَن أَوْفَى بِمَاعَنهَ دَعَلَتُهُ أَللَّهُ فَسَهُوْتِيهِ أَجْرًا عَظِيمًا ١

سَيَقُولُ لَكَ ٱلْمُخَلِّفُونَ مِنَ ٱلْأَغْرَابِ شَغَلَتْنَا آ أَمْوَ لُنَا وَأَهْلُونَا فَأُسْتَغْفِرْلَنَا بِقُولُونَ بِأَلْسِنَتِهِم مَالَيْسَ فِي قُلُوبِهِمْ قُلُ فَمَن يَمْلِكُ لَكُمْ مِنَ ٱللَّهِ شَيْتًا إِنَّ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلَ كَانَ ٱللَّهُ بِمَاتَعُمَلُونَ خَبِيرًا ١

بَلْ ظَنَىنَهُمْ أَن لَن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدُ أُوزُينَ ذَالِكَ فِي قُلُوبِكُمْ وَظَنَنتُ مْ ظُنَّ ٱلسَّوْءِ وَكُنتُ مْ قُومًا بُورًا ﴿ اللَّهُ

وَمَن لَّمْ يُؤْمِنُ بِأُللَّهِ وَرَسُولِهِ عَاإِنَّا آعَتَ ذَنَا لِلْكَنْفِرِينَ سَعِيرًا ١

<sup>&</sup>lt;sup>[1]</sup> (V.48:8) See the footnote of (V.2:42). <sup>[2]</sup> (V.48:13) See the footnote of (V.3:85).

- 14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.
- 16. Say (O Muhammad صلى الله عليه وسلم) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."
- 17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.
- 18. Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory.
- 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.
- 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a

وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَغْفِ رُلْمَن يَشَاءُ وَنُعُذِّبُ مَن مَشَآءُ وَكَابَ ٱللَّهُ عَفُورًا رَّحِيمًا 🗐

سَكَفُولُ ٱلْمُخَلِّفُونَ إِذَا ٱنطَلَقْتُمْ إِكَ مَعَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعُكُمْ يُرِيدُونَ أَن يُبَدِّ لُواْ كَلَامَ اللَّهِ قُل لَن تَتَبِعُونَا كَذَلِكُمْ قَالَكَ ٱللَّهُ مِن قَبَّ لُ فَسَيَقُولُونَ بَلِّ تَحْسُدُونَنَا ۚ بَلِّ كَانُواْ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿ إِنَّا

قُل لِلْمُحَلِّفِينَ مِنَ ٱلْأَعْرَابِ سَـتُدْعَوْنَ إِلَىٰ قَوْمِ أُولِي بَأْسِ شَدِيدٍ نُقَائِلُونَهُمْ أَوْيُسْلِمُونَ فَإِن تُطِيعُواْ يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنَا ۖ وَإِن تَنَوَلُواْ كُمَا تَوَلَّيْتُم مَن فَيْلُ يُعَذِّنكُمْ عَذَابًا أَلْمَا اللَّهُ

لَيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَاعَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَاعَلَى ٱلْمَرِيضِ حَرَجٌ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدُخِلَّهُ جَنَّنتِ تَجَرِى مِن تَحْتِهَاٱلْأَنْهَا ۗ وَمَن يَنَوَلَ يُعَذِّبُهُ عَذَابًا أَلِيمًا شَ

﴿ لَقَدْرَضِي ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَعْتَ ٱلشَّجَرَةِ فَعَلِمَ مَافِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثْنَبَهُمْ فَتَحًا قَرِيبًا ١

> وَمَغَانِمَ كَيْثِيرَةَ يَأْخُذُونَهَا ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ١

وَعَدَكُمُ ٱللَّهُ مَغَانِمَكِيْهِ كَيْهِرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِى ٱلنَّاسِ عَنكُمْ وَلِنَكُونَ وَايَةً

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sign for the believers, and that He may guide you to the Straight Path.

- 21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.
- 22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a Walî (protector, guardian) nor a helper.
- 23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.
- 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.
- 25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from Al-Masjid-al-Harâm (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. there not been believing men and believing women whom you did not know, that you may kill them and on whose account sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.
- 26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, then Allâh sent down His Sakînah (calmness and tranquillity) upon His Messenger (صلى الله and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and

لِلْمُؤْمِنِينَ وَيَهَدِيكُمْ صِرَاطَامُسْتَقِيمًا ١

وَأُخْرَىٰ لَمْ نَقْدِرُواْ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهِـأَ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا (١)

وَلُوْقَاتَلَكُمُ ٱلَّذِينَ كَفَرُواْ لَوَلَّوْا ٱلْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِتَاوَلَانَصِيرًا ١

سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْخَلَتْ مِن قَبْلٌ وَلَن تَجِدَلِسُنَةِ ٱللَّهِ تَبْدِيلًا ١

وَهُوَالَّذِي كُفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةً مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِ وَكَانَ ٱللَّهُ بِمَانَعٌ مَلُونَ بَصِيرًا ١

هُمُ ٱلَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ وَلَوْلَارِجَالُ مُّ وْمِنُونَ وَنِسَآءٌ مُّ وْمِنْتُ لَرْ تَعْلَمُوهُمْ أَن تَطَعُوهُمْ فَتُصِيبَكُمُ مِنْهُ مِنْفُ مَعَدَّةً بِعَيْرِ عِلْمِ لِيَدْخِلَ اللهُ فِي رَحْمَتِهِ ، مَن يَشَآءُ لُوْتَ زَيُّلُواْ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُواْمِنْهُ مْرَعَذَابًا أَلِيمًا ١

إِذْجَعَلَ ٱلَّذِينَ كَفَرُواْ فِي قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةً ٱلْجَنْهِلِيَّةِ فَأَنْزَلَ ٱللَّهُ سَكِينَنُهُ مَكِنَ رَسُولِهِ ع وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلنَّقْوَىٰ وَكَانُوٓ أَأْحَقَّ بِهَا وَأَهْلَهَا أُوكَاكَ ٱللَّهُ بِكُلِّ شَيْءِ عَلِيمًا اللهُ

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they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything.

- 27. Indeed Allâh shall fulfil the true vision صلى الله) which He showed to His Messenger saw a صلى الله عليه وسلم i.e. the Prophet صلى الله عليه وسلم dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid- al-Harâm, if Allâh secure, (some) having your heads shaved, and (some) having your head hair cut having no fear. He knew what you knew not, and He granted besides that a near victory.
- 28. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allah as a Witness.
- 29. Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them and falling down prostrate (in bowing prayer) seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad صلى الله عليه وسلم till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ ٱلرُّهُ يَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُعَلِقِينَ رُءُ وسَكُمْ وَمُقَصِّرِينَ لَاتَخَافُونَ فَعَلِمَ مَالَمْ تَعْلَمُواْ فَجَعَلَ مِن دُونِ ذَالِكَ فَتُحَافَرِيبًا ١

هُوَٱلَّذِي آرْسَلَ رَسُولَهُ, بِٱلْهُدَىٰ وَدِينِٱلْحَقِّ لِيُظْهِرَهُ عَلَى ٱلدِّينِ كُلِّهِ ۚ وَكَفَى بِٱللَّهِ شَهِ بِدَا ١

مُّحَمَّدُ رَسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُ وَٱشِٰذَآ وَعَلَىٱلْكُفَّارِ رُحْمَاءُ بِيْنَهُمْ تُرَنِّهُمْ رُكَعًا سُجِّدًا بِبْتَغُونَ فَضَلَا مِّنَ ٱللَّهِ وَرِضُونَا أَسِيمَا هُمْ فِي وُجُوهِهِم مِّنْ أَثْرِ ٱلسُّجُودِ ذَالِكَ مَثَلُهُمْ فِي ٱلتَّوْرَيْةِ وَمَثَلُهُمْ فِ ٱلْإِنجِيلِ كَزَرْعِ أَخْرَجَ شَطْعَهُ، فَعَازَرَهُ، فَٱسْتَغْلَظَ فَٱسْتَوَىٰعَلَىٰ سُوقِهِ - يُعْجِبُ ٱلزُّرَّاعَ لِعَيظَ بِهِمُ الْكُفَّارُ وَعَدَاللَّهُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ مِنْهُم مَعْفِرَةً وَأَجْرًا عَظِيمًا ١١

#### Sûrat Al-Hujurât (The Dwellings) XLIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. O you who believe! Make not (a decision) in advance le before Allâh and His Messenger (صلى الله عليه وسلم), and fear Allâh. Verily! Allah is All-Hearing, All-Knowing.
- 2. O you who believe! Raise not your صلى الله) voices above the voice of the Prophet عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds rendered fruitless while you should be perceive not.
- 3. Verily, those who lower their voices in ملى الله عليه) the presence of Allah's Messenger رسلم), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward.
- 4. Verily those who call you from behind the dwellings, most of them have no sense.
- 5. And if they had patience till you could me out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.
- **6.** O you who believe! If a Fâsiq (liar evil person) comes to you with any news, verify it, lest you should harm people in ignorance,



اللَّهِ الرَّحْزَ الرَّحِيكِيمِ

يَّنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَانُقَدِّمُواْ بَيْنَ يَدَى ٱللَّهَ وَرَسُولِهِ - وَٱنَّهُواْ ٱللَّهُ إِنَّا ٱللَّهَ سَمِيعٌ عَلِيمٌ إِنَّا

يَثَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَرْفَعُواْ أَصْوَتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيّ وَلَا تَجْهَ رُواْلَهُ إِلْقُوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضِ أَن تَعْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ إِنَّا

> إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصُوْتَهُمْ عِندَرَسُولِ ٱللَّهِ أُوْلَيْهِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلنَّقُوكُ لَهُم مَّغَفِرَةٌ وَأَجْرُ عَظِيمُ ١

إِنَّ ٱلَّذِينَ مُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ١ وَلَوْ أَنَّهُمْ صَبَرُواْ حَتَّى تَعْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَٱللَّهُ عَفُورٌ رَّحِيمٌ ١

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ الإِنجَاءَكُمْ فَاسِقُ بِنَبَإِ فَتَبَيِّنُوٓٱ أَن تُصِيبُواْ قُومًا بِجَهَالَةٍ فَنُصْبِحُواْ عَلَى مَافَعَلْتُمْ نَدِمِينَ ٢

<sup>(</sup>V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger صلى الله عليه وسلم , that you may decide the contrary to what Allah and His Messenger صلى الله عليه وسلم may decide.

and afterwards you become regretful for what you have done.

- 7. And know that among you there is the Messenger of Allâh (صلى الله عليه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger صلى الله عليه وسلم) hateful to you. Such are they who are the rightly guided.
- 8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise.
- 9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.
- 10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
- 11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever

وَاعْلَمُوَا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْيُطِيعُكُمْ فِي كَثِيرِ مِنَ الْأَمْرِلَعَنِثُمْ وَلَكِئَ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَنَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكُرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أَوُلَيْهِكَ هُمُ الرَّسِٰدُونَ ( )

فَضْلَا مِنَ ٱللَّهِ وَنِعْمَةً وَٱللَّهُ عَلِيثُرُ حَكِيدٌ

وَإِن طَآبِفِنَانِ مِنَ ٱلْمُؤْمِنِينَ ٱفْنَتَكُواْ فَأَصَلِحُواْ

بَيْنَهُمَّ أَفَإِنَ بَغَتَ إِحْدَنِهُ مَاعَلَى ٱلْأُخْرَى فَقَنْلُواْ

الَّتِي تَبْعِي حَتَى تَفِى آلِيَ آمْرِ اللَّهِ فَإِن فَآءَتْ فَأَصَلِحُواْ

بَيْنَهُ مَا يِالْعَدْ لِ وَأَفْسِطُوٓ أَإِنَّ اللَّهَ يُحِبُ

الْمُقْسِطِينَ ﴿

الْمُقْسِطِينَ ﴿

الْمُقْسِطِينَ ﴿

الْمُقْسِطِينَ ﴿

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْ بَيْنَ أَخُوَيْكُوْ وَلَكُوْ مَا لَكُواْ بَيْنَ أَخُولَكُوْ

يَّا يُّهَا ٱلَّذِينَ ءَامَنُوا لَايَسْخَرْقَوْمٌ مِّن فَوْمٍ عَسَىٰ اَن يَكُونُوا خَيْرا مِّنْهُمْ وَلَا نِسَاءٌ مِن نِسَآءٍ عَسَىٰ اَن يَكُنَّ خَيْرا مِنْهُمْ وَلَا نِسَآهُ مِن نِسَآءٍ عَسَىٰ اَن يَكُنَّ خَيْرا مِنْهُ وَلَا نَلْمِزُوا اَنفُسَاكُمْ وَلَا نَسَابُرُوا الْفَسُوقُ بَعْدَ ٱلْإِيمَانُ وَلَا نَلْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَانُ وَمَن لَمْ يَتُبُ فَأُولَتِهِكَ هُمُ ٱلظَّالِمُونَ اللهِ

does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).

- 12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)<sup>11</sup>. And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.
- 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you Allâh is that (believer) who has with At-Taqwâ [i.e. he is one of the Muttaqûn (the See V.2:2)]. Verily, Allâh All-Knowing, All-Aware.
- 14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet

يَّتَأَيُّهُا ٱلَّذِينَءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِنَ ٱلظَّنَ إِكَ بَعْضَ ٱلظَّنِّ إِنْهُ وَلَا بَحَسَسُواْ وَلَا يَغْتَب بَعْضُكُم بَعْضًا أَيُحِبُ أَحَدُكُم أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكُرِهْ يُمُوهُ وَالْقَوْا اللَّهَ إِنَّ اللَّهَ تَوَا اللَّرْحِيمُ ١

يَ أَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَاكُمْ مِن ذَكِّرِ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَآبِلَ لِتَعَارَفُوأُ إِنَّ أَكْرَمَكُمْ عِندَاللَّهِ أَنْقَنَكُمْ إِنَّ اللَّهَ عَلِيمُ خَبِيرٌ ﴿ إِنَّا اللَّهُ عَلَيْمُ خَبِيرٌ ﴿ إِنَّا اللَّهُ عَلَيْمُ خَبِيرٌ

﴿ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا أَقُل لَّمْ تُوْمِنُواْ وَلَكِن قُولُوٓ أَشَلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَانُ فِي قُلُوبِكُمْ

<sup>&</sup>lt;sup>[1]</sup> (V.49:12).

a) Narrated Abû Hurairah رضى الله عنه (خسى الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise Najsh\* and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (Sahih Al-Bukhari, Vol. 8, Hadîth No.92).

b) Narrated Hudhaifah صلى الله عليه وسلم I heard the Prophet رضى الله عنه saying, "A Qattât\*\* will not enter Paradise." (Sahih Al-Bukhari, Vol.8, Hadith No.82).

c) Backbiting and the Statement of Allah عزوجيل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbâs صلى الله عليه وسلم Allah's Messenger صلى الله عليه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil then asked for a green branch of a date-palm tree, split صلى الله عليه وسلم then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."\*\*\* (Sahih Al-Bukhari, Vol.8, Hadîth No.78).

<sup>\*</sup> Najsh means to offer a high price for something in order to allure another customer who is interested in the thing.

<sup>\*\*</sup>A Qattât is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

for the صلى الله عليه وسلم tor the part of the Prophet صلى الله عليه وسلم deceased persons. [Fath Al-Ban, Vol. I, Page 332].

entered your hearts. But if you obey Allâh and His Messenger (ملى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."

- 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.
- 16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.
- 17. They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.
- 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

#### Sarat Qaf.L

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Qâf. [These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Glorious Qur'ân.
- 2. Nay, they wonder that there has come to them a warner (Muhammad صلی الله علیه وسلم) from among themselves. So the disbelievers say: "This is a strange thing!
- 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

وَإِن تُطِيعُوا اللهَ وَرَسُولَهُ وَلا يَلِتَكُر مِن أَعْمَلِكُمُ مَن أَعْمَلُورُ رَحِيمُ اللهَ عَنْ أَنْ اللّهَ عَنْ فُورٌ رَحِيمُ اللّهِ اللّهُ عَنْ أَنْ اللّهُ عَنْ فُورٌ رَحِيمُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ وَامَنُواْ بِاللَّهِ وَرَسُولِهِ وَانْفُسِهِمْ فَأَنفُسِهِمْ فَأَنفُسِهِمْ فَأَنفُسِهِمْ فَأَنفُسِهِمْ فَأَنفُسِهِمْ فَاللَّهُ لَمُ الطَّندِ قُونَ ﴿ فَي سَكِيلِ ٱللَّهِ أُولَئِيكَ هُمُ ٱلطَّندِ قُونَ ﴿ فَي سَكِيلِ ٱللَّهِ أُولَئِيكَ هُمُ ٱلطَّندِ قُونَ ﴿ فَي اللّهُ يَعْلَمُ مَا فِي اللّهَ يَعْلَمُ مَا فِي السَّمَوَةِ وَمَا فِي ٱلْأَرْضِ وَاللّهُ بِكُلِ شَيْءٍ السَّمَوَةِ وَمَا فِي ٱلْأَرْضِ وَاللّهُ بِكُلِ شَيْءٍ السَّمَوَةِ وَمَا فِي ٱلْأَرْضِ وَاللّهُ بِكُلِ شَيْءٍ

عَلِيدُ ﴿ ثُنُّ اللَّهُ اللَّهُ الْمُعَلِّدُ اللَّهُ الْمُكُولُ اللَّهُ الْمُكُولُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّالِمُ اللللْمُلْمُلِمُ اللَّهُ اللَّهُو

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَتِ وَٱلْأَرْضِ وَاللَّهُ بِالسَّمَوَتِ وَٱلْأَرْضِ وَاللَّهُ بَصِيرُ بِمَانَعْ مَلُونَ ﴿ اللهِ عَلَمُ الْعَلَمُ مَلُونَ ﴿ اللهِ اللهِ عَلَمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ اللهُ اللهِ اللهِ اللهُ اللّهُ اللهُ ا



بِنْ الرِّيكِ إِلَّهُ الرَّحِيدِ اللَّهِ الرَّحِيدِ الرَّحِيدِ

فَّ وَٱلْقُرْءَ إِنِ ٱلْمَجِيدِ ﴿

بَلْعَِبُواْ أَنجَاءَهُم مُّنذِرٌ مِنْهُمْ فَقَالَ ٱلْكَنفِرُونَ هَذَاشَىٰءٌ عِيبُ

أَءِ ذَامِتْنَا وَكُنَّا نُرَابًا ذَالِكَ رَجْعُ بَعِيدٌ

- 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
- 5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).
- 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
- 7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
- 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon).
- 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
- 10. And tall date-palms, with ranged clusters.
- 11. A provision for (Allâh's) slaves. And will be the resurrection (of the dead).
- 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the dwellers of Rass, and Thamûd;
- 13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);
- 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

قَدْعَلِمْنَامَانَنَقُصُ ٱلْأَرْضُ مِنْهُمْ وَعِندَنَاكِئَبُ حَفِيظُ الْأَرْضُ مِنْهُمْ وَعِندَنَاكِئَبُ حَفِيظُ الْ

بَلْكَذَّبُواْ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِي أَمْرِ مَرِيحٍ

أَفَاتَرَينَظُرُوٓ إِلَى ٱلسَّمَآءِ فَوْقَهُ مُركَيْفَ بَنَيْنَهَا وَزَيَّنَّهَا وَمَالِمَا مِن فُرُوجٍ ۞

> وَٱلْأَرْضَ مَدَدْ نَهَا وَٱلْقَيْنَا فِيهَا رَوَاسِىَ وَٱنْبَتَنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِ يِيجٍ ﴿

نَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۞

وَنَرَّلْنَا مِنَ السَّمَآءِ مَآءَ مُّبَدَرًكَا فَأَنْبَتْنَابِهِ - جَنَّاتِ وَحَرَّا فَأَنْبَتْنَا بِهِ - جَنَّاتِ وَحَبَّ الْحَصِيدِ ( )

وَٱلنَّخْلَ بَاسِقَاتِ لَمَّاطَلُمٌ نَضِيدٌ ١

رِّزْفَا لِلْعِبَادِّ وَأَحْيَيْنَا بِهِ عَبَلْدَةً مَّيْتًا كَذَالِكَ الْخُرُوجُ اللَّهِ عَبَلْدَةً مَيْتًا كَذَالِكَ الْخُرُوجُ اللَّ

كَذَّبَتْ قَبْلَهُمْ فَوْمَ نُوجٍ وَأَصْعَبُ ٱلرَّسِ وَتَمُودُ ١

وَعَادُ وَفِرْعَوْنُ وَإِخْوَنُ لُوطٍ ١

وَأَصْعَبُ ٱلْأَيْكَةِ وَقَوْمُ أَبِيعٍ كُلُّ كَذَّبَ ٱلرُّسُلَ فَعَنَّ وَعِيدِ (إِنَّ

- 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).
- 16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
- 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). [1]B
- 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it). [2]
- 19. And the stupor of death will come in truth: "This is what you have been avoiding!"
- 20. And the Trumpet will be blown—that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).
- 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.
- 22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"
- 23. And his companion (angel) will say: "Here is (this Record) ready with me!"
- 24. (Allah will say to the angels): "Both of you throw into Hell every stubborn

أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأُوّلِ بَلْهُمْ فِي لَبْسِ مِّنْخَلْقِ جَدِيدِ (اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهِ اللهُ عَلَيْهِ اللهِ اللهُ عَلَيْهِ اللهِ اللهُ عَل

وَلَقَدْ خَلَقْنَا ٱلْإِنسَنَ وَنَعْلَرُ مَا تُوسُوسُ بِهِ عَنْسُهُ. وَخَنْ ٱقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿

إِذْ يَنَلَقَى الْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ فَعِيدٌ ﴿ الْأَيْكُ

مَّايَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَفِيبٌ عَتِيدٌ ﴿

وَجَآءَتْ سَكُرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَاكُنتَ مِنْهُ تَحِيدُ ﴿ لَيْ الْمُورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿ وَالْكَ مَا كُنتَ وَنُفِخَ فِي ٱلصُّورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿ }

وَجَاءَتَكُلُ نَفْسِ مَعَهَاسَآبِقٌ وَشَهِيدٌ ﴿

لَّفَدْ كُنتَ فِي غَفْلَةِ مِنْ هَذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ أَلْيُومَ حَدِيدُ شَنَّ

وَقَالَ قَرِينُهُ هَذَا مَالَدَيَّ عَتِيدُ اللَّهِ

ٱلْقِيَافِجَهَنَّمُ كُلُّكَفَّادٍ عَيندِ ١

 $<sup>^{[1]</sup>A}$  (V.50:17) Narraited 'Åishah رضي الله عنها The Pro phet صلى الله عليه وسلم said: The deeds of the following three persons are not recorded by the pen:

<sup>1.</sup> A sleeping person till he wakes up.

<sup>2.</sup> A child till he reaches the age of puberty.

<sup>3.</sup> An insane person till he becomes sane.

This Hadith is quoted by An-Nasâ'i, The Book of Divorce. Chap. 21.

lil<sup>B</sup> (V.50:17) See the footnote (B) of (V.6:61).

<sup>[2] (</sup>V.50:18) See the footnote (A) of (V.6:61).

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disbeliever (in the Oneness of Allâh, in His Messengers).

- 25. "Hinderer of good, transgressor, doubter,
- 26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."
- 27. His companion (Satan devil)] will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray."
- 28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat.
- 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."
- 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" It
- 31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off.
- 32. (It will be said): "This is what you were promised (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion Islâmic Monotheism).
- 33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and

مَّنَاعِ لِلْخَيْرِمُعْتَدِمُّرِيبٍ ١

ٱلذِى جَعَلَ مَعَ ٱللَّهِ إِلَهَاءَ اخَرَفَا لَفِيَاهُ فِي ٱلْعَذَابِ الشَّدِيدِ (﴿ فَالَ فَرِينُهُ وَرَبَّنَا مَا أَطْغَيْتُهُ وَلَكِينَ كَانَ فِي ضَلَالِ بَعِيدٍ ﴿ ﴿

قَالَ لَا تَغْنَصِمُواْ لَدَى وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِٱلْوَعِيدِ

مَايُبَدَّلُ ٱلْقَوْلُ لَدَى وَمَا آنَا بِظَلَّنِهِ لِلْعَبِيدِ الْ

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ أَمْتَلَأَتِ وَنَقُولُ هَلْ مِن مَّزِيدٍ ﴿

وَأُزْلِفَتِ ٱلْجُنَّةُ لِلْمُنَّقِينَ غَيْرَ بَعِيدٍ (١)

هَندَامَاتُوعَدُونَ لِكُلِ أَوَّابٍ حَفِيظٍ (١٠)

مَّنْخَشِيَ ٱلرِّحْنَنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ إِنَّ اللَّهُ

<sup>[1] (</sup>V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?' "
Narrated Anas صلى الله عليه وسلم said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: 'Qat! Qat! (Enough! Enough!)'" (Sahih Al-Bukhari, Vol.6, Hadîth No.371).

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absolutely free from each and every kind of polytheism).

- 34. "Enter you therein in peace and security this is a Day of eternal life!"
- 35. There they will have all that they desire and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جلاله ).
- 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
- 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
- 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.
- 39. So bear with patience (O Muhammad صلى الله عليه وسلم) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers)<sup>[1]</sup>.
- 40. And during a part of the night (also) glorify His praises (i.e. Maghrib and 'Isha prayers) and (so likewise) after the prayers [As-Sunnah, Nawâfil optional and additional prayers. And also glorify, praise

ٱۮ۫ڂؙڶؙۅۿٵؠؚڛؘڵؖڡؚٟؖۮؘڸڮؘۑٙۅؙؙؙ۫ۛؗؗٛٛ؋ؙڷؙۅڎؚ۞

لَهُمْ مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ١

وَكُمْ أَهْلَكُ نَاقِبُلُهُم مِن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَبُواْ فِي الْلِلَادِ هَلْ مِن مَحِيصٍ اللهِ

إِنَّ فِي ذَلِكَ لَذِ حَـ رَىٰ لِمَن كَانَ لَهُ, قَلْبُ أَوْ أَلْقَى السَّمْعَ وَهُو شَهِيدُ ﴿ اللَّهُ مَا السَّمَا وَالْأَرْضَ وَمَا بَيْنَهُ مَا وَلَقَدْ خَلَقْنَ السَّمَا وَالْأَرْضَ وَمَا بَيْنَهُ مَا فِي سِتَّةِ أَيَّا مِ وَمَا مَسَنَامِن لَّعُوبٍ ﴿ اللَّهُ مَا يَقُولُونَ وَسَيِّحْ بِحَمْدِ رَبِكَ فَأَصْبِرَ عَلَى مَا يَقُولُونَ وَسَيِّحْ بِحَمْدِ رَبِكَ فَأَصْبِرَ عَلَى مَا يَقُولُونَ وَسَيِّحْ بِحَمْدِ رَبِكَ فَا لَشَمْسِ وَقَبْلَ الْعُرُوبِ ﴿ اللَّهُ مُسِوفَةً لَلَ الْعُرُوبِ ﴿ اللَّهُ مُسِوفَةً لَلَ الْعُرُوبِ ﴿ اللَّهُ مُسِوفَةً لَلَ الْعُرُوبِ ﴿ اللَّهُ مُسَوفَةً لَلْ الْعُرُوبِ ﴿ اللَّهُ مُسِوفَةً لَلْ الْعُرُوبِ ﴿ اللَّهُ مُسِوفًا لَلْعُمُ وَاللَّهُ مُسَالًا الْعُرُوبِ ﴿ اللَّهُ اللَّهُ مُسَالًا الْعُرُوبِ ﴿ اللَّهُ اللَّهُ مِسْ وَقَبْلَ اللَّهُ مُولِ اللَّهُ الْمُسَالَ الْعُلُولُ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ الْمُعْلَى الْمُنْ الْمُ الْعُلُولُ اللَّهُ الْمُ اللَّهُ الْمُعْلَى الْمُنْ الْمُعْلَى الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللْمُنْ الْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ اللْمُنْ الْمُلْمُ اللْمُنْ اللَّالْمُ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ اللْمُل

وَمِنَ ٱلَّيْلِ فَسَيِّحَهُ وَأَدْبَدُ ٱلسُّجُودِ ١

<sup>&</sup>lt;sup>[1]</sup> (V.50:39).

a) Narrated Qais: Jarîr said, "We were with the Prophet صلى الله عليه وسلم and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (Fajr) and a prayer before sunset ('Asr'), you must do so". 'He then recited Allah's Statement:

<sup>&</sup>quot;And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismå'îl said: "Offer those prayers and do not miss them." (Sahih Al-Bukhari, Vol.1, Hadîth No.529)

b) See the footnote of (V.32:16).

and magnify Allâh — Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar].

- 41. And listen on the Day when the caller will call from a near place.
- 42. The Day when they will hear As-Saihah (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).
- 43. Verily, We it is Who give life and cause death; and to Us is the final return.
- 44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
- 45. We know best what they say. And you (O Muhammad صنى الله عليه وسلم) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

## Sûrat Adh-Dhûriyût (The Winds that Scatter) LI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By (the winds) that scatter dust.
- 2. And (the clouds) that bear heavy weight of water.
- 3. And (the ships) that float with ease and gentleness.
- 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.
- 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَلِكَ يَوْمُ ٱلْخُرُوجِ ١

إِنَّا غَنْ نُحْيِهِ وَنُمِيتُ وَ إِلَيْنَا ٱلْمَصِيرُ ٢

غَّنُأَعَلَرُهِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِعَبَّالِّهِ فَذَكِرٌ يِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ (اللهِ عَلَيْهِم اللهِ عَلَيْهِم اللهِ عَلَيْهِم اللهِ عَلَيْهِم اللهِ عَلَي



وَٱلذَّرِيَنتِ ذَرُوا ۞

فَٱلْحَيْمِلَنتِ وِفْرًا ۞

فَأَلْجَارِينَتِ يُسْرَاكِ

فَٱلْمُفَسِّمَتِ أَمْرًا ١

إِنَّا مُوعَدُونَ لَصَادِقٌ ٥

receiving the reward or punishment of good or bad deeds) is surely true.

- 6. And verily, the Recompense is sure to happen.
  - 7. By the heaven full of paths,
- 8. Certainly, you have different ideas and the صلى الله عليه وسلم and the Qur'ân).
- 9. Turned aside therefrom (i.e. from Muhammad صلى الله عليه وسلم and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh).
  - 10. Cursed be the liars
- 11. Who are under a cover heedlessness (think not about the gravity of the Hereafter),
- 12. They ask: "When will be the Day of Recompense?"
- 13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!
- 14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"
- 15. Verily, the Muttaqûn (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),
- 16. Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers. See V.2:112).
- 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

وَإِنَّ ٱلدِّينَ لَوْفِعٌ ١

وَالسَّمَاءِ ذَاتِ ٱلْحُبُكِ (إِنَّ)

إِنَّكُولَ فَي فَوْلِ مُعْنَلِفِ (١)

مُؤْفَكُ عَنْهُ مَنْ أَفِكَ ١

قُيْلَ ٱلْخَرَّاصُونَ ١

ٱلَّذِينَ هُمْ فِي غَمْرَةِ سَاهُوتَ إِنَّ

يَسْتَلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ

يَوْمَ هُمْ عَلَى ٱلنَّارِيُفَلِّنُونَ إِنَّ

ذُوقُواْ فِنْنَتَكُرُ هَلَاا ٱلَّذِى كُنُتُم بِهِ عَشَتَعَجِلُونَ ﴿ اللَّهِ اللَّهِ عَلَوْنَ ﴿ إِلَّ

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (إِنَّا

ءَاخِذِينَ مَا ءَائَنَهُمْ رَبُّهُمُّ إِنَّهُمْ كَانُواْفِلْ

كَانُواْ قَلِيلًا مِنَ ٱلَّيْلِ مَا يَهْجَعُونَ (إِنَّا)

- 18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.
- 19. And in their properties there was the right of the Sâ'il (the beggar who asks) and the Mahrûm (the poor who does not ask others)[1].
- 20. And on the earth are signs for those who have Faith with certainty.
- 21. And also in your ownselves. Will you not then see?
- 22. And in the heaven is your provision, and that which you are promised.
- 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.
- 24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) with another twol of Ibrâhîm along (Abraham)?
- 25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you )," and said: "You are a people unknown to me."
- 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].
- 27. And placed it before them, (saying): "Will you not eat?"

وَبِٱلْأَسْعَارِهُمْ يَسْتَغْفِرُونَ ١

وَفِي أَمْوَ لِهِمْ حَقُّ لِلسَّابِلِ وَٱلْمَحْرُومِ (الله

وَفِي ٱلْأَرْضِ ءَايَنَتُ لِلْمُوقِنِينَ (إِنَّ)

وَفِي أَنفُسِكُو أَفلا يُبْصِرُونَ ١

وَفِي ٱلسَّمَاءِ رِزْقُكُو وَمَاتُوعَدُونَ ١

فَوَرَبُّ ٱلسَّمَاءِ وَٱلْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلُ مَا أَنَّكُمْ نَنطِفُونَ ١

هَلْأَنْكَ حَدِيثُ ضَيْفٍ إِبْرُهِم لَمُكْرَمِينَ

إِذْ دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلَمَّا قَالَ سَلَمٌ قَوْمٌ مُنكِّرُونَ (١٠)

فَرَاغَ إِلَىٰٓ أَهْلِهِ ـ فَجَآءَ بِعِجْلِ سَعِينٍ ۞

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُوكَ اللَّهُ

<sup>[1] (</sup>V.51:19) See the footnote of (V.4:37).

28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).

29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!" [3]

**30.** They said: "Even so says your Lord. [3] Verily, He is the All-Wise, the All-Knower."

فَأَوْجَسَمِنْهُمْ خِيفَةً قَالُواْ لَاتَخَفَّ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمِ ۞

فَأَقَبَلَتِ ٱمْرَأَتُهُ فِي صَرَّةٍ فِنَصَكَّتُ وَجُهَهَا وَقَالَتَ عَجُوزُ عَقِيمٌ اللهِ

قَالُواْ كَذَاكِ قَالَ رَبُكِ إِنَّهُ مُوَالْحَكِيمُ الْعَكِيمُ الْعَكِيمُ الْعَلِيمُ الْعَالِمُ الْ

- b) Narrated Abu Hurairah رضى الله عنه said, "Allah said, 'I have prepared for My pious slaves things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.' " (Sahih Al-Bukhari, Vol. 4, Hadith No. 467)
- c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه. The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of Al-Ghuraf (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers." (Sahih Al-Bukhari, Vol. 4, Hadith No. 478)
- d) Narrated Abu Hurairah رضى الله عنه عنه said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloes-wood and their sweat will smell like musk." ... (Sahih Al-Bukhari, Vol. 4, Hadith No. 469)

<sup>&</sup>lt;sup>[1]</sup> (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

<sup>(</sup>V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (*Tafsîr Al-Qurtubi*).

<sup>&</sup>lt;sup>[3]</sup> (V.51:30)

a) The Statement of Allah عز وجل:

<sup>&#</sup>x27;Verily, Our Word (Command) unto a thing, when We intend it, is only that We say unto it: "Be!" — and it is.' (V.16:40)

Narrated Mu'âwiyah صلى الله عليه وسلم : I heard the Prophet صلى الله عليه وسلم saying, "A group of my followers will keep on following Allah's Orders [i.e., following strictly Allah's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] strictly and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allah's Order (the Hour) will come while they will be in that state." (Sahih Al-Bukhari, Vol. 9, Hadith No. 552).

- 31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"
- 32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh)
- 33. To send down upon them stones of baked clay.
- 34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners those who trespass Allâh's set limits in evil-doings by committing great sins).
- 35. So We brought out from therein the believers.
- **36.** But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].
- 37. And We have left there a sign (i.e. the place of the Dead Sea<sup>[1]</sup> in Palestine) for those who fear the painful torment.
- 38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.
- 39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."
- 40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.
- 41. And in 'Âd (there is also a sign) when We sent against them the barren wind;

\* قَالَ فَمَا خَطَبُكُو ٓ أَيُّهَا ٱلْمُرْسَلُونَ ﴿ اللَّهُ مَا الْمُرْسَلُونَ ﴿ اللَّهُ

قَالُوٓ أَإِنَّآ أُزْسِلْنَاۤ إِلَىٰ فَوْمِ تَجْرِمِينَ ﴿

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ

مُسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ (اللَّهُ

فَأَخْرَجْنَامَنَكَانَ فِيهَامِنَ ٱلْمُؤْمِنِينَ فَيَ

فَاوَجَدْنَا فِيهَاغَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ (اللَّهُ

وَتَرَكَّنَافِيهَا ءَايَةً لِلَّذِينَ يَحَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ اللَّهُ

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَهُ إِلَى فِرْعَوْنَ بِسُلْطَانِ مُبِينٍ ﴿

فَنَوَلَّى بِرُكْنِهِ ، وَقَالَ سَحِرُّ أَوْ بَحَنُونٌ ١

فَأَخَذُنَهُ وَجُودُهُ فَنَبَذَنَهُمْ فِالَّيْمِ وَهُوَمُلِيمٌ اللَّهِ

وَفِي عَادِإِذْ أَرْسَلْنَاعَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ (إِنَّ)

رحمة الله (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathir رحمة الله

- 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.
- 43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"
- **44.** But they insolently defied Command of their Lord, so the Sâ'igah<sup>[1]</sup> overtook them while they were looking.
- 45. Then they were unable to rise up, nor could they help themselves.
- 46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were Fâsiqûn (rebellious, disobedient to Allâh).
- 47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.
- 48. And We have spread out the earth: how Excellent Spreader (thereof) are We!
- 49. And of everything We have created pairs, that you may remember (the Grace of Allâh).
- 50. So flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him<sup>[2]</sup>.
- 51. And set not up (or worship not) any other ilâh (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him.

مَانَذَرُمِن شَيْءٍ أَنَتَ عَلَيْهِ إِلَّاجَعَلَتْهُ كَأَلْرَمِيمِ ١

وَفِي ثَمُودَ إِذْ قِيلَ لَكُمْ تَمَنَّعُواْ حَتَّى حِينِ (إِنَّا

فَعَنَوْأَعَنْ أَمْرِرَتِهِمْ فَأَخَذَتْهُمُ ٱلصَّعِقَةُ وَهُمْ يَنظُرُونَ ١

فَمَا ٱسْتَطَاعُوا مِن قِيَامِ وَمَا كَانُوا مُسْنَصِرِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَقُومَ نُوجٍ مِن قَبْلُ إِنَّهُمْ كَانُواْ فَوْمَا فَسِقِينَ إِنَّ

وَٱلسَّمَاءَ بَنَيْنَهَابِأَيْدِ وَإِنَّالَمُوسِعُونَ ﴿ إِنَّا

وَٱلْأَرْضَ فَرَشْنَهَا فَنِعْمَ ٱلْمَنِهِدُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

وَمِن كُلِّ شَيْءٍ خَلَفْنَا رَوْجَيْنِ لَعَلَّكُمُ لَذَكَّرُونَ ﴿ إِنَّ الْمُ

فَفِرُوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿ فَا

وَلَا تَغْمَلُواْ مَعَ اللَّهِ إِلَىٰهَاءَاخَرَ ۗ إِنِّي لَكُمُ مِنْهُ نَذِيرٌ مُّبِينٌ ١

<sup>[1] (</sup>V.51:44) Sâ'iqah: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

<sup>(</sup>V.51:50) See the footnote of (V.3:85).

- **52.** Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"
- 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!
- صلى الله So turn away (O Muhammad صلى الله امليه وسلم) from them (Quraish pagans), you are not blame-worthy (as you have conveyed Allâh's Message).
- 55. And remind (by preaching the Qur'an, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.
- **56.** And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).
- 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).
- 58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.
- 59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!
- **60.** Then woe to those who disbelieve (in His Islâmic Allâh and Oneness Monotheism) from their Day which they have been promised (for their punishment).[1]

كَذَالِكَ مَآ أَقَى ٱلَّذِينَ مِن قَبْلِهِم مِن رَّسُولٍ إِلَّا قَالُواْ سَاحِرُأُوْمِعُنُونُ ﴿ اللَّهُ اللَّهُ

أَتَوَاصَوْابِهِ عَبَلْهُمْ قَوْمٌ طَاغُونَ ﴿

فَنُولَ عَنْهُمْ فَمَا أَنتَ بِمَلُومِ ١

وَذَكِرْ فَإِنَّ ٱلذِّكْرَىٰ نَنفَعُ ٱلْمُؤْمِنِينَ ٥

وَمَاخَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

مَا أُرِيدُ مِنْهُم مِن رَزْقِ وَمَا أُرِيدُ أَن يُطْعِمُونِ ١

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿

فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَبْهِمْ فَلا بَسْنَعْجِلُونِ (١٩)

> فَوَيْلُ لِلَّذِينَ كَفَرُواْ مِن يَوْمِهِمُ ٱلَّذِي يُوعَدُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.51:60)

A) See the footnote of (V.3:85).

B) Narrated Anas صلى الله عليه وسلم said, "Allâh will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?" He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides me." (Sahih Al-Bukhari, Vol. 4, Hadith No. 551)

#### Sûrat At-Tûr (The Mount) LII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the Tûr (Mount)
- 2. And by a Book Inscribed
- 3. In parchment unrolled.
- 4. And by Al-Bait-ul-Ma'mûr<sup>[1]</sup> (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels).
- 5. And by the roof raised high (i.e. the heaven).
- 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
- 7. Verily, the Torment of your Lord will surely come to pass.
  - 8. There is none that can avert it.
- 9. On the Day when the heaven will shake with a dreadful shaking,
- 10. And the mountains will move away with a (horrible) movement.
  - 11. Then woe that Day to the beliers. [2]
  - 12. Who are playing in falsehood 131.
- 13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.
- 14. This is the Fire which you used to belie.



وَاللَّهُ الرَّحْرِ الرَّحِيمِ

وَالظُّورِ۞ وَكَنَبٍ مَسْطُورٍ۞ فِى رَقِّ مَنشُورٍ۞ مِنْ اللهِ مِنْ السَّامُ مِنْ

وَالسَّقْفِ ٱلْمَرْفُوعِ ٥

وَٱلْبَحْرِٱلْمَسْجُورِ ٢

إِنَّ عَذَابَ رَبِكَ لَوَ فِعٌ ﴿

مَّالَهُ مِن دَافِعِ۞ يَوْمَ تَمُورُ ٱلسَّمَآهُ مَوْرًا۞

وَتَسِيرُ ٱلْحِبَالُ سَيْرًا ١

فَوَيْلُ يُوْمَبِدِ لِلْمُكَذِبِينَ ﴿ اللَّهُ مَكَذِبِينَ ﴿ اللَّهِ مَا لَذِينَ هُمُ فِي خَوْضِ يَلْعَبُونَ ۞ الَّذِينَ هُمُ فِي خَوْضِ يَلْعَبُونَ ۞ يَوْمَ يُدَغُونَ إِلَىٰ نَادِ جَهَنَمَ دَعًّا ۞

هَنذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿

<sup>[1] (</sup>V.52:4) See the footnote of (V.53:12).

<sup>(</sup>V.52:11) See the footnote of (V.17:97).

<sup>(</sup>V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

- 15. Is this magic or do you not see?
- 16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.
- 17. Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.
- 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
- 19. "Eat and drink with happiness because of what you used to do."
- 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hûr (female, fair ones) with wide lovely eyes.[1]
- 21. And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.
- 22. And We shall provide them with fruit and meat such as they desire.
- 23. There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vain talk between them), and free from sin<sup>[2]</sup> (because it will be lawful for them to drink).
- 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

أَفَسِحْرُهَا ذَا أَمْ أَسَمُ لَا نُبْصِرُونَ اللَّهُ أَصْلُوْهَا فَأَصْبُرُوٓا أَوْلَانَصْبِرُواْ سَوَآءٌ عَلَيْكُمْ إِنَّمَا يُعْزُونَ مَا كُنْتُمْ تَعْمَلُونَ ١

إِنَّ ٱلْمُنَّقِينَ فِي جَنَّتِ وَيَعِيمِ ﴿ إِنَّ الْمُنَّقِينِ إِنَّ الْمُنَّقِينَ فِي جَنَّتِ وَيَعِيمِ

فَنَكِهِينَ بِمَآءَ النَّهُمْ رَبُّهُمْ وَوَقَنْهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ

كُلُواْ وَاشْرَبُواْ هَنِيتَأُ بِمَا كُنتُر تَعْمَلُونَ ﴿ اللَّهِ

مُتَكِدِينَ عَلَىٰ شُرُرِمَّصَفُوفَةٍ وَزَوَّجَنَا لَهُ بِحُورِعِينِ ١

وَٱلَّذِينَ ءَامَنُواْ وَٱلْبَعَنْهُمْ ذُرِّيَّتُهُمْ بِإِيمَنِ ٱلْحَقْنَا بِهِمْ ذُرِّينَهُمْ وَمَاۤ أَلَئْنَهُم مِنْ عَمَلِهِ مِنْ شَيْءٍ كُلُّ أَمْرِي عِلَكَسَبَ رَهِينٌ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

وَأَمْدَدْنَاهُم بِفَاكِهَ فِولَحْرِمِمَايَشْنَهُونَ ١

مَنَنَزَعُونَ فَهَاكَأْسًا لَّا لَغُوُّ فِبِهَا وَلَا تَأْثِيمٌ إِنَّ

﴾ وَيَطُوفُ عَلَيْهِمْ عِلْمَانٌ لَّهُمْ كَأَنَّهُمْ

(V.52:23) See Footnote b, c and d of (V.2:219).

<sup>(</sup>V.52:20) Hûr: Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

- 25. And some of them draw near to others, questioning.
- 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.
- 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.
- 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."[1]
- 29. Therefore, remind (mankind of صلى الله Islâmic Monotheism, O Muhammad صلى الله عليه وسلم). By the Grace of Allah, you are neither a soothsayer, nor a madman.
- 30. Or do they say: "(Muhammad صلى الله الله is) a poet! We await for him some calamity by time!"
- 31. Say (O Muhammad صلى الله عليه وسلم to them): "Wait! I am with you among the waiters!"
- 32. Do their minds command them this [i.e. to tell a lie against you (Muhammad صلى or are they people transgressing all bounds?
- 33. Or do they say: "He (Muhammad صلى الله عليه وسلم has forged it (this Qur'ân)?" Nay! They believe not!
- 34. Let them then produce a recital like unto it (the Qur'an) if they are truthful.
- 35. Were they created by nothing? Or were they themselves the creators?
- 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

وَأَقِبَلَ بَعْضُهُمْ عَلَى بَعْضِ يَسَاءَلُونَ (إِنَّ اللَّهِ اللَّهِ عَلَى بَعْضِ يَسَاءَ لُونَ (إِنَّ ا

قَالُوٓ أَإِنَّا كُنَّا فَبَلُ فِي أَهْلِنَا مُشْفِقِينَ إِنَّ

فَمَرِي ٱللَّهُ عَلَيْنَا وَوَقَلْنَا عَذَابَ ٱلسَّمُومِ

إِنَّاكُنَّامِن قَبِّلُ نَدْعُوهُ إِنَّهُ وهُو ٱلْمَرُّ ٱلرَّحِيمُ ١

فَذَكِّرْفَمَآ أَنَ بِنِعْمَتِ رَبِّكَ بِكَاهِن وَلَا بَعِنُونَ شَ

أَمْ يَقُولُونَ شَاعِرُ نَلْرَبُصُ بِهِ عِرَيْبَ ٱلْمَنُونِ

قُلُ تَرَبَّصُواْ فَإِنِي مَعَكُمْ مِنَ ٱلْمُتَرَبِّصِينَ ﴿ اللَّهِ مَعَكُمْ مِنَ ٱلْمُتَرَبِّصِينَ ﴿

أَمْ تَأْمُرُهُمْ أَحْلُمُهُم بِهَاذَأَأَمُ هُمْ قَوْمٌ طَاغُونَ ٢

أَمْ يَقُولُونَ نَقَوَلُهُۥ بَلِلَا يُؤْمِنُونَ ﴿ إِنَّ اللَّهُ مِنْوُنَ ﴿ إِنَّ اللَّهُ مِنْوُنَ ﴿

فَلْيَأْتُواْ بِحَدِيثٍ مِّشْلِدِهِ إِن كَانُواْ صَدْدِقِينَ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

أَمْخُلِقُوا مِنْ غَيْرِشَيْءٍ أَمْ هُمُ ٱلْخَلِقُونَ (قَ)

أَمْ خَلَقُواْ ٱلسَّمَاوَتِ وَٱلْأَرْضَ بَلِ لَا يُوقِنُونَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.52:28) See the footnote of (V.2:165)

- 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?
- 38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.
- 39. Or has He (Allâh) only daughters and you have sons?
- ملى الله 40. Or is it that you (O Muhammad ملى الله ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?
- 41. Or that the Ghaib (Unseen) is with them, and they write it down?
- 42. Or do they intend a plot (against you O Muhammad صلى الله عليه وسلم? But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism) are themselves plotted against!
- 43. Or have they an ilâh (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him)<sup>[1]</sup>
- 44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"
- 45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).
- **46.** The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).
- 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) [2] before

أَمْ عِندَهُمْ خَزَابِنُ رَبِكَ أَمْهُمُ ٱلْمُصِيطِونَ ١

أَمْ لَهُمْ سُلَو يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بسُلْطَان مَينِ ﴿

أَمْ لَهُ ٱلْبَنَتُ وَلَكُمُ ٱلْبَنُونَ ٢

أَمْ تَسْنَكُهُمْ أَجْرًا فَهُم مِن مَّغْرَمِ مُثْقَلُونَ ﴿ اللَّهُ مِن مَّغْرَمِ مُثْقَلُونَ ﴿ إِنَّ

أُمْ عِندُهُو ٱلْعَيْبُ فَهُمْ يَكُنبُونَ إِنَّا

أَمْرُ مِدُونَ كَيْدًا فَالَّذِينَ كَفَرُواْ هُرُٱلْمَكِيدُونَ ﴿ إِنَّا اللَّهِ مِنْ اللَّهِ اللَّهُ

أَمْ لَهُمْ إِلَهُ عَيْرُ اللَّهِ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ٢

وَإِن رَوْا كِسْفَا مِنَ ٱلسَّمَاءِ سَاقِطَا يَقُولُواْ سَحَابٌ مَرْكُومٌ ﴿ اللَّهُ مَرْكُومٌ ﴿ اللَّهُ مَا لَكُومٌ اللَّهُ اللَّهُ مَا لَكُومٌ اللَّهُ اللَّالِي اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّهُ اللّل

فَذَرْهُمْ حَتَّى يُلْقُواْ يَوْمَهُمُ ٱلَّذِي فِيهِ يُصْعَفُونَ (ا

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْتًا وَلَاهُمْ يُنصَرُونَ ﴿ إِنَّا

وَ إِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابًا دُونَ ذَلِكَ وَلَكِكَنَّ أَكْثَرُهُمُ لَا يَعْلَمُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.52:43)

a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

<sup>(</sup>V.52:47) See the footnote (B) of (V.6:93).

this; but most of them know not. (Tafsir At-Tabarî).

- طنی 48. So wait patiently (O Muhammad ان ملیه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes<sup>[1]</sup>; and glorify the Praises of your Lord when you get up from sleep.
- 49. And in the nighttime also glorify His Praises — and at the setting of the stars. [2]

#### Sûrat An-Najm (The Star) LIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the star when it goes down (or vanishes).
- على الله 2. Your companion (Muhammad عليه وسلم) has neither gone astray nor has erred.
  - 3. Nor does he speak of (his own) desire.
  - 4. It is only a Revelation revealed.
- 5. He has been taught (this Qur'an) by one mighty in power [Jibrîl (Gabriel)].
- 6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allah) rose and became stable.
- 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsir Ibn Kathir)
- 8. Then he [Jibrîl (Gabriel)] approached and came closer,
- 9. And was at a distance of two bows' length or (even) nearer.

وٱصْبِرْلِحُكْمِرَبِّكَ فَإِنَّكَ بِأَعْدُنِكَ أُوسَيِّحْ بِحَمْدِ رَيِّكَ حِينَ نَقُومُ الْمِنَ

وَمِنَ ٱلَّيْلِ فَسَيِّحَهُ وَإِذْ بِنَرَ ٱلنَّجُومِ (إِنَّ)



\_ أللّه الرَّحْمَرُ الرِّحِبِ

وَٱلنَّجْمِ إِذَاهُوَىٰ ١

مَاضَلَ صَاحِبُكُرُ وَمَاغُويْ إِنَّ

وَمَا يَنطِقُ عَنِ ٱلْمُوكَىٰ ٢ إِنْ هُوَ إِلَّا وَحَيُّ يُوحَىٰ إِنَّ هُوَ إِلَّا وَحَيُّ يُوحَىٰ ١ عَلَّمَهُ وَسُدِيدُ ٱلْفُوكِي ﴿

ذُو مرَّ وَفَأَسْتَوَىٰ ١

وَهُوَيِا لَأُفْقِ ٱلْأَعْلَىٰ ١

مُرِّدُنَافَنْدَ لَى ﴿

فَكَانَ قَابَ قُوسَيْنِ أَوَأَدْنَ ﴿ إِنَّا

<sup>&</sup>lt;sup>[1]</sup> (V.52:48) See the footnote of (V.3:73).

<sup>(</sup>V.52:49) It is said that glorifying Allah's Praises here means: all the five compulsory and additional Nawafil prayers.

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10. So (Allâh) revealed to His slave through Jibrîl صلى الله عليه وسلم (Gabriel) عليه السلام whatever He revealed.

11. The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم) saw.

12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râj: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)][1]

فَأُوْحَى إِلَى عَبْدِهِ مَا أَوْحَى إِنَّ ا

مَاكَذَبَٱلْفُؤَادُمَارَأَيْ ١

to the heavens with صلى الله عليه وسلم (V.53:12) *Al-Miˈrâj* (i.e. Ascent of Prophet Muhammad صلى الله عليه وسلم his body and soul (بالروح و الجسم).

Narrated Mâlik bin Sa'sa'ah صلى الله عليه وسلم The Prophet رضي الله عنه said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al-Burâq, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad صلى الله The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you? He said, 'Muhammad lt was asked, 'Has he been sent for?' He said, 'Yes.'It was said, 'He is صلى الله عليه وسلم welcome. What a wonderful visit his is.' Then I met 'Îsâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said, 'Muhammad صلى الله عليه وسلم.' It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet صلى الله عليه وسلم added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown Al-Bait Al-Ma'mûr (i.e. Allah's House). I asked Jibrîl about it and he said, 'This is Al-Bait Al-Ma'mûr where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul Muntaha (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its Nabiq fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about

Sûrah 53. An-Najm Part 27	719	الجزء ۲۷	سورة النجم ٥٣
13. And indeed he (Muhammad منه عليه) saw him [Jibrîl (Gabriel)] at a sed descent (i.e. another time).	_		وَلَقَدْرَ وَاهُ نَزْلَةً أُخْرَىٰ ٢
14. Near <i>Sidrat-ul-Muntaha</i> (a lote-tree the utmost boundary over the seventh he beyond which none can pass).			عِندَسِدُرَةِ ٱلْمُنتَهَى ﴿ اللَّهُ عِندَسِدُرَةِ ٱلْمُنتَهَى
15. Near it is the Paradise of Abode.			عِندَهَاجَنَّةُ ٱلْمَأْوَيِّ شَ
16. When that covered the lote-tree w	hich		عِندَهَاجَنَّةُ ٱلْمَأْوَىٰ ﴿ فَا عَنْدُونَ مَا يَغْشَىٰ ﴿ إِذْ يَغْشَىٰ الْسِنْدُرَةَ مَا يَغْشَىٰ ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّاللَّ اللَّا الللَّا الللَّا الللَّاللَّا
17. The sight (of Prophet Muhammad) turned not aside (right or left) it transgressed beyond the limit (ordained it).	, nor		مَازَاعَ ٱلْبَصَرُ وَمَاطَغَىٰ ۞
18. Indeed he (Muhammad الله عليه وسلم did see of the Greatest Signs, of his lath).			لَقَدْرَأَى مِنْ ءَايَنتِ رَبِيهِ ٱلْكُبْرَيَ
19. Have you then considered Al-Lât, Al-'Uzzâ (two idols of the pagan Arabs) 12	and		أَفْرَءَيْتُمُ ٱللَّنتَ وَٱلْعُزَّىٰ ١

20. And *Manât* (another idol of the pagan Arabs), the other third?

- 21. Is it for you the males and for Him the females?
  - 22. That indeed is a division most unfair!

لَقَدُرَأَى مِنْ عَايِنتِ رَبِهِ الْكُبْرَى آنِ أَفْرَ عَيْتُمُ اللَّيْتَ وَالْعُزِّي اللَّهِ وَمَنَوْهَ النَّالِثَةَ الْأَخْرَى آنَ الكُمُ الذَّكُرُ وَلَهُ الْأَنْفَى آنَ

those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made it forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced it to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger ملى الله عليه على الله على الل

(V.53:16) It is said that the Lot-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. Ibn Kathir).

(V.53:19) See the footnote (A) of (V.2:219).

- 23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
  - 24. Or shall man have what he wishes?
- **25.** But to Allâh belongs the (Hereafter) and the first (the world).
- 26. And there are many angels in the intercession will avail whose nothing except after Allâh has given leave for whom He wills and is pleased with.
- 27. Verily, those who believe not in the name the angels with female Hereafter. names:
- 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.
- 29. Therefore withdraw (O Muhammad أصلى الله عليه وسلم) from him who turns away from Our Reminder (this Qur'an) and desires nothing but the life of this world.
- 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
- 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
- 32. Those who avoid great sins (See the Qur'an, Verses: 6:152,153) and Al-Fawahish (illegal sexual intercourse) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So

إِنْ هِيَ إِلَّا أَسْمَاءُ سَمَّيتُهُوهَا أَنتُمْ وَءَابَآ وَكُومًا أَنزَلَ ٱللَّهُ بِهَامِن سُلْطَنَ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ وَلَقَدْ جَآءَهُم مِن زَّتِهِمُ ٱلْمُدَىٰ إِنَّ اللَّهِ

> أَمْ لِلْإِنسَانِ مَاتَمَنَّىٰ ١ فَلِلَّهِ ٱلْآخِرَةُ وَٱلْأُولَى ١

وَكُرِمِن مَّ لَكِ فِي ٱلسَّمَوَ تِ لَا تُغْنِي شَفَاعَنُهُمْ شَنَّا إِلَّامِنَ بِعَدِ أَن يَأْذَنَ أَلَّهُ لِمَن يَشَآهُ وَيَرْضَى ١

> إِنَّ ٱلَّذِينَ لَا يُوْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْلَتِهِكَةَ سَيِيةً ٱلْأُنثَىٰ ١

وَمَا لَهُمْ بِهِ : مِنْ عِلْمِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَايُعْنِي مِنَ ٱلْحَقِّ شَيْنًا ﴿ لَا يُعْنِي مِنَ ٱلْحَقِّ شَيْنًا ﴿ لَا يَا لَهُ اللَّهِ مِنْ الْحَقِي

فَأَعْرِضْ عَنِ مَن تَوَلَّىٰ عَن ذِكْرِنَا وَلَوْ لُودً إِلَّا ٱلْحَيَوْةَ ٱلدُّنيا ش

ذَالِكَ مَبْلَغُهُ مِنَ ٱلْعِلْمِ إِنَّ رَبِّكَ هُوَأَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ، وَهُوَ أَعْلَمُ بِمَنِ أَهْتَدَىٰ ﴿ ثُلَّ اللَّهِ مَن سَبِيلِهِ ، وَهُوَ أَعْلَمُ بِمَن أَهْتَدَىٰ

وَيِلَّهِ مَا فِي ٱلسَّمَاوَتِ وَمَا فِي ٱلْأَرْضِ لِيَجْزِي ٱلَّذِينَ أَسَنُواْ بِمَاعَمِلُواْ وَيَعِزِيَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْنَى ﴿ اللَّهِ اللَّهِ اللَّهِ الْ

ٱلَّذِينَ يَجْتَنِبُونَ كُبَّيِرَٱلْإِثْمِ وَٱلْفَوَحِشَ إِلَّاٱللَّهُمْ إِنَّ رَبُّكَ وَسِعُ ٱلْمَغْفِرَةِ هُوَأَعْلَمُ بِكُرِّ إِذْ أَنشَأَكُمُ مِّنَ ٱلأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَنِيكُمْ فَلَاتُرَكُّوا أَنْفُسَكُمْ هُوا عَلَمُ بِمَنِ ٱتَّقَىٰ ﴿ إِنَّا

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ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are Al-Muttaqûn (the pious. See V.2:2)].

- 33. Did you (O Muhammad صلى الله عليه وسلم) observe him who turned away (from Islâm).
- little, then stopped 34. And gave a (giving)?
- 35. Is with him the knowledge of the Unseen so that he sees?
- 36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),
- 37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):
- 38. That no burdened person (with sins) shall bear the burden (sins) of another.
- 39. And that man can have nothing but what he does (good or bad).[1]
  - **40.** And that his deeds will be seen.
- 41. Then he will be recompensed with a full and the best recompense. [2]
- 42. And that to your Lord (Allâh) is the End (Return of everything).
- 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.
- 44. And that it is He (Allâh) Who causes death and gives life.

أَفَرَءَ مِنَ ٱلَّذِي تَوَلَّى ١

وَأَعْطَىٰ قِلْلِلا وَأَكْدَىٰ ١

أَعِندُهُ،عِلْوُ ٱلْغَيْبِ فَهُو يَرَى ﴿ اللَّهُ الْعَلَّمِ اللَّهُ الْعَلَّمُ اللَّهُ اللَّهُ الْمَ

أَمْلَمْ يُنَبَّأْبِمَا فِي صُحُفِ مُوسَىٰ ﴿

وَإِبْرَهِيمَ ٱلَّذِي وَفَّى ﴿

أَلَانَزِرُ وَازِرَةً يُوزِرَأُخَرَىٰ هَا

وَأَن لَّيْسَ لِلإِنسَنِ إِلَّا مَاسَعَىٰ إِنَّا

وَأَنَّ سَعْيَهُ اسْوَفَ يُرَىٰ ١

ثُمَّ يُجْزَنهُ ٱلْجَزَاءَ ٱلْأَوْفَ ١

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ١

وَأَنَّهُ هُوَأَضْحَكَ وَأَبْكَىٰ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَأَنَّهُ هُو أَمَاتَ وَأَحْيَا ١

(V.53:41) See the footnote (A) of (V.6:61).

<sup>[1] (</sup>V.53:39) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous Sadaqah (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents." (Sahih Muslim. The Book of Wasâyâ (Wills and Testaments).

45. And that He (Allâh) creates the pairs, male and female,

Sûrah 53. An-Najm

- 46. From Nutfah (drops of semen male and female discharges) when it is emitted.
- 47. And that upon Him (Allâh) is another bringing forth (Resurrection).
- 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)
- 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).
- 50. And that it is He (Allâh) Who destroyed the former 'Âd (people),
- 51. And Thamûd (people): He spared none of them.
- 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].
- 53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].
- 54. So there covered them that which did cover (i.e. torment with stones).
- 55. Then which of the Graces of your Lord (O man!) will you doubt?
- 56. This (Muhammad صلى الله عليه وسلم) is a warner (Messenger) of the (series of) warners (Messengers) of old.[1]
  - 57. The Day of Resurrection draws near.
- 58. None besides Allâh can avert it (or advance it or delay it).
- 59. Do you then wonder at this recitation (the Qur'ân)?

مِن نُطْفَةٍ إِذَا تُمنَّىٰ ﴿

وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَى ﴿

وَأَنَّهُ مُواَغْنَى وَأَغْنَى وَأَقَّنَى ١

وَأَنَّهُ مُورَبُّ ٱلشِّعْرَى ١

وَأَنَّهُۥ أَهْلَكَ عَادًا ٱلْأُولَى ٥

وَثُمُودَافَا أَبْقَىٰ ١

وَقَوْمَ نُوجٍ مِن فَهُ لِ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

وَٱلْمُؤْنَفِكَةَ أَهْوَىٰ ١

فَغَشَّلْهَا مَاغَشَّىٰ ١

فَيِأَيِّ ءَالَآءِ رَبِّكَ نَسَمَارَىٰ 🕲

هَذَانَذِيرٌ مِنَ ٱلنَّذُرِ ٱلْأُولَى ١

أَزِفَتِٱلْآزِفَةُ۞ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةُ۞

ٱفِمَنْ هَلْذَا ٱلْحَدِيثِ تَعْجَبُونَ (٥

وَأَنَّهُ, خَلَقَ الزَّوْجَيْنِ الذَّكَرُوۤ الْأُنثَىٰ (١٠٠٠)

<sup>&</sup>lt;sup>[1]</sup> (V.53:56) See the footnote of (V.2:252).

- 60. And you laugh at it and weep not,
- 61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
- 62. So fall you down in prostration to Allâh and worship Him (Alone).

# وَتَضْحَكُونَ وَلَائِبَكُونَ اللهِ وَأَنتُمْ سَنبِدُونَ ١

فَأَتَّ مُدُوالِلَّهِ وَأَعْدُوا ١ اللَّهِ وَأَعْدُوا ١

#### Sûrat Al-Qamar (The Moon) LIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The Hour has drawn near, and the moon has been cleft asunder (the people of صلى Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon). [1]
- 2. And if they see a sign, they turn away, and say: "This is continuous magic."
- 3. They belied (the Verses of Allâh this Qur'an), and followed their own lusts. And every matter will be settled (according to the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).
- 4. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil),
- 5. Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not.
- 6. So (O Muhammad صلى الله عليه وسلم) withdraw from them. The Day that the caller will call (them) to a terrible thing.
- 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad.



ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَحَرُ ﴿

وَإِن يَرَوْاءَايَةً يُعْرِضُواْ وَيَقُولُواْ سِحْرُ مُسْتَمِرُ ٢ وَكَذَّبُواْ وَاتَّبَعُواْ أَهْوَاءَهُمْ وَكُلُّ أَمْرِ مُستَقِدُ ١

> وَلَقَدْ جَاءَهُم مِنَ ٱلْأَنْبَآءِ مَافِيهِ مُزْدَجَدُ ١

حِكْمَةُ بَلِغَةٌ فَمَا تُغَنِ ٱلنَّذُرُ ۞

فَتُوَلَّ عَنْهُم يُومَ يَدْعُ ٱلدَّاعِ إِلَى شَيْءِ

خُشَعًا أَبْصُدُوهُم يَخْرِجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُم

صلى الله عليه The people of Makkah asked the Prophet رضى الله عليه to show them a sign (miracle). So he showed them (the miracle) of the وسلم moon. (Sahih Al-Bukhari, Vol.6, Hadîth No.390).

- 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."
- 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.
- 10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"
- 11. So We opened the gates of the heaven with water pouring forth.
- 12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.
- 13. And We carried him on a (ship) made of planks and nails,
- 14. Floating under Our Eyes: a reward for him who had been rejected!
- 15. And indeed. We have left this as a sign. Then is there any that will remember (or receive admonition)?
- 16. Then how (terrible) was My Torment and My Warnings?
- 17. And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition)?
- 18. 'Âd (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?
- 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.
- 20. Plucking out men as if they were uprooted stems of date-palms.
- 21. Then, how (terrible) was My Torment and My Warnings?

مُهْطِعِينَ إِلَى ٱلدَّاعَ يَقُولُ ٱلْكَفِرُونَ هَذَايَوْمُ عَسِرٌ ﴿ ٢

اللَّهُ مَ تَوْمُ نُوجٍ فَكُذَّ بُوا عَبْدَنَا وَقَالُواْ مَعِنُونٌ وَأَزْدُجِرَ ١

فَدَعَا رَبُّهُ وَأَنِّي مَعْلُوبٌ فَٱلنَّصِرَ إِنَّا

فَفَنَحْنَآ أَبُوَبَ ٱلسَّمَآءِ بِمَآءِ مُنْهَمِرِ اللَّا

وَفَجِّرُنَاٱلْأَرْضَ عُبُونًا فَٱلْنَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرِ فَدُفَدِرَ شَ

وَحَمَلْنَهُ عَلَىٰ ذَاتِ أَلْوَيجٍ وَدُسُرِ ١

تَعْرِي بِأَعْيُنِنَا جَزَآءً لِمَن كَانَ كُفِرَ اللَّهُ

وَلَقَدَ تَرَكُنَهُا ءَايَةً فَهَلْ مِن مُذَّكِرِ ١

فَكَيْفَ كَانَ عَذَابِي وَنُذُر ١

وَلَقَدْيَسَرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُدَّكِرِ ١

كَذَّبَتْ عَادُّفَكَيْفَكَانَ عَذَابِي وَنُذُر الْإِلَّ

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي وَمِ نَحْسِ مُسْتَمِرُ ﴿ إِنَّا أَرْسَلْنَا عَلَيْهِمْ

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلِ مُّنقَعِرِ ١

فَكَيْفَكَانَ عَذَابِي وَنُذُرِ ١

- 22. And We have indeed made the Our'an easy to understand and remember; then is there any that will remember (or receive admonition)?
- 23. Thamûd (people also) belied the warnings.
- 24. And they said: "A man, alone among us — shall we follow him? Truly then we should be in error and distress (or madness)!"
- 25. "Is it that the Reminder is sent to him [Prophet Sâlih عليه السلام] alone from among us? Nay, he is an insolent liar!"
- 26. Tomorrow they will come to know who is the liar, the insolent one!
- 27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه السلام], and be patient!
- 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).
- 29. But they called their comrade and he took (a sword) and killed (her).
- 30. Then, how (terrible) was My Torment and My Warnings?
- 31. Verily, We sent against them a single Saihah (torment — awful cry), and they became like the stubble of a fold-builder.
- 32. And indeed. We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?
- 33. The people of Lût (Lot) belied the warnings.
- 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night,

وَلَقَدْ يَسِّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرِ ٢

كَذَّبَتْ نَمُودُ بِٱلنُّذُرِ ١

فَقَالُواْ أَبْشَرُا مِنَا وَحِدًا نَتَبِّعُهُ إِنَّا إِذَا لَّهِي ضَلَالِ وَسُعُرِ ١

أَوْلِقِي ٱلذِّكْرُعَلَيْهِ مِنْ يَيْنِنَا بَلْهُوكَذَّا ثُوا أَشِرُ فِي

سَيَعْلَمُونَ غَدُامَنَ ٱلْكُذَّابُ ٱلْأَشِرُ ١

إِنَّا مُرْسِلُواْ ٱلنَّافَةِ فِنْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿ اللَّهِ اللَّهِ اللَّهُ

وَنَيِنْهُمْ أَنَّ الْمَآءَ قِسْمَةُ النَّهُمْ كُلُّ شِرْبِ تَعْضَرُ اللَّهِ

فَنَادَوْا صَاحِبَهُمْ فَنَعَاطَىٰ فَعَفَرَ ١

فَكَيْفَ كَانَ عَذَابِ وَنُذُرِ (١٠)

إِنَّآ أَرْسَلْنَاعَلَيْهِمْ صَيْحَةً وَحِدَةً فَكَانُواْ كَهَشِيمِ ٱلْمُحْنَظِرِ (١)

وَلَقَدْ يَسَرْنَا ٱلْقُرْءَ انَ لِلذِّكْرِ فَهَلِّ مِن مُّدَّكِرٍ ٢

كَذَّبَتْ قَوْمُ لُوطٍ بِٱلنَّذُرِ ١

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا ءَالَ لُوطِّ

- 35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).
- 36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!
- 37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) taste you My Torment and My "Then Warnings."
- 38. And verily, an abiding torment seized them early in the morning.
- 39. "Then taste you My Torment and My Warnings."
- indeed, We have made the **40.** And Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?
- 41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].
- 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).
- 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed)? Or have you an immunity (against Our Torment) in the **Divine Scriptures?**
- 44. Or say they: "We are a great multitude, victorious.?"
- 45. Their multitude will be put to flight, and they will show their backs.
- 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

نِعْمَةُ مِنْ عِندِ نَأْ كَذَاكِ نَجْزى مَن شَكَرَ ﴿ الْمَ اللَّهُ مُواكِمُ الْمُثَكِّرُ الْمُثَكِّ

وَلَقَدْ أَنَذُرَهُم بَطْتُ تَنَافَتُمَارُوْا بِٱلنَّذُرِ ٢

وَلَقَدُ زَوَدُوهُ عَن ضَيْفِهِ عَظَمَسْنَاۤ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِي وَنُذُرِ ١

وَلَقَدْ صَبَّحَهُم بُكُرَةً عَذَابٌ مُسْتَقِرٌ ﴿ اللَّهُ

فَذُوقُواْ عَذَابِي وَنُذُر الثَّ

وَلَقَدْ يَسَرَّنَا ٱلْقُرْءَ انَ لِلذِّكْرِفَهَلْ مِن مُدَّكِرِ ﴿

وَلَقَدْ جَآءَ ءَالَ فَرْعَوْنَ ٱلنُّذُرُ ١

كَذَّبُواْ بِكَائِينَا كُلِهَا فَأَخَذْنَاهُمُ أَخَذَعَ بِرِ مُقْلَدِرٍ (أَنَّ

ٱكُفَّارُكُهُ خَيْرٌ مِنْ أُولَتِهِ كُو أَمْلَكُمُ بَرَآءَةٌ فِي ٱلزَّبُرُ ١

أَمْرِيقُولُونَ نَحَنُ جَمِيعٌ مُنْكُصِرٌ ﴿

سَيُهُزَمُ الْجَمْعُ وَيُولُونَ الدُّبُرُ ١

بَلَ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُ ١

- 47. Verily the Mujrimûn (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
- 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" [1]
- 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — Al-Lauh Al-Mahfûz).
- 50. And Our Commandment is but one as the twinkling of an eye.
- 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?
- 52. And everything they have done is noted in (their) Records (of deeds).
- 53. And everything, small and big, is written down (in Al-Lauh Al-Mahfûz already beforehand i.e. before it befalls, or is done by its doer: الإيمان بالقدر ) (See the Qur'ân V.57:22 and its footnote).
- 54. Verily, The Muttaqûn (the pious. see V.2:2), will be in the midst of Gardens and Rivers (Paradise).
- 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

# Sûrat Ar-Rahmân (The Most Gracious) LV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The Most Gracious (Allâh)!
- 2. He has taught (you mankind) the Qur'ân (by His Mercy).

إِنَّ ٱلْمُجْرِمِينَ فِي ضَلَالِ وَسُعُر (١٠)

يَوْمَ يُسَّحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِ هِمْ ذُوقُواْ

إِنَّا كُلُّ شَيْءِ خَلَقْنَهُ بِقَدَرِ (إِنَّا

وَمَآ أَمْرُنَآ إِلَّا وَحِدُّهُ كَلَمْجٍ بِٱلْبَصَرِ ٥

وَلَقَدْ أَهْلَكُنَّ آأَشْيَاعَكُمْ فَهُلّ مِن مُدَّكِرِ شَ وَكُلُّ شَىٰءِ فَعَسَلُوهُ فِي ٱلزُّبُرِ ۞

وَكُلُّ صَغِيرِ وَكَبِيرِ مُستَظَرُ اللهُ

إِنَّ ٱلْمُنْقِينَ فِي جَنَّتِ وَنَهُرِ ١

فِ مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُقْنَدِرِ ﴿ فَا



برألله ألتخز الزجيي

عَلَّمَ ٱلْقُرْءَانَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.54:48) See (V.25:34) and the footnote of (V.17:97).

- 3. He created man.
- 4. He taught him eloquent speech.
- 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
- 6. And the herbs (or stars) and the trees both prostrate themselves (to Allah See V.22:18). (Tafsir Ibn Kathir)
- 7. And the heaven: He has raised it high, and He has set up the Balance.
- 8. In order that you may not transgress (due) balance.
- 9. And observe the weight with equity and do not make the balance deficient.
- 10. And the earth: He has put down (laid) for the creatures.
- 11. Therein are fruits and date-palms producing sheathed fruit-stalks (enclosing dates).
- 12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
- 13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 14. He created man (Adam) from sounding clay like the clay of pottery.
- 15. And the jinn: He created from a smokeless flame of fire.
- 16. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
- 18. Then which of the Blessings of your Lord will you both (jinn and men) deny?

خَلَقَ ٱلْإِنسَدِنَ ۞ عَلَمَهُ ٱلْبَيَانَ ۞ ٱلشَّمْشُ وَٱلْقَمَرُ بِحُسْبَادِ ۞ ٱلشَّمْشُ وَٱلْقَمَرُ بِحُسْبَادِ

وَٱلنَّجْمُ وَٱلشَّجَرُيسَجُدَانِ ۞

وَٱلسَّمَآةَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَاتَ ﴿

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿

وَأَقِيمُواْ الْوَزْكَ بِالْقِسْطِ وَلَا تُحْسِّرُواْ الْمِيزَانَ ﴿

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ١

فِهَا فَكِكُهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ١

وَٱلْحَبُّ ذُوالْعَصْفِ وَالرَّيْحَانُ لِنَّا

فَبِأَيّ ءَالَآءِ رَبِّكُمَا ثُكَذِّ بَانِ ﴿

خَلَقَ ٱلْإِنسَانَ مِن صَلْصَالِ كَٱلْفَخَارِ اللهَ

وَخَلَقَ ٱلْحَانَ مِن مَارِجٍ مِن نَارٍ ١

فَبِأَيَّ ءَالَآءِ رَبِّكُمَاتُكَذِّبَانِ شَ

رَبُّ ٱلْمُشْرِقَيْنِ وَرَبُّ ٱلْغَرِّبَيْنِ ﴿

فَيِأَيْ الآءِ رَيِكُمَا تُكَدِّبَانِ ١

- 19. He has let loose the two seas (the salt and fresh water) meeting together.
- 20. Between them is a barrier which none of them can transgress.
- 21. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 22. Out of them both come out pearl and coral.
- 23. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 24. And His are the ships going and coming in the seas, like mountains.
- 25. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 26. Whatsoever is on it (the earth) will perish.
- 27. And the Face of your Lord full of Majesty and Honour will remain forever.
- 28. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!
- 30. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 31. We shall attend to you, O you two classes (jinn and men)!
- 32. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!
- 34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

مَرَجَ ٱلْبَحْرَيْنِ يَلْنَفِيَانِ اللَّهِ

يَنْهُمَا بَرْزَحُ لَا يَبْغِيَاذِ ١

فَبِأَيْءَ الآهِ رَبِّكُمَا تُكَذِّبَانِ

يَغَرُجُ مِنْهُمَا ٱللَّوْلُوْوَ ٱلْمَرْجَاكُ

فَيِأَيِّ ءَالآءِ رَبِّكُمَانُكَذِبَانِ

وَلَهُ ٱلْجَوَارِ ٱلْمُنْتَاتُ فِ ٱلْبَحْرِكَا لَأَعْلَيمِ

فَيِأَيْءَ الآءِ رَيِّكُمَا تُكَذِّبَانِ

كُلُّ مَنْ عَلَيْهَا فَانِ ١

وَيَنْفَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَالِ وَٱلْإِكْرَامِ الْ

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۞

يَسْنَلُهُ مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ كُلِّ يَوْمٍ هُوَ فِ شَأْنِ إِنَّ

فَإِلَيْ ءَالَآءِ رَبِّكُمَا ثُكَذِّ بَانِ ﴿

سَنَفْرُغُ لَكُمْ أَيُّهُ ٱلتَّقَلَانِ ٢

فَيِأَيّ ءَالآءِ رَبِّكُمَانُكَذِّبَانِ ٢

يَنَمَعْشَرَاً لِحِنِّوَا لِإِنسِ إِنِ اَسْتَطَعْتُمْ أَن تَنفُذُواْ مِنْ أَقَطَارِ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ فَٱنفُذُواْ لَالنَّنفُذُونَ إِلَّا بِشُلْطَننِ ﴿ ﴾

فِيَأَيَّ ءَالَّآءِ رَبِّكُمَاتُكَدِّبَانِ

- 35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
- **36.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide—[See V.70:8]
- 38. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 39. So on that Day no question will be asked of man or jinni as to his sin, (because they have already been known from their faces either white (dwellers of Paradise true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals).
- 40. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **41.** The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
- 42. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 43. This is the Hell which the Mujrimûn (polytheists, criminals, sinners) denied.
- 44. They will go between it (Hell) and the fierce boiling water!
- 45. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 46. But for him who<sup>[1]</sup> fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). [2]

يُرْسَلُ عَلَيْكُمَا شُوَاظُ مِن نَّارِ وَنُحَاسٌ فَلَا تَنْكَصِرَانِ (١٠٠٠)

فَيِأْيَ ءَالآءِ رَبُّكُمَا تُكَذِّبَانِ ١

فَإِذَا ٱنشَقَّتِٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

فَيأَيْءَا لَآءِ رَيْكُمَا تُكَذِّبَانِ

فَوْمَيذِ لَّا يُسْتَكُمُ عَن ذَبُهِ عِ إِنسُّ وَلَاجِكَآنٌ الْآ

فِيَأَيِّ ءَالَآءِ رَبِّكُمَا نُكَذِبَانِ ١

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِٱلنَّوْسِي وَٱلأَفْدَامِ ١

فَأَيَّ ءَالآءِ رَبِّكُمَا تُكَدِّبَانِ

هَذِهِ وَجَهَنَّمُ ٱلَّتِي يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ١

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ عَانِ ﴿

فَيَأَيَّ ءَالَآءِ رَيِّكُمَا ثُكَدِّ بَانِ ١

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ عَنَّنَانِ ﴿ إِنَّا

<sup>(</sup>V.55:46): The true believer of Islâmic Monotheism who performs all the duties and abstain from all صلى الله عليه وسلم ordained by Allah and His Messenger Muhammad kinds of sin and evil deeds prohibited in Islâm. [2] (V.55:46) See the footnote of (V.23:60).

- 47. Then which of the Blessings of your Lord will you both (jinn and men) deny?
  - 48. With spreading branches.
- 49. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 50. In them (both) will be two springs flowing (free).
- 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 52. In them (both) will be every kind of fruit in pairs.
- 53. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
- 55. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 56. Wherein both will be Qâsirât-ut-Tarf [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had tamth<sup>[1]</sup> before them.
- 57. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 58. (In beauty) they are like rubies and coral.
- 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **60.** Is there any reward for good other than good?
- 61. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأَيَّ ءَالَآءِ رَبِّكُمَا ثُكَدِّ بَانِ اللَّهِ

ذَوَاتَآ أَفْنَانِ۞ فَبِأَيِّ ءَالَآهِ رَبِّكُمَاتُكَذِّبَانِ۞

فِيهِمَاعَيْنَادِ تَعْرِيَادِ ٢

فَإَيّ ، الآء رَبِّكُمَا تُكَدِّبَانِ ١

فِيهِمَامِن كُلِّ فَكِكَهَةٍ زَوْجَانِ ﴿

فَيِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَدِّبَانِ ٢

مُتَّكِعِينَ عَلَىٰ فُرُشِ بَطَآبِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى ٱلْجَنَّنَيْنِ دَانِ ﴿ إِنَّ

فَيِأَيِّ ءَا لَآءِ رَيِّكُمَا تُكَذِّبَانِ ٥

فِهِنَّ قَصِرَتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسُ قَبْلَهُمْ وَلَاجَآنُ الْ

فِأَيَّ ءَا لَآءِ رَبِّكُمَا تُكَذِّبَانِ ۞

كَأُنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ١

فَيِأَيَّ ءَالآءِ رَبِيكُمَا تُكَذِّبَانِ ٢

هَلْ جَنْزَامُ ٱلْإِحْسَانِ إِلَّا ٱلْإِحْسَانُ ١

فَيِأَيْءَ الآءِ رَبِّكُمَا تُكَذِّبَانِ شَ

<sup>[1] (</sup>V.55:56): Tamth means: Opening their hymens with sexual intercourse.

- 62. And besides these two, there are two other Gardens (i.e. in Paradise).
- 63. Then which of the Blessings of your Lord will you both (jinn and men) deny?
  - 64. Dark green (in colour).
- 65. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 66. In them (both) will be two springs gushing forth.
- 67. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 68. In them (both) will be fruits, and date-palms and pomegranates.
- 69. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 70. Therein (Gardens) will be Khairâtun-Hisân [fair (wives) good and beautiful];
- 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 72.  $H\hat{u}r^{[1]}$  (beautiful, fair females) guarded in pavilions;
- 73. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 74. With whom no man or jinni has had tamth<sup>[2]</sup> before them.
- 75. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 76. Reclining on green cushions and rich beautiful mattresses.
- 77. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

وَمِن دُونِهِمَاجَنَّنَانِ إِنَّ

فَإِلَيْءَ الآءِ رَبِّكُمَا تُكَذِّبَانِ اللَّهِ

مُدُهَامَتَانِ ١

فَيِأَيِّ ءَا لَآءِ رَبِّكُمَا ثُكَذِّ بَانِ ١

فِيهِ مَا عَيْمَانِ نَضَّاخَتَانِ إِنَّ

فَيِأَيَّ ءَالآءِ رَبِّكُمَاتُكَذِّبَانِ ١

فِيهِمَافَكِكُهُ أُونَغُلُّ وَرُمَّانُ ١

فَيِأَيَّءَ الآءِ رَبِّكُمَا تُكَدِّبَانِ ﴿

فِيهِنَّ خَيْرَاتُ حِسَانٌ ﴿

فَيِأَيْ مَالَآهِ رَبِّكُمَا تُكَذِّبَانِ ١

حُورٌ مَقْصُورَتُ فِي ٱلْجِيَامِ ١

فِيَأَيْءَ الآهِ رَيْكُمَا تُكَدِّبَانِ 😭

لَوْ يَطْمِثْهُنَّ إِنسُ قَبْلَهُمْ وَلَاجَآنٌ ﴿ إِنَّ اللَّهِ اللَّهِ مَا لَهُ اللَّهُ اللَّهُ اللَّهُ

فَيِأَيّ ءَالَآءِ رَبِّكُمَا ثُكَذِّ بَانِ ٥

مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ۞

فَبِأَيِّ ءَالآءِ رَبِّكُمَاثُكَذِّ بَانِ

نَنْرَكَ أَسْمُ رَبِّكَ ذِي ٱلْجَلَالِ وَٱلْإِكْرَامِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

<sup>[1](</sup>V.55:72) See footnote of (V.52:20).

<sup>&</sup>lt;sup>[2]</sup>(V.55:74) Tamth means: Opening their hymens with sexual intercourse.

## Sûrat Al-Wâgi'ah (The Event) LVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the Event (i.e. the Day of Resurrection) befalls.
- 2. And there can be no denial of its befalling.
- 3. Bringing low (some those who will enter Hell) Exalting (others those who will enter Paradise). [Tafsir Ibn Kathir]
- 4. When the earth will be shaken with a terrible shake.
- 5. And the mountains will be powdered to dust.
- 6. So that they will become floating dust particles.
  - 7. And you (all) will be in three groups.
- 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).
- 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).
- 10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be foremost (in Paradise).
  - 11. These will be the nearest (to Allâh).
  - 12. In the Gardens of Delight (Paradise).



وألله ألتم والرجيء

لَيْسَ لِوَقْعَنِهَا كَاذِبَةً ٢

خَافِضَةٌ رَّافِعَةُ (٢)

إِذَارُجَتِ ٱلْأَرْضُ رَجًا ١

وَبُسَنَتِ ٱلْحِبَ الْكِسَا ٥

فَكَانَتْ هَيَاءُ مُنْبِثًا ١

وَكُنتُمْ أَزْوَجًا ثُلَاثُةً ٢

فَأَصْحَابُ ٱلْمَيْمَنَةِ مَآ أَصْحَابُ ٱلْمَيْمَنَةِ ١

وَأَصْعَدُ ٱلْمُنْتَدَةِ مَا أَصْعَبُ ٱلْمُنْتَدَةِ ١

وَالسَّنبِقُونَ السَّنبِقُونَ ١

أُوْلِيَكُ ٱلْمُفَرِّيُونَ ١ في جَنَّتِ ٱلنَّعِيمِ

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

- 14. And a few of those (foremost) will be from the later generations.
- 15. (They will be) on thrones woven with gold and precious stones.
  - 16. Reclining thereon, face to face.
- 17. Immortal boys will go around them (serving),
- 18. With cups, and jugs, and a glass of flowing wine,
- 19. Wherefrom they will get neither any aching of the head, nor any intoxication.
  - **20.** And with fruit that they may choose.
- 21. And with the flesh of fowls that they desire.
- 22. And (there will be) *Hûr* (fair females) with wide, lovely eyes (as wives for the pious),
  - 23. Like unto preserved pearls.
  - **24.** A reward for what they used to do.
- 25. No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).
- **26.** But only the saying of: Salâm! Salâm! (greetings with peace)![1]
- 27. And those on the Right Hand—how (fortunate) will be those on the Right Hand?
- **28.** (They will be) among thornless lote-trees,

ثُلَّةً أُمِنَ ٱلْأُولِينَ ١

وَقَلِيلٌ مِنَ ٱلْآخِرِينَ ١

مُتَكِينَ عَلَيْهَا مُتَقَدِيلِينَ اللهِ يَطُوفُ عَلَيْهِمْ وِلْدَانُ مُخَلَّدُونَ (إِنَّا)

بِأَكْوَابِ وَأَبَارِيقَ وَكَأْسِ مِن مَّعِينِ (١)

لَّايُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ إِنَّ

وَفَكِكُهُ فِي مَّا يَتَخَيَّرُونَ ٢ وَلَخْيِرِ طَلْيُرِيِّمًا يَشْتَهُونَ ١

وَحُورُ عِينٌ ١

كَأَمْثُ لِٱللَّوْلُو ٱلْمَكْنُونِ ١ جَزَآءَ بِمَا كَانُواْيِعْمَلُونَ ١ لاستمعُونَ فيهَا لَغُوا وَلَا تَأْسُمَا اللَّهُ

إِلَّا فِيلًا سَلَنَا سَلَنَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

وَأَصْعَابُ ٱلْيَمِينِ مَاۤ أَصْعَابُ ٱلْيَمِينِ ﴿

في سِدُرِيِّغُضُودِ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.56:26) See the footnote (A) of (V.29:64).

- 29. And among *Talh* (banana-trees) with fruits piled one above another,
  - 30. And in shade long-extended,
  - 31. And by water flowing constantly,
  - 32. And fruit in plenty,
- 33. Whose supply is not cut off (by change of season), nor are they out of reach,
- 34. And on couches or thrones, raised high.
- 35. Verily, We have created them (maidens) of special creation.
  - 36. And made them virgins.
- 37. Loving (their husbands only), (and) of equal age.
  - 38. For those on the Right Hand.
- 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm).
- 40. And a multitude of those (on the Right Hand) will be from the later generations.
- 41. And those on the Left Hand how (unfortunate) will be those on the Left Hand?
  - 42. In fierce hot wind and boiling water,
  - 43. And shadow of black smoke,
- 44. (That shadow) neither cool, nor (even) pleasant,
- 45. Verily, before that, they indulged in luxury,
- 46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes)<sup>[1]</sup>

وَظِلِ مَّدُودِ ۞ وَمَآوِمَّ مَنْكُوبٍ۞ وَفَكِكُهُ وَكَثِيرَةِ۞ لَامَقْطُ عَذِ وَلَا مَنْوُعَةِ۞

و معلومون

انَّا أَنْفَأَنْفُزَ إِنْشَآءُهُ

غَمَلْنَهُنَّ أَبْكَارًا ۞ عُرُّا أَثَرَابًا ۞

لِأَضْحَبِ ٱلْبَيِينِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ ا

وَثُلَّةٌ مُنَّا لَا خِرِينَ الْ

وَأَضْعَنْ الشِّمَالِ مَا أَضْعَنْ الشِّمَالِ (اللَّهُ

فِ سَهُومِ وَجَيدِ ﴿ اللَّهِ مَنْ عَمُومِ ﴿ اللَّهُ مَا مَا مَا مَا مُومِ اللَّهُ اللَّهُ مِنْ مَا مُومِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللّالِي اللَّالِي الللَّا الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا ال

إِنَّهُمْ كَانُواْ قَبْلَ ذَلِكَ مُتَرَفِينَ ﴿

وَكَانُواٰيُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿

وَطَلْحٍ مَّنضُودِ ١

<sup>&</sup>lt;sup>[1]</sup> (V.56:46) See the footnote (B) of (V.3:130).

- 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?
  - 48. "And also our forefathers?"
- 49. Say (O Muhammad صلى الله عليه وسلم): "(Yes) verily, those of old, and those of later times.
- 50. "All will surely be gathered together for appointed Meeting of a known Day.
- 51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!
- 52. "You verily will eat of the trees of Zaqqûm.
- 53. "Then you will fill your bellies therewith.
  - **54.** "And drink boiling water on top of it.
- 55. "And you will drink (that) like thirsty camels!"
- 56. That will be their entertainment on the Day of Recompense!
- 57. We created you: then why do you believe not?
- 58. Then tell Me (about) the (human) semen that you emit.
- 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?
- **60.** We have decreed death to you all, and We are not outstripped,
- 61. To transfigure you and create you in (forms) that you know not.
- **62.** And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?

وَكَانُواْ يَقُولُونَ أَبِذَا مِتَّنَا وَكُنَّا ثُرَابًا وَعِظْمًا أَءِ نَالَمَبْعُوثُونَ ﴿

أَوْ عَالَ وَكُونَ هِا

قُلْ إِنَّ ٱلْأُوَّلِينَ وَٱلْأَخِرِينَ إِنَّا

لَمَجْهُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومِ (١)

مُمَّ إِنَّكُمْ أَيُّهَا ٱلصَّالُّونَ ٱلْمُكَذِّبُونَ ١

لَاکِلُونَ مِن شَجَرِمِّن زَقُومِ (أَنَّ

فَالِنُونَ مِنْهَا ٱلْبُطُونَ ١

فَشَرْبُونَ عَلَيْهِ مِنَ ٱلْخَمِيمِ ٥ فَشَرِبُونَ شُرْبَ ٱلْمِيمِ

هَنَدَانُزُهُمْ مَيْوَمَ ٱلدِّينِ ٥

نَعْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (١١)

أَفْرَءَيْتُمُ مَّالِثُمْنُونَ (١٩)

ءَ أَنتُو تَعْلُقُونَهُ وَ أَمْ نَحْنُ ٱلْخَيْلِقُونَ (إِنَّ )

نَعَنُ قَدَّ زَنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحَنُ بِمَسْبُوقِينَ ﴿ إِنَّا

عَلَىٰ أَن نُبَدِلَ أَمْثُلَكُمْ وَنُسْتِكُمُ فَيُ اللَّهُ مَالَا تَعْلَمُونَ ﴿

وَلَقَدْ عَلَمْتُمُ النَّشَأَةَ الْأُولَى فَلَوْلِا تَذَكَّرُونَ (١٠)

- 63. Then tell Me about the seed that you sow in the ground.
- **64.** Is it you that make it grow, or are We the Grower?
- **65.** Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [Tafsir Ibn Kathîr]
- 66. (Saying): "We are indeed Mughramûn (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! (Tafsir Al-Qurtubî)
  - 67. "Nay, but we are deprived!"
- 68. Then tell Me about the water that you drink.
- 69. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?
- 70. If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allâh)?
- 71. Then tell Me about the fire which you kindle.
- 72. Is it you who made the tree thereof to grow, or are We the Grower?
- 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).
- 74. Then glorify with praises the Name of your Lord, the Most Great.
  - 75. So I swear by the setting of the stars. [1]

أَفْرَءَ يَنُّمُ مَّا تَخَرُثُونَ شَ

ءَ أَنتُمْ تَزْرَعُونَهُ وَأَمْ نَعَنُ ٱلزَّرِعُونَ ﴿ إِنَّا

لَوْنَشَاءُ لَجَعَلْنَاهُ حُطَّنَمًا فَظَلْتُدُ تَفَكُّهُونَ (فَأَنَّ

إِنَّالَمُغُرِّمُونَ إِنَّا لَمُغُرِّمُونَ اللَّهُ

بَلْ نَعَنُ مَعُرُومُونَ ﴿ اللَّهُ أَفَرَءَ نَتُمُ ٱلْمَآءَ ٱلَّذِي نَشْرَبُونَ ﴿ إِنَّ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ

ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ خَنُ ٱلْمُنزِلُونَ (أَنَّ)

لَوْ نَشَآءُ جَعَلْنَهُ أَجَاجًا فَلَوْ لَا نَشَكُرُونَ ١

أَفَرَءَ يَتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ ﴿ اللَّهُ النَّارَ ٱلَّتِي تُورُونَ ﴿ اللَّهُ

ءَأَنتُهُ أَنشُأْتُهُ شَجَرَتُهَا أَمْ نَعْنُ ٱلْمُنشِئُونَ إِنَّا

نَعْنُجَعَلْنَهَا تَذْكِرَةً وَمَتَعَالِلْمُقُوبِنَ ﴿ اللَّهُ

فَسَيِّحْ بِٱسْمِرَيِكَ ٱلْعَظِيمِ اللهِ

<sup>[1] (</sup>V.56:75) In Arabic Mawâqi'i An-Nujûm: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur'an and its gradual revelation in stages. Please see Tafsir At-Tabari for detail...

76. And verily that is indeed a great oath, if you but know.

- 77. That (this) is indeed an honourable recitation (the Noble Qur'an).
- 78. In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).
- 79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels).
- **80.** A Revelation (this Qur'an) from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 81. Is it such a talk (this Qur'an) that you (disbelievers) deny?
- 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!
- 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?
- 84. And you at the moment are looking on,
- 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (Tafsir At-Tabarî)
- 86. Then why do you not if you are exempt from the reckoning and recompense (punishment) —
- 87. Bring back the soul (to its body), if you are truthful?
- 88. Then, if he (the dying person) be of the Mugarrabûn (those brought near to Allâh),
- 89. (There is for him) rest and provision, and a Garden of Delights (Paradise).
- 90. And if he (the dying person) be of those on the Right Hand,
- 91. Then there is safety and peace (from the Punishment of Allâh) for those on the right Hand.

وَإِنَّهُۥ لَفَسَدُّ لَّوْ تَعْلَمُونَ عَظِيمُ ﴿ إِنَّا

إِنَّهُ, لَقُرُهُ أَنَّ كُرِيمٌ ﴿ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

فِيكِنَبِ مَكْنُونِ اللهُ

لَّايِمَشُهُ وَإِلَّا ٱلْمُطَهَّرُونَ الْنَا

تَنزِيلٌ مِن رَّبِٱلْمَاكِينَ ٥

أَفِيهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدُهِنُونَ ١

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

فَلُوْلَا إِذَا بَلَغَتِ ٱلْخُلْقُومَ ١

وَأَنتُمْ حِينَهِ ذِ نَنظُرُونَ ١

وَنَعُنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَكِكِن لَّا نُبْصِرُونَ شِي

فَلُوۡلَاۤ إِنكُنتُمُ غَيْرَمَدِينِينَ ١

تَرْجِعُونَهَا إِنكُنتُمْ صَلدِقِينَ ﴿ اللَّهُ

فَأَمَا إِن كَانَ مِنَ ٱلْمُقَرِّبِينَ (١٩)

فَرُوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ

وَأُمَّا إِن كَانَ مِنْ أَصْعَبِ ٱلْيَمِينِ ﴿ اللَّهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

فَسَلَنْدُ لُكَ مِنْ أَصْعَكِ ٱلْيَمِينِ ﴿

- 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),
- 93. Then for him is an entertainment with boiling water.
  - 94. And burning in Hell-fire.
- 95. Verily, this! This is an absolute Truth with certainty.
- 96. So glorify with praises the Name of your Lord, the Most Great.

#### Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise.
- 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death: and He is Able to do all things.
- 3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.
- 4. He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.
- 5. His is the kingdom of the heavens and the earth. And to Allah return all the matters (for decision).
- 6. He merges night into day (i.e. the decrease in the hours of the night is added

وَأَمَّا إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلصَّا لِينَ إِنَّ

فَنُرُلُ مِنْ حَمِيمِ ١

وَتَصْلِيَةُ جَمِيمٍ ١ إِنَّ هَاذَا لَمُوَ حَتَّى ٱلْيَقِينِ ١

فَسَيِّحَ بِٱسْمِ رَبِكَ ٱلْعَظِيمِ ﴿



\_ألله التَحْفَز الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَرْبِيرُ

لَهُ وَمُلْكُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ يُحِيء وَيُمِيتُ وَهُوَعَلَىٰ كُلِ شَيءٍ قَدِيرٌ ١ هُوَٱلْأَوَّلُوَٱلْآخِرُوَالظَّهِرُوَٱلْبَاطِنَّ وَهُوَبِكُلِّ

شَىءٍ عَلِيمُ

هُوَٱلَّذِي خَلَقَٱلسَّمَوَتِوَٱلْأَرْضَ فِيسِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يَعْلَمُ مَا يَلِحُ فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَآ وَهُوَمَعَكُمُ أَيْنَ مَاكُنُتُمُ وَاللَّهُ بِمَاتَعَمَلُونَ بَصِيرٌ ﴿

لَهُ, مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَإِلْكَ للَّهِ تُرْجَعُ ٱلْأَمُورُ ١

يُولِجُ ٱلَّيْلَ فِٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِٱلَّيْلُ

into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

Sûrah 57. Al-Hadîd

- 7. Believe in Allah and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees.<sup>[1]</sup> And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.
- 8. And what is the matter with you that you believe not in Allah! While the invites (صلى الله عليه وسلم Messenger (Muhammad) you to believe in your Lord (Allah); and He (Allâh) has indeed taken your covenant, if you are real believers.
- 9. It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.
- 10. And what is the matter with you that you spend not in the Cause of Allah? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.
- 11. Who is he that will lend Allah a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).
- 12. On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day!

وَهُوَعَلِيمٌ بِذَاتِ ٱلصُّدُورِ ١

ءَامِنُوا بِٱللَّهِ وَرَسُولِهِ ، وَأَنفِقُواْ مِمَّا جَعَلَكُمُ مُستَخْلَفِينَ فِيهِ فَٱلَّذِينَ ءَامَنُواْ مِنكُرُ وَأَنفَقُواْ لَمُهُ أَجْرُكُيرٌ ١

وَمَالَكُمُ لَانُوْمِنُونَ بِاللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِنُوْمِنُواْ بِرَيِّكُو وَقَدْ أَخَذَ مِينَ قَكْرُ إِن كُنْمُ مُّؤْمِنِينَ ﴿

هُوَٱلَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ ۚ ءَايَنتِ بَيِّنَتِ لِيُخْرِجَكُمْ مِّنَ ٱلظُّلُمَنتِ إِلَى ٱلنُّورُ وَإِنَّ ٱللَّهَ بِكُرُ لَرَءُوكُ رَّحِيمٌ اللهُ

وَمَالَكُمُ أَلَّانُنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَثُ ٱلسَّمَوَتِ وَٱلْأَرْضِ لَا يَسْتَوِى مِنكُرُ مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَىٰلَا أُولَٰتِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ ٱنفَقُواْ مِنْ بَعْدُ وَقَدْ تَلُوا أُوكُلَّا وَعَدَاللَّهُ ٱلْحُسْنَى وَاللَّهُ بِمَاتَعُمَلُونَ خَبِيرٌ ١

مَن ذَا ٱلَّذِي يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ ولَهُ وَلَهُ وَأَجْرُ كُرِيمٌ ١

يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَايْنَ أَيْدِيهِمْ وَبِأَيْمُنِهِ بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّتُ تَجْرِى مِن تَعْبِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَأَ ذَلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿ إِنَّ اللَّهِ مُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

<sup>[1] (</sup>V.57:7) See the footnote of (V.4:37).

Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

Part 27

- 13. On the Day when the hypocrites—men and women—will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."
- 14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."
- 15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh Islâmic Monotheism). Your abode is the Fire. That is your maulâ (friend proper place), and worst indeed is that destination.
- 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).
- 17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.
- 18. Verily, those who give Sadaqât (i.e. Zakât and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

يَوْمَ يَقُولُ ٱلْمُنَفِقُونَ وَٱلْمُنَفِقَاتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقْنَبِسْ مِن فُولِكُمْ قِيلَ ٱرْجِعُواْ وَرَاءَكُمْ فَٱلْتَعِسُواْ نُورًا فَضُرِبَ بَيْنَهُم بِسُورِلَّهُ بَابُ بَاطِئُهُ. فِيهِ ٱلرَّحْمَةُ وَظَلِهِرُهُ مِن قِبَلِهِ ٱلْعَذَابُ (﴿ ﴾ اللَّهِ مُنْ اللَّهِ الْعَذَابُ ﴿ ﴾ الرَّحْمَةُ وَظَلِهِرُهُ مِن قِبَلِهِ ٱلْعَذَابُ ﴿ ﴾

يُنَادُونَهُمْ أَلَمْ نَكُن مَعَكُمْ قَالُواْ بَلَى وَلَكِكَكُوْ فَنَنتُمُ الْفُواْ بَلَى وَلَكِكَكُوْ فَنَنتُمُ أَنفُهُمُ الْفُهَا لَهُ مَا فِي اللّهِ الْفَرُورُ اللّهِ وَغَرَّتُكُمُ اللّهِ الْفَرُورُ اللّهِ وَغَرَّكُمْ بِاللّهِ الْفَرُورُ اللّهِ

فَالْيَوْمَ لَا يُوْخَذُ مِنكُمْ فِدْيَةٌ وَلَامِنَ ٱلَّذِينَ كَفَرُواْ مَأْوَىنكُمُ ٱلنَّارُّهِي مَوْلَىنكُمْ وَفِيْسَ ٱلْمَصِيرُ شِيَ

الله وَمَا نَزِلَ مِنَ الْحَقِ وَلَا يَكُونُواْ كَالَّذِينَ أُوتُواْ اللهِ وَمَا نَزِلَ مِنَ الْحَقِ وَلَا يَكُونُواْ كَالَّذِينَ أُوتُواْ اللّهِ وَمَا نَزَلَ مِنَ الْحَقِ وَلَا يَكُونُواْ كَالَّذِينَ أُوتُواْ اللّهِ وَمَا نَزَلَ مِنَ الْحَقِ وَلَا يَكُونُواْ كَالَيْهِمُ الْأَمَدُ فَقَسَتَ الْحَكِيْبَ مُ اللّهُ مَدُ فَقَسَتَ فَلُونُهُمْ وَكِيْرٌ مِنْهُمْ فَسِقُونَ فَيَ

ٱعْلَمُوٓ الْنَّالَقَهُ يُحِي ٱلْأَرْضَ بَعْدَمَوْتِهَ أَقَدْ بَيْنَا لَكُمُ ٱلْآيَاتِ لَعَلَكُمْ تَعْقِلُونَ الله

إِنَّ ٱلْمُصَّدِقِينَ وَٱلْمُصَّدِقَنتِ وَأَقْرَضُواْ ٱللَّهَ فَرْضًا حَسَنَا يُضَعَفُ لَهُمْ وَلَهُمْ أَجْرُ كُرِيدُ اللَّ

- **19.** And those who believe in (the Oneness of) Allâh and His Messengers they are the Siddîqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.
- 20. Know that the life of this world is only and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers good-doers). And the life of this world is only a deceiving enjoyment.
- 21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.
- 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.[1]

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ حَائِينَآ أَوْلَتِيكَ أصعنب الجيجيد الله

ٱعْلَمُوٓ أَلَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهُو ۗ وَزِينَةٌ وَتَفَاخُرُ ٰ بِيۡنَكُمُ وَتَكَاثُرُ ۗ فِي ٱلْأَمۡوَٰ لِوَٱلْأُوۡلَٰ ۗ مُصْفَرًا ثُمَّ يَكُونُ حُطَامًا وَفِي ٱلْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضُونَ ثُومَا ٱلْحَيَوٰةُ ٱللَّذُنْيَا إِلَّا مَتَنعُ ٱلْعُرُودِ ٢

> سَابِقُوٓ أَإِلَى مَغْفِرَةٍ مِن رَّبِّكُرُ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِ ۗ ذَٰ لِكَ فَضَلُ ٱللَّهِ يُوْتِيهِ مَن يَشَاءُ وَٱللَّهُ ذُو ٱلْفَصْلِ ٱلْعَظِيمِ (١)

مَآأَصَابَ مِن مُصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِي ٓأَنفُسِكُمْ إِلَّا فِي كِتَنْبٍ مِّن قَبْلِ أَن نَّبْرَأُهَأَ إِنَّ ذَلِكَ عَلَى ٱللَّهِ سَيِمرُّ اللَّهُ

صلى الله عليه وسلم Once I was behind the Prophet رضى الله عنهما Once I was behind the Prophet and he said: "O boy, I will teach you a few words:

<sup>(</sup>a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

<sup>(</sup>b) Be loyal and obedient to Allah, you will find Him near (infront of you) i.e. He will respond to your requests.

<sup>(</sup>c) If you ask, ask Allâh.

- 23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.
- 24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith - Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.
- 25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war<sup>[1]</sup>), as well as many benefits for mankind, that Allâh may test who it is that help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.
- 26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).

لِكَيْلُاتَأْسُوْاْعَلَىٰ مَافَاتَكُمْ وَلَاتَفْرَحُواْبِمَا ءَا تَنْكُمُ وَاللَّهُ لَا يُعِبُّ كُلُّ مُغْتَالِ فَخُورِ ١

> ٱلَّذِينَ يَتْخَلُونَ وَنَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلُّ وَمَن يَتُولُّ فَإِنَّ ٱللَّهَ هُواً لَغَنِيُّ ٱلْحَمِيدُ إِنَّ

لَقَدَأَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِئْنِبُ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِّ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسُ شَدِيدٌ وَمَنكفِعُ لِلنَّاسِ وَلِيَعْلَمُ ٱللَّهُ مَن يَضَرُهُ، وَرَسُلُهُ، بِٱلْغَيْبِ إِنَّ ٱللَّهَ قُوئٌ عَرِيرٌ ﴿ إِنَّ اللَّهُ مَوْتٌ عَرِيرٌ إِنَّ اللَّهُ

وَلَقَدْأُرْسَلْنَانُوحًا وَإِبْرَهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا ٱلنُّبُوّة وَٱلْكِتَابُ فَينَهُم مُهْتَدِّ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ١

<sup>(</sup>d) If you seek help, seek help from Allâh.

<sup>(</sup>e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allah has decreed for you.

The pens have stopped writings [Divine (Allâh's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This Hadith is quoted in Sahih At-Tirmidhi] [1] (V.57:25) Paradise is under the blades of swords (in Jihâd in Allâh's cause).

a) Narrated Al-Mughîrah bin Shu'bah صلى الله عليه وسلم Our Prophet رضى الله عنه told us about the Message of our Lord that ... "whoever amongst us is killed (in Jihad in Allah's cause) will go to Paradise". 'Umar asked the Prophet صلى الله عليه وسلم , "Is it not true that our men who are killed (in Jihad in Allah's cause) will go to Paradise and their's (i.e. those of the pagan's) will go to the (Hell) Fire?" The Prophet صلى الله عليه وسلم said, "Yes".

said, وسلم Allâh 's Messenger! رضى الله عنهما Allâh 's Messenger صلى الله عليه وسلم "Know that Paradise is under the shades of sword (Jihad in Allah's cause)." (Sahih Al-Bukhari, Vol.4, Hadîth No.73 and its chapter No.22).

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27. Then, We sent after them Our Messengers, and We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they

invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. [1]

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

مُمَّ قَفَيْنَا عَلَى ءَائْرِهِم بِرُسُلِنَا وَقَفَيْنَا بِعِيسَى ٱبْنِ مَرْيَـدَوَءَانَيْنَـهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ ٱلَّذِينَ ٱنَّبَعُوهُ رَأْفَةً وَرَحْمَةُ وَرَهْبَانِيَّةُ ٱبْتَدَعُوهَا مَا كَنَبْنَهَاعَلَيْهِ مَ إِلَّا ٱبْتِغَآ اَ رِضُوٰنِ ٱللَّهِ فَمَارَعَوْهَا حَقَّ رِعَايَتَهَاَّ فَتَاتَيْنَا ٱلَّذِينَ ءَامَنُواْمِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَلَسِقُونَ ١

يَنَأَيُّهَا ٱلَّذِينَءَا مَنُوا ٱتَّقُواْ ٱللَّهَ وَءَامِنُواْ بِرَسُولِهِ -يُوْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ ، وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ - وَيَغْفِرْ لَكُمْ وَأَللَّهُ عَفُورٌ رَّحِيمٌ

> لِنَلَابِعَلَمَ أَهْلُ ٱلْكِتَبِ أَلَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُوْتِيهِ مَن يَشَآهُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿

<sup>(</sup>V.57:28) (a) Narrated Abû Buradah's father: Allâh's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allâh) will (also) get a double reward." (Sahih Al-Bukhari, Vol.7, Hadîth No.20).

<sup>(</sup>b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad . (صلى الله عليه وسلم

Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

# Sarat Al-Mujadilah (The Woman Who Disputes) LVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم) concerning her husband (Aus bin As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.
- 2. Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.
- 3. And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.
- 4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Miskîns* (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.



بِنْ إِلَيْ عَالِمَ الْمَعْزَ الرَّحِكِ

قَدْسَمِعَ اللَّهُ قَوْلَ الَّتِي تَحَدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيَ إِلَى اللَّهِ وَاللَّهُ تَصَيْرُ اللَّ

ٱلَّذِينَ يُظَلِهِرُونَ مِنكُم مِن نِسَآبِهِ مَاهُرَ أُمَّهَنتِهِ مُّ إِنْ أُمَّهَاتُهُمُ إِلَّا ٱلَّتِي وَلَدْنَهُمُ وَإِنَّهُمْ لِيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا وَإِنَّ ٱللَّهَ لَعَفُورُ عَفُورٌ ﴿

ۉٲڵٙۮؚڽؘؽؙڟؗۿؚۯؙۅڹؘڡؚڹۺٙٳۧۺۭؠٝؿٛؖؠؘۜؽٷۮؙۅڹٙڶؚڡٵۊؘٵڷؙۅٲ ڡؘؾڂڔۣؠۯؙۯڣۜؠؘ؋ؚڡؚٙڹڡٞڹڸٲڹؠؾۜڡؘآۺؖٲڎؘڶؚڴٛڗؾؙۅڠڟؙۅٮؘ ؠؚڍۦ۫ۧۅؙٲٮۜٞڎؙؠؚڡؘٲؾڡ۫ڡؘڷؙۅڹؘڂؚؠڒؙٞ۞

فَمَن لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَنَابِعَيْنِ مِن قَبْلِ أَن يَتَمَا سَا فَمَن لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِينَ مِسْكِ نَا ذَلِكَ لِتُوْمِنُوا بِاللّهِ وَرَسُولِهِ - وَتِلْكَ حُدُودُ اللّهُ وَلِلْكَ لِتُوْمِنُوا بِاللّهِ وَرَسُولِهِ - وَتِلْكَ حُدُودُ اللّهُ وَلِلْكَ لِفِرِينَ عَذَابُ البَمْ ﴿

<sup>[1] (</sup>V.58:2) Az-Zihâr الظهـار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

- 5. Verily, those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم) [1] will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment
- 6. On the Day when Allâh will resurrect together (i.e. on the Day of them all Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.
- 7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ<sup>[2]</sup> (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.
- 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad صلى الله عليه وسلم). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!
- 9. O you who believe! When you hold counsel, do it not for sin and secret

إِنَّ ٱلَّذِينَ يُحَاَّدُُونَ ٱللَّهَ وَرَسُولُهُ كُبُتُواْ كُمَاكُبُتَ ٱلَّذِينَ مِن قَبْلهم وَقَدْ أَنزَلْنا ٓء اينتِ بِيَنتِ وَلِلْكَفِرِينَ عَذَابٌ مُّهِينٌ ١

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنْبَثُهُ مِ بِمَاعَمِلُوٓ أ أَحْصَىنَهُ ٱللَّهُ وَنَسُوهُ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيذٌ ﴿

ٱلَمْ نَرَأَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ ۗ مَايَكُونُ مِن نَجُّوَىٰ ثَلَاثَةٍ إِلَّاهُوَ رَابِعُهُمْ وَلَاخَمْسَةٍ إِلَّاهُوَسَادِ شُهُمْ وَلَاّ أَدْنَى مِن ذَلِكَ وَلآ أَكْثَرُ إِلَّا هُوَمَعَهُمْ أَيْنَ مَا كَانُوٓ أَثْمُ يُلِيَتُهُم بِمَاعَمِلُواْ يَوْمَ ٱلْقِينَمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ١

ٱلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُواْ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُواْ عَنْهُ وَيِسْنَجُونَ بِأَلْإِثْمِ وَٱلْعُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَاجَاءُ وكَ حَيَّوْكَ بِمَا لَرَيْحَيْكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِيَ أَنفُسِهِمُ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَانَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَيِئْسَ ٱلْمَصِيرُ

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْإِذَا تَنَجَيْتُمُ فَلَا تَلَنَحُوٓاْ بِٱلْإِثْمِ

<sup>&</sup>lt;sup>[1]</sup> (V.58:5) See the footnote of (V.3:85). <sup>[2]</sup> (V.58:7) See the footnote of (V.11:18)

wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered.

- 10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust<sup>[1]</sup>.
- 11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.
- 12. O you who believe! When you (want to) consult the Messenger (Muhammad صلى) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.
- 13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform Salât (Iqâmat-as-Salât) and give Zakât and obey Allâh (i.e. do all that Allâh and His Messenger صلى الله عليه وسلم order you to do). And Allâh is All-Aware of what you do.
- صلی الله علیه 14. Have you (O Muhammad صلی الله علیه) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

ۅٵٞڵ۬ۼؙۮٙۅؙڬؚۅؘمؘۼڝؚيؘٮؚٱڵڗۜڛؗۅڸۅؘؾؘٮٚڿۊٝٳ۫ؠؚٱڵؠؚڔؚۜۅۘٲڵێٙڡٞۅؘؽؖ ۅؙٲؾؘٞڠؗۅ۬ٲٱللّهؘٱڶۜۮؚؽٙٳڵؾ؋ؚؾٛؖڂۺؙۯۅڹؘ۞

إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَنِ لِيَحْزُثَ ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَاۤ رِّهِمۡ شَيْتًا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكِّلِ ٱلْمُؤْمِنُونَ ﴿ ﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا فِيلَ لَكُمْ نَفَسَحُواْ فِيلَ لَكُمْ نَفَسَحُواْ فِيلَ لَكُمْ نَفَسَحُواْ فِلْسَحِ اللَّهُ لَكُمْ فَ وَالْمَا لَا لَهُ لَكُمْ وَالْفَاسَدُواْ يَفْسَحِ اللَّهُ لَكُمْ وَالْفَاسَدُواْ يَفْوَا يَرْفَعَ اللَّهُ الَّذِينَ وَإِذَا فِيلَا لَمِنُواْ مِنكُمْ وَالَّذِينَ أُوتُواْ الْعِلْمَ دَرَجَئَتِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ لَنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مِمَا تَعْمَلُونَ خَبِيرٌ لَنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مِمَا تَعْمَلُونَ خَبِيرٌ لَنَ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُ اللْعُلِمُ اللْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمُ اللْمُؤْمِنَ الْمُؤْمِنُ الْمُؤْمُ اللْمُؤْمُ اللْمُؤْمُ الْمُومُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللْم

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَا نَنجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىٰ نَجْوَنكُوْ صَدَقَةً ذَلِكَ خَيْرٌ لَكُوْ وَأَطْهَرُ فَإِن لَوْ يَجِدُواْ فَإِنَّ ٱللَّهَ عَفُورٌ رَّحِيمٌ ﴿ لَيْ

ءَأَشْفَقَنُمُ أَن تُقَدِّمُواْ بَيْنَ يَدَى خَوَىٰكُوْصَدَقَنَّ مَا أَشْفَقَنُمُ أَن تُقَدِّمُواْ بَيْنَ يَدَى خَوَىٰكُوْصَدَقَنَّ فَا فَإِذْ لَوْ تَفْعَلُواْ السَّلَوْةَ وَالْطِيعُواْ اللَّهَ وَرَسُولَهُ, وَاللَّهَ خَدِيرٌ يُمَا تَعْمَلُونَ ﴿ اللَّهُ اللَّهُ وَرَسُولُهُ, وَاللَّهُ خَدِيرٌ يُمَا تَعْمَلُونَ ﴿ اللَّهُ اللَّهُ وَرَسُولُهُ, وَاللَّهُ خَدِيرٌ يُمَا تَعْمَلُونَ ﴿ اللَّهُ اللَّهُ وَرَسُولُهُ, وَاللَّهُ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ اللِّهُ اللَّهُ اللْمُلِلْمُ اللَّهُ اللْمُعَلِمُ اللَّهُ اللْلِهُ اللْمُلْعُلِمُ الللْمُلِلْمُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُنْ اللَّ

الْهُ الْمُرْتَرَ إِلَى الَّذِينَ تَوَلَّوْا فَوْمًا عَضِبَ اللَّهُ عَلَيْهِم مَّاهُم مِّنكُمْ وَلَامِنْهُمْ وَيَعْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ إِنَّى

<sup>&</sup>lt;sup>[1]</sup> (V.58:10) See the footnote (A) of (V.12:67).

(Muslims) nor of them (Jews), and they swear to a lie while they know.

- 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.
- 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.
- 17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever.
- 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
- 19. Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaitân (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!
- 20. Those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), they will be among the lowest (most humiliated).
- 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.
- will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under

أَعَدَّٱللَّهُ لَمُنْمَ عَذَابًا شَدِيدًّ أَإِنَّهُ مِر سَآهَ مَاكَانُواْ يَعْمَلُونَ ﴿ لَيْ

ٱتَّخَذُوٓ أَلَيْكَنَهُمْ جُنَّةً فَصَدُّواْعَنسَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابُ مُّهِينٌ لَنَّهُ

لَنَتُغَنِيَ عَنْهُمُ أَمُوا لَهُمُ وَلَا أَوْلَدُهُم مِنَ اللَّهِ شَيْئًا أَوْلَدُهُم مِنَ اللَّهِ شَيْئًا أَوْلَيْهِ كَا أَصْحَبُ النَّارِّهُمْ فِيهَا خَالِدُونَ اللَّهُ

يَوْمَ يَبْعَثُهُمُ اللّهُ جَمِيعًا فَيَخْلِفُونَ لَهُ كَمَا يَعْلِفُونَ لَكُرُ

ٱسْتَخُوذَ عَلَيْهِمُ ٱلشَّيْطَانُ فَأَنسَلُهُمْ ذِكْرَ ٱللَّهِ أُولَيْهِكَ حِزْبُ ٱلشَّيْطَانِ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَانِ مُمُ ٱلْخَسِرُونَ ﴿ ﴾ هُمُ ٱلْخَسِرُونَ ﴿ ﴾

إِنَّ ٱلَّذِينَ يُحَادَّوُنَ ٱللَّهَ وَرَسُولَهُ وَأُوْلَيِكَ فِي ٱلْأَذَلِينَ ﴿ فَا الْأَذَلِينَ اللَّهُ لَأَغْلِبَ أَنَا وُرُسُلِيَّ إِنَّ ٱللَّهُ فَوِي عَنِيزٌ ﴿ فَوِي عَنِيزٌ ﴿

لَا يَحِدُ قُومًا يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الْآخِرِ

يُوَاذُونَ مَنْ حَاذَ اللّهَ وَرَسُولَهُ، وَلَوْكَانُواْ

ءَ ابِآ ءَهُمْ أَوْ أَبْكَآءَهُمْ أَوْ إِخْوَنَهُمْ

أَوْعَشِيرَ تَهُمُّ أُولَتِيكَ كَتَبَ فِي قُلُومِهُمُ

الْإِيمَنَ وَأَيْدَهُم بِرُوجٍ مِّنَّهُ وَيُدْخِلُهُمْ

جَنَّتِ تَجْرِى مِن تَعْنِهَا ٱلْأَنْهَ لُرُخَالِدِينَ فِيهاً

جَنَّتِ تَجْرِى مِن تَعْنِهَا ٱلْأَنْهَا رُخَالِدِينَ فِيها

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which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allah that will be the successful.

رَضِي ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ أَوْلَنَهِكَ حِزْبُ ٱللَّهِ أَلاَ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ (١٠)

## Surat Al-Hashr (The Gathering) LIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.
- 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
- 3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.
- 4. That is because they opposed Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And whosoever opposes Allah, then verily, Allâh is Severe in punishment.
- 5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the Fâsiqûn (the rebellious, the disobedient to Allâh).
- 6. And what Allah gave as booty (Fai') to His Messenger (Muhammad صلى الله عليه وسلم)



اللَّهِ الرَّحْمَرُ الرِّحِيمِ

سَبَّحَ يِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

هُوَالَّذِيَ أَخْرَجَ ٱلَّذِينَّ كَفَرُواْ مِنْ أَهْلِ ٱلْكِئنْبِ مِن دِيَرِهِمْ لِأُوَّلِ ٱلْحَشْرِ مَاظَىٰنتُدُ أَن يَغُرُجُوٓاً وَظَنُّواْ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَنَاهُمُ اللَّهُ مِنْ حَيْثُ لَرْ يَحْتَسِبُواْ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبُ يُخْرِبُونَ بِيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَأَعْتَبِرُوا يَتَأُولِي ٱلْأَبْصَـٰرِ ٢

> وَلَوْلَا أَن كُنْبَ اللهُ عَلَيْهِ مُ ٱلْجَلاَءَ لَعَذَّ بَهُمْ فِ ٱلدُّنْيَ أَوْلَهُمْ فِي ٱلْآخِرَةِ عَذَابُ ٱلنَّارِ (٢)

ذَلِكَ بِأَنَّهُمْ شَآقُوا اللَّهَ وَرَسُولَةٌ وَمَن يُشَآقِ اللَّهَ فَإِنَّ ٱللَّهُ شَدِيدُ ٱلْعِقَابِ ٢

مَافَطُعْتُم مِن لِسنَةٍ أَوْتَرَكْتُمُوهَا قَأْيِمَةً عَلَىٰ أُصُولِهَا فَيِإِذْنِ ٱللَّهِ وَلِيُخْزِى ٱلْفَاسِقِينَ (١)

وَمَا أَفَاءَ ٱللَّهُ عَلَى رَسُو لِهِ مِنْهُمْ فَمَا آوْجَفْتُمْ عَلَيْهِ

gives

do all things.

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from them — for this you made no expedition with either cavalry or camelry. But Allâh power to His Messengers over whomsoever He wills. And Allâh is Able to

7. What Allâh gave as booty (Fai') to His Messenger (Muhammad صلى الله عليه وسلم) from the people of the townships — it is for Allâh, His Messenger (Muhammad صلى الله عليه وسلم), صلى الله kindred (of Messenger Muhammad عليه وسلم), the orphans, Al-Masâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad وسلم ) gives you, take it; and whatsoever he forbids you, abstain (from it). [1] And fear Allâh; verily, Allâh is Severe in punishment.

**8.** (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say).

مِنْ خَيْلِ وَلَارِكَابِ وَلَلْكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُ, عَلَىٰ مَن نَشَاءً وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ إِنَّ اللَّهُ عَلَىٰ حُلَّ شَيْءٍ قَدِيرٌ

مَّا أَفَاءَ ٱللَّهُ عَلَىٰ رَسُولِهِ عِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَى وَٱلْيَتَنَيٰ وَٱلْمَسَكِكِينِ وَٱبْنِ ٱلسَّبِيل كَيْ لَايَكُونَ دُولَةً بِينَ ٱلْأَغْنِيَآءِ مِنكُمْ وَمَآءَانَكُمُ الرسوقي فكخبذوه ومانهنكم عنه فأنهوأ وأتقوا ٱللَّهُ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ

لِلْفُقَرَآءِ ٱلْمُهَاجِرِينَ ٱلَّذِينَ أُخْرِجُواْ مِن دِيكرِهِمْ وَأَمْوَ لِهِمْ يَبْتَغُونَ فَضَلَامِنَ ٱللَّهِ وَرِضُونَا وَسَصُرُونَ ٱللَّهَ وَرَسُولُهُ وَأُولَيْكَ هُمُ ٱلصَّدِقُونَ ١

<sup>(</sup>V.59:7) Narrated 'Alqamah: 'Abdullâh (bin Mas'ûd) said. "Allâh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullâh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allâh's Messenger صلى الله عليه وسلم has cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'an, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read:

<sup>&</sup>quot;And whatsoever the Messenger (Muhammad صلے اللہ علیہ وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7).

She replied, "Yes, I did", He said, "Verily, Allâh's Messenger صلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e I would divorce her). (Sahih Al-Bukhari, Vol.6, Hadîth No.408).

Narrated 'Abdullâh (bin Mas'ûd) رضى الله عنيه وسلم : Allâh's Messenger صلى الله عليه وسلم has cursed the lady who uses false hair. (See Sahih Al-Bukhari, Vol.6, Hadîth No.409).

- 9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever saved from is covetousness, such are they who will be the successful.
- 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
- ملى الله عليه 11. Have you (O Muhammad وسلم) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.
- 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.
- 13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).
- 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

وَٱلَّذِينَ نَبُوَّءُ و ٱلدَّارَوَ ٱلْإِيمَنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَكَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٓ أَنفُسِمِمْ وَلُوْكَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ، فَأُولَتِكَ هُمُ ٱلْمُقْلِحُونَ ١

وَٱلَّذِينَ جَآءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبِّنَا أغْفِرْلَكَ وَلِإِخْوَانِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِي قُلُوبِنَا عِلَّا لِلَّذِينَ ءَامَنُواْرَبَّنَآ إِنَّكَ رَءُوكُ رَّحِيمُ ١ ﴿ أَلَمْ تَرَالِكَ ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخْوَانِهِمُ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِئْبِ لَبِنْ أُخْرِجْتُمْ لَنَخْرُجَكَ مَعَكُمْ وَلَا نُطِيعُ فِيكُوْ أَحَدًا أَبَدًا وَإِن فُوتِلْتُمْ لَنَصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَذِبُونَ ﴿ اللَّهُ

> لَيْنَ أُخْرِجُواْ لَا يَغْرُجُونَ مَعَهُمْ وَلَيِن قُوتِلُواً لَايَنُصُرُونَهُمْ وَلَيِن نَصَرُوهُمْ لَيُوَأَبُ ٱلأَدْيَا نُعَ لَاينصرُونَ

لَأَنْتُدُ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِنَ ٱللَّهِ ذَ لِكَ بِأُنَّهُمْ قُوْمٌ لَا يَفْقَهُونَ ١

لَايُقَائِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى يُحَصَّنَةٍ ٱۊڡۣڹۅؘۯٳٓءؚڂڎڔۣؠٲ۠ۺۿڔؠۜؽ۫ۿۄۧۺڮؚۑڐؙػؙٙ۫ػۺۘۿۄٞ جَميعًا وَقُلُو يُهُمِّر شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ اللَّهُ

- 15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.
- 16. (Their allies deceived them) like Shaitân (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"
- 17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zâlimûn (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).
- 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. [1]
- 19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh).
- 20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.
- 21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect. [2]

كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِ مْ قَرِيبًا ذَا قُواْ وَبَالَ أَمْرِهِمْ وَكُمْ عَذَابُ أَلِيمٌ ﴿ اللَّهِ مَا اللَّهُ اللَّالَ اللَّا اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّا الللَّهُ اللَّهُ اللَّهُ

كَمَثَلِ ٱلشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ ٱصْفَرُ فَلَمَّا كَفَرَ قَالَ إِنِّ بَرِىٓ \* يُمِنكَ إِنِّ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَنَكِمِينَ ﴿ ثِنَّ

فَكَانَ عَنِبَتَهُمَا أَنَهُمَا فِي النَّارِخَلِدَيْنِ فِيهَأْ وَذَالِكَ مِنْ فِيهَا لَّهُ وَذَالِكَ مِنْ فَي

يَّاأَيُّهَا الَّذِينَ ءَامَنُوا اَنَّقُوا اَللَّهَ وَلْتَنظُرُ نَفْسٌ مَّاقَدَّمَتْ لِغَدِّواَتَّقُوا اللَّهَ إِنَّ اللَّهَ خَيِرُ البِمَا تَعْمَلُونَ ﴿ اللَّهِ اللَّهَ اللَّهَ اللَّهَ اللَّهُ اللَّهَ اللَّهَ اللَّهُ اللَّهُ

وَلَاتَكُونُواْ كَالَّذِينَ نَسُواْ اللَّهَ فَأَنسَنَهُمْ أَنفُسَهُمْ أَنفُسَهُمْ أَنفُسَهُمْ أَوْلَيْ فَاللَّ

لَايَسْتَوِى أَصْحَبُ ٱلنَّارِ وَأَصْحَبُ ٱلْجَنَّةُ أَصْحَبُ ٱلْجَنَّةِ هُمُ ٱلْفَآبِزُونَ ۞ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَ انَ عَلَىٰ جَبَلٍ لَرَ أَيْنَهُ وَخَيشِعًا مُتَصَدِّعًا مِّنْ خَشْبَةِ ٱللَّهُ وَيَلْكَ ٱلْأَمْثَ لُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُ مُ يَنَفَكَرُونَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

used to صلى الله عليه وسلم The Prophet رضى الله عنهما used to stand by a tree or a date-palm on Friday. Then an *Ansâri* woman or man said, "O Allâh's

- 22. He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious. the Most Merciful.
- 23. He is Allâh beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.
- 24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُواللَّهُ ٱلَّذِي لَآ إِلَهُ إِلَّا هُو عَلِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ هُوَ ٱلرَّحْنَنُ ٱلرَّحِيعُ ١

هُوَٱللَّهُٱلَّذِي لَآ إِلَهَ إِلَّاهُوَ ٱلْمَلِكُٱلْقُدُّوسُ ٱلسَّكَنُمُ ٱلْمُؤْمِنُ ٱلْمُهَيِّمِنُ ٱلْعَرِيرُ ٱلْجَبَّارُ ٱلْمُتَكِيِّرُ سُبِّحَنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ٢

هُوَاللَّهُ ٱلْخَلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَاءُ ٱلْحُسْنَى يُسَيِّحُ لَهُ مَا فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَرَبِرُ ٱلْخَيْدُ ١

# Sarat Al-Mumtahanah (The Woman to be examined) LX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'an, and Muhammad صلى الله عليه وسلم), and have driven out the Messenger (Muhammad صلى الله عليه وسلم) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these



\_أللَّه الرُّحْمَرُ الرَّحِيدِ

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَنَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْكَفَرُواْ بِمَاجَاءَكُمْ مِّنَ ٱلْحَقِّ يُحُرِّجُونَ ٱلرَّسُولَ وَإِيَّاكُمُ أَنَ تُؤْمِنُواْ بِٱللَّهِ رَبَكُمْ إِن كُنْتُمْ خَرَجْتُمْ حِهَادُافِي سَبِيلِي وَٱبْلِغَآهَ مَرْضَا فِي نَيْرُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا أَعَلَمُ بِمَآ أَخْفَيْتُمُ وَمَآأَعْلَنَهُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْضَلَ

Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the Khutbah (religious talk)]. The date-palm cried like a child! The Prophet صلى الله عليه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet صلى الله عليه وسلم said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (Sahih Al-Bukhari, Vol.4, Hadīth No.784). <sup>[1]</sup> (V.59:24) See the footnote of (V.7:180).

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disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path<sup>[1]</sup>.

- 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should dishelieve.
- 3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do.
- 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh. [2], "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.
- 5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."
- 6. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the Meeting with) Allah and the Last Day. And whosoever turns

سَوَآءَ ٱلتَبيلِ ١

إِن يَنْقَفُوكُمْ يَكُونُواْلَكُمْ أَعَدَاءً وَيَبْسُطُوٓ أَإِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوْتَكُفُرُونَ ﴿ اللَّهِ مَا لَيْكُ

لَن تَنفَعَكُمْ أَرْحَامُكُورَولا آَوْلَاكُمْ يَوْمَ ٱلْقِينَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَاتَعْمَلُونَ بَصِيرٌ ﴿

قَدْ كَانَتَ لَكُمُ أُسُوةً حَسَنَةً فِي إِنْزِهِيمَ وَٱلَّذِينَ مَعَهُ إِذْ قَالُواْ لِقَوْمِهِمْ إِنَّا بُرَءَ ۖ وَأُ مِنكُمْ وَمِمَّا تَعَبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُرُ وَبِدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَا وَهُ وَٱلْبَغْضَاءُ أَبَدًا حَتَّى تُوْمِنُواْ بِٱللَّهِ وَحْدَهُ وَ إِلَّا قَوْلَ إِبْرَهِيمَ لِأَبِيهِ لَا شَتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكَ لَكَ مِنَ ٱللَّهِ مِن شَيْءٍ رِّيَّنَاعَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ (إِنَّ)

> رَبَّنَا لَاجَّعُلْنَا فِتُنَةً لِلَّذِينَّ كَفَرُواْ وَٱغْفِرْ لَنَا رَبَّناً إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

لَقَدْكَانَ لَكُونِهِمْ أُسْوَةً حَسَنَةً لِمَنكَانَ يَرْجُوا اللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَمَن يَنُولَ فَإِنَّ ٱللَّهَ هُوَٱلْغَنِيُّ ٱلْحَبِيدُ (إِنَّ)

<sup>&</sup>lt;sup>[1]</sup> (V.60:1) See V.3:149 and its footnote. <sup>[2]</sup> (V.60:4) See the Qur'ân Verses (V.9:114), (V.19:41-49) and (V.26:70-86)

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away, then verily, Allâh is Rich (Free of all needs), Worthy of all Praise.

- 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.
- 8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.
- 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).
- 10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr[1] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as and let them (the disbelievers) ask Mahr) back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise.
- 11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your Mahr

عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُرُ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَودَةً وَاللهُ فَدِيرٌ وَاللهُ عَفُورٌ رَّحِيمٌ ﴿

لَا يَنْهَا كُواُللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَانِلُوكُمْ فِي ٱلدِّينِ وَلَمْ يُخْرِجُوكُمْ مِن دِينَرِكُمْ أَن نَبَرُّوهُمْ وَتُقْسِطُوٓ أَ إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُفْسِطِينَ ﴿

إِنَّمَا يَنْهَا كُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَانَلُوكُمْ فِي ٱلدِّينِ وَأَخْرَجُوكُم مِن دِينَرِكُمْ وَظَنْهَرُواْ عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَنُولَكُمْ فَأُولَيْكِ هُمُ ٱلظَّالِمُونَ ٢

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوٓا إِذَا جَآءَكُمُ ٱلْمُؤْمِنَتُ مُهَاجِرَتٍ فَأَمْتَحِنُوهُنَّ ٱللَّهُ أَعْلَمُ بِإِيمَنهِ فَإِنَّ عَلِمْتُمُوهُنَّ مُوْمِنَاتٍ فَلاَ زَجِعُوهُنَّ إِلَى ٱلْكُفَّارِلَاهُنَّحِلُّ لَمُّمْ وَلِاهُمْ يَحِلُّونَ لَمُنَّ وَءَا تُوهُم مَّا أَنفَقُوا أَولاجُناحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآءَانَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُواْ بِعِصَبِمُٱلْكُوافِر وَسَنَكُواْ مَاۤ اَنفَقَنُمُ وَلۡيَسۡتُلُواْ مَاۤ اَنفَقُواۚ ذَالِكُمُ حُكُمُ اللَّهِ يَعَكُمُ بِينَكُمْ وَاللَّهُ عَلِيمٌ حَكِيدٌ ١

> وَإِن فَاتَكُوْ شَيْءٌ مِّنْ أَزْوَىجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمُ فَتَاثُواْ ٱلَّذِينَ ذَهَبَتَ أَزْوَجُهُم مِّثْلَ مَاۤ أَنفَقُواۗ

<sup>[1] (</sup>V.60:10) Mahr. Bridal-money given by the husband to his wife at the time of wedding.

but they refused)— then you went out for a Ghazwah (military expedition) (against them and) gained booty; then pay from that booty those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allâh in Whom you believe.

- 12. O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'rûf (Islâmic Monotheism and all that which Islâm ordains), then accept their Bai'ah (pledge), and ask Allâh to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful.
- 13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

وَأُتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ (١)

يَنَأَيُّهُا ٱلنِّي إِذَاجَاءَكَ ٱلْمُوْمِئَتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَا يُشْرِكُنَ بِٱللَّهِ شَيْنًا وَلَا يَسْرِفْنَ وَلَا يَزْيِنِ وَلَا يَقْنُلْنَ أَوْلَندَهُنَّ وَلَا يَأْتِينَ بِبُهْتَنِ يَفْتَرِينَهُ ، بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِكَ وَلَا يَعْصِينَكَ فِي مَعْرُوفِ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَمُنَّ اللَّهُ إِنَّ اللَّهُ عَفُورٌ رَّحِيمٌ ﴿ اللَّهُ عَفُورٌ رَّحِيمٌ ﴿ اللَّهُ اللَّهُ اللّ

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَانْتُولُّواْ فَوْمَّا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْيَبِسُواْمِنَ ٱلْأَخِرَةِ كُمَايِبِسَ ٱلْكُفَّارُمِنَ أَصْحَابِ ٱلْقُبُورِ ١

## Surat As-Saff (The Row or the Rank) LXI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.
- 2. O you who believe! Why do you say that which you do not do?
- 3. Most hateful it is with Allâh that you say that which you do not do.



والله الزَّجْزَالرِّحِيكِ

سَبَّحَ يِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَهُواَلْعَ رِزُالْمَ كِيدُ ١ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢ كُبُرُ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ٢

- 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.[1]
- 5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people are Fâsiqûn (the rebellious, disobedient to Allâh).
- 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic".[3]

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَنِّ لَوْكَ فِي سَبِيلِهِ -صَفّا كَأَنَّهُ مِ بُنْيَنُّ مُرْصُوصٌ ١

وَإِذْقَالَ مُوسَىٰ لِقَوْمِهِ، يَنقَوْمِلِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ ٱللَّهِ إِلَيْكُمُّ فَلَمَّا زَاغُواْ أَزَاعَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَسِقِينَ (١)

وَإِذْ قَالَ عِسَى آبْنُ مَرْيَمَ يَنَبِينَ إِسْرَةِ مِلَ إِنِّ رَسُولُ ٱللَّهِ ٳڶؘؽڴؙڔؙؗؗڡٞؗڝۜڐؚۊؙٳڸٙڡٳؠٚؽؘؠۮػٙڡؚڹۘٲڵۏۜۯٮۼٙۅؘڡٛؠۺؚۜڒٳؠؚۺۅڸؚ يَأْتِي مِنْ بَعْدِي ٱسْمُهُ وَأَحْدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَتِ قَالُواْ هَلْدَاسِحْرُ مُبِينٌ ١

<sup>&</sup>lt;sup>[1]</sup> (V.61:4)

a) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief." (Sahih Al-Bukhari, Vol.4, Hadîth No.45).

b) See the footnote (A) of (V.9:111).

<sup>[2] (</sup>V.61:6) i.e. the second name of Prophet Muhammad صلى الله عليه وسلم and it (Ahmad) literally means: "One who praises Allâh more than others".

A) Narrated Jubair bin Mut'im رضى الله عنه عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahî through whom Allah will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. there will be no Prophet after me)." (Sahih Al-Bukhari, Vol. 4, Hadîth No. 732).

B) Narrated Abû Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary ['Îsâ (Jesus)] عليها السلام \*will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the Cross and kill the pigs and abolish the Jîzyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This Jîzyah tax will not be accepted by 'Îsâ (Jesus) عليه and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Page No.304 and 305, Vol.7), (Sahih Al-Bukhari, Vol.3, Hadîth No.425).

- 7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers) folk.
- 8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).
- 9. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) hate (it).
- 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?
- 11. That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!
- 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.
- 13. And also (He will give you) another (blessing) which you love, help from Allâh (against your enemies) and a near victory.

وَمَنْ أَظْلَمُ مِتَنِ ٱفْتَرَكَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىَ إِلَى ٱلْإِسْلَنْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمُ الظَّالِمِينَ ﴿ ﴾

يُرِيدُونَ لِيُطْفِئُواْ نُورَاللَّهِ بِأَفَوَهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ. وَلَوْكَرِهَ ٱلْكَفِرُونَ ﴿ الْكَفِرُونَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

هُوَالَّذِيَ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلِدِّينِ كُلِّهِ ـ وَلَوْكِرَ ، ٱلْمُشْرِكُونَ ۞

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلْ أَدُلُكُوْ عَلَى جِعَرَ فِرْنَنجِيكُمُ مِّنْ عَذَابٍ أَلِيمِ

نُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِ ـ وَتَجَهِدُونَ فِي سَبِيلِٱللَّهِ بِأَمْوَالِكُورُ وَأَنفُسِكُمْ ذَالِكُرْ خَيْرٌ لَكُوْ إِنكُنْمُ نَعْلَمُونَ ﴿ إِنَّ

يَغْفِرْلَكُو َذُنُوبَكُو وَلَدِّخِلْكُو جَنَّتِ جَرِّى مِن تَحْبِهَا ٱلْأَنْهُرُومَسَكِنَ طَيِّبَةً فِ جَنَّتِ عَذْنٍْ ذَلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿ آَنِيْ

> ۅؘٲٛڂٛڔؽؾۛؗۼۘڹؙۘۅڹؠؖٲٚڹڞٙڒؙڝٞڹۘٱڛۜٙۅؘڡؘڹٝڿۘٞڡٙڔۣڽؖ ۅؘؠؘۺؚٙڔؚٱڶڡؙۊ۫ڡؚڹينؘ۞

<sup>\* &#</sup>x27;Îsâ (Jesus), the son of Maryam (Mary) عليهما السلام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Îsâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jîzyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

صلى الله And give glad tidings (O Muhammad to the believers.

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the Hawariyyun (the disciples): "Who are my helpers (in the Cause) of Allah?" The Hawariyyûn (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (uppermost).

يَّاتُّهُا ٱلَّذِينَ ءَامَنُواْ كُونُواْ أَنصَارَ ٱللَّهِ كَمَاقَالَ عِيسَى ٱبْنُمَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِيٓ إِلَى لَلَّهِ قَالَ ٱلْحَوَارِيُّونَ نَعْنُ أَنصَارُ ٱللَّهِ فَنَا مَنَت ظَاآيِفَةٌ مِنْ بَنِي إِسْرَةِ بِلَ وَكُفَرَتَ ظَا إِفَاتُهُ فَأَيَّدُنَا ٱلَّذِينَ ءَامَنُواْ عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظُلُهِ بِنَ إِنَّا

## Surat Al-Jumu'ah (Friday) LXII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.
- 2. He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and jurisprudence) and Al-Hikmah Islâmic (As-Sunnah: legal ways, orders, acts of صلى الله عليه worship of Prophet Muhammad رسلم). And verily, they had been before in mainfest error;
- 3. And [He has sent him (Prophet Muhammad صلى الله عليه وسلم) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.
- 4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.



وألله ألزم والرجي

يُسَيِّحُ بِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ ٱلْمَاكِ ٱلْفُدُّوسِ ٱلْعَرْزِ ٱلْحَكِيمِ

هُوَٱلَّذِى بَعَثَ فِي ٱلْأُمِّيِّ يَنَ رَسُولًا مِّنْهُمْ يَتَّـ لُواْ عَلَيْهِمْ وَايَنِهِ وَيُزَكِيهِمْ وَيُعَلِّمُهُمُ ٱلْكِنَابَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن مِّتُلُ لِغِي صَلَالِ مُّبِينِ

> وَءَاخَرِينَ مِنْهُمْ لَمَّايلُحَقُواْ بِهِمَّ وَهُوَٱلْعَزِيزُ الْمَكِيمُ اللهُ

ذَلِكَ فَضَلُ اللَّهِ يُوْتِيهِ مَن يَشَآءُ وَاللَّهُ ذُو ٱلْفَضَل ٱلْعَظِيمِ (١)

- 5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers).
- 6. Say (O Muhammad صلى الله عليه وسلم): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."
- 7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the Zâlimûn (polytheists, wrong-doers, disbelievers).
- 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."
- 9. O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!
- 10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.
- 11. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلى الله عليه وسلم)

مَثَلُ الَّذِينَ حُمِّ لُوا النَّوْرَئِةَ ثُمَّ لَمْ يَخْمِلُوهَا كَمَثَلِ الْحِمَادِ يَخْمِلُ أَسْفَارًا بِنْسَمَثُلُ الْقَوْمِ الَّذِينَ كَذَّبُواْ بِنَا يَنتِ اللَّهِ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّلِلِمِينَ ۞ الظَّلِلِمِينَ ۞

> قُلْيَكَأَيُّهَا ٱلَّذِينَ هَادُوۤاْ إِن زَعَمْتُمُ ٱنَّكُمُ ٱوۡلِيَــَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَنَمَنَّوُا ٱلْمُوْتَ إِنكُنْهُمْ صَلْدِقِينَ ۞

> > وَلَا يَنَمَنُّونَهُ وَأَبَدُّا بِمَافَدَّ مَتَ أَيْدِيهِمْ وَلَا يَنَمُونَهُ وَأَبَدُّا بِمَافَدَّ مَتَ أَيْدِيهِمْ

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّرَّرُدُّونَ إِلَى عَلِمِ ٱلْفَيْبِ وَالشَّهَدَةِ فَيُنَبِّثُكُم بِمَاكُنُمُ تَعْمَلُونَ (﴿ )

يَّنَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَإِذَا نُودِى لِلصَّلَوْةِ مِن يَوْمِ ٱلْجُمُعَةِ فَأَسْعَوْ أَإِلَىٰ ذِكْرِ اللّهِ وَذَرُواْ ٱلْبَيْعُ ذَلِكُمْ خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿ إِنْ

فَإِذَا قُصِٰيَتِٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِٱلْأَرْضِ وَٱبْنَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَعَلَّكُوْنُفْلِحُونَ ﴿

وَإِذَا رَأَوْا بِحَنَرَةً أَوْلَمُوا ٱنفَضُوۤ اْإِلَيْهَا وَتَرَكُّوكَ قَابِمَا قُلْ مَاعِندَا لِلَهِ خَيْرٌ مِنَ اللَّهْ وَوَمِنَ النِّجَزَةَ

standing [while delivering Jumu 'ah religious talk (Khutbah)]. Say: "That which Allah has is better than any amusement or merchandise! And Allâh is the Best of providers."

# وَاللَّهُ خَيْرُ الرَّزِقِينَ ١

## Sûrat Al-Munâfiqûn (The Hypocrites)[1] LXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.
- 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.
- 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.
- 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path?
- 5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride.[2]
- 6. It is equal to them whether you (Muhammad صلى الله عليه وسلم) ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the Fasiqîn (the rebellious, the disobedient to Allâh). [3]



\_ أَللَّهِ ٱلرَّحْمَرُ ٱلرَّحِيكِ

إِذَا جَآءَ كَٱلْمُنَافِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهُ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَفِقِينَ لَكُذِيُونَ ٢

> ٱتَّخَذُواْ أَيْمَنَهُمْ جُنَّةً فَصَدُّواْ عَنسَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَاكَانُواْ يَعْمَلُونَ ١

ذَالِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُّبِعَ عَلَى قُلُوبِهِمْ فَهُرُلَابِفُقَهُونَ ٢

﴿ وَإِذَا رَأَيْنَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُواْ تَسْمَعُ لِقَوْلِمِ مُّكَانَبُهُمْ خُسُبُ مُسَنَّدَةً يُحْسَبُونَ كُلُّ صَيْحَةٍ عَلَيْهِمْ هُوُ ٱلْعَدُوُّ فَأَحْذَرَهُمْ قَنْلُهُمُ ٱللَّهُ أَنَّى ثُوْفَكُونَ ٢

وَإِذَاقِيلَ لَمُمْ تَعَالُواْ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا رُهُ وسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُسْتَكْبِرُونَ ٥

سَوَآءٌ عَلَيْهِ مِ أَسْتَغْفَرْتَ لَهُ مِ أُمَّ لَمُ تَسْتَغْفِرْ لَمُمْ لَن يَغْفِرُ اللَّهُ لَمُمَّ إِنَّ اللَّهَ لَا يَهْدِى ٱلْقَوْمَ

<sup>[1] (</sup>S.63) See "Hypocrisy" in Appendix 2 at the end of the Book. [2] (V.63:5) See the footnote of (V.22:9).

<sup>[3] (</sup>V.63:6) See the Qur'an (V.4:138-145).

- 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.
- 8. They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger لماء الله عليه وسلم)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ملى الله عليه وسلم), and to the believers, but the hypocrites know not.
- 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.
- 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah) and other good deeds].
- 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

هُمُ الَّذِينَ يَقُولُونَ لَا نُنفِ قُواْعَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَقَّى يَنفَضُّواُّ وَلِلَّهِ خَزَاَيِنُ السَّمَوَتِ وَالْأَرْضِ وَلَكِنَّ الْمُتَفِقِينَ لَا يَفْقَهُونَ ﴿ يَقُولُونَ لَئِن رَّجَعْنَ آلِمُ الْمَدِينَةِ لَيُخْرِجَ الْأَعَرُّ مِنْهَا الْأَذَلَ وَلِلَّهِ الْعِزَةُ وَلِرَسُولِهِ عَلَىٰ وَلِلْمُؤْمِنِينَ وَلَكِنَ الْمُتَفِقِينَ

يَّاأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا ثُلْهِكُمْ آَمَوْلُكُمْ وَلَاۤ أَوْلَادُكُمْ مَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلُ ذَلِكَ فَأُولَتِهِكَ هُمُ ٱلْخَسِرُونَ ﴿ اللَّهِ وَمَن يَفْعَلُ وَأَنفِقُواْ مِنهَّارَزَقَنْكُمْ مِّن فَبْلِ أَن يَأْ قِلَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِ لَوْلَآ أَخْرَتَنِي إِلَىٰ أَجَلِ قَرِيبٍ فَاصَّدَ فَكَ فَي قُولَ رَبِ لَوْلَآ أَخْرَتَنِي إِلَىٰ أَجَلِ قَرِيبٍ فَاصَّدَ فَكَ وَأَكُن مِنَ الصَّلِحِينَ ﴿ إِلَىٰ الْحَالِ مِن الصَّلِحِينَ ﴿ إِلَىٰ الْحَالِ وَيِهِ

وَلَن يُؤَخِّرَا لَلَّهُ نَفْسًا إِذَاجَآءَ أَجَلُهَا وَاللَّهُ خَبِيرًا بِمَاتَعْمَلُونَ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.63:10).

A) Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahih Al-Bukhari, Vol. 2, Hadith No. 522).

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز وجل : "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *Âlamîn* (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lûlû' wal-Marjân, Vol. 1, Chapter 52, Page 205] (Sahih Muslim, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

# Surat At-Taghâbun (Mutual Loss and Gain) LXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
- 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.
- 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.
- 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).
- 5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.
- 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.
- 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad صلى الله عليه رسلم): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.
- 8. Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in



عِلْمَةُ الرَّحْمُ الرَّحِيَةِ

يُسَيِّحُ بِلَّهِ مَافِ ٱلسَّمَوَتِ وَمَافِى ٱلْأَرْضِ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ وَهُوعَلَىٰ كُلِّشَىٰءٍ قَدِيرُ ﴿

هُوَالَّذِي خَلَقَكُوْ فِمَنكُوْكَ إِنَّ وَمِنكُو مُوَالَّذِي خَلَقَكُوْ فِمَنكُونَ مُؤْمِنٌ وَمِنكُونَ مُؤْمِنٌ وَاللَّهُ بِمَاتَعْمَلُونَ بَصِيرُ اللَّ

خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ بِٱلْخِقِّ وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمُ وَأَلْحُسَنَ صُورَكُمُ وَأَلْحُسَنَ صُورَكُمُ وَإِلَيْهِ ٱلْمُصِيرُ ﴿ اللَّهِ الْمُصِيرُ اللَّهُ اللَّهِ الْمُصِيرُ اللَّهُ اللَّهِ اللَّهِ الْمُصِيرُ اللَّهُ اللَّا اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا ا

يَعْلَمُ مَا فِي ٱلسَّمَنَوَتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تَشِرُونَ وَمَاتَعْلِنُونَ وَٱللَّهُ عَلِيمٌ إِذَاتِ ٱلصُّدُورِ ﴿

> ٱلَوۡ يَأۡتِكُونَ نَبَوُّا ٱلَّذِينَ كَفَرُواْ مِن فَبَـٰلُ فَذَاقُواْ وَبَالَ أَمۡرِهِمْ وَلَهُمْ عَذَابُ ٱلِيمُّ ﴿

ذَلِكَ بِأَنَّهُ كَانَتَ تَأْنِهِمَ رُسُلُهُمُ بِٱلْيِنَنِ فَقَالُوٓا أَبْشُرُّيَهُ دُونَنَا فَكَفَرُواْ وَتَوَلَّواْ فَآسَتَغْنَى ٱللَّهُ وَٱللَّهُ غَنِيُّ حَمِيدُ ۖ ﴿ إِنَّهُ اللَّهُ وَاللَّهُ عَلَيْكُ ﴿ إِنَّا اللَّهُ وَاللَّهُ عَلَيْكُ ﴿

ۯؘعَمَٱلَّذِينَ كَفَرُوٓ ٱڶۧڽڶۘڽؠؙۼؿؗۅؙٲٝڡؙڷڹڮٙۅٙۯڡؚؚۜڵڹؖۼۺؙۜ ؿؙؗمَّ ڶنُنَبَّوُنَ بِمَاعَمِلْتُمُ ۗ وَذَلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿ ۗ ﴾

فَثَامِنُوا بِأَللَّهِ وَرَسُولِهِ ، وَٱلنُّورِ ٱلَّذِي أَنزَلْناً

the Light (this Qur'an) which We have sent down. And Allah is All-Aware of what you do.

- 9. (And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.
- 10. But those who disbelieved (in the Oneness of Allâh – Islâmic Monotheism) and denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein indeed forever. And worst is that destination[i]
- 11. No calamity befalls, but by the Leave (Divine [i.e. Decision and Qadar of Allâh, and whosoever Preordainments)] believes in Allâh, He guides his heart [to the Faith with certainty, i.e. what has befallen him was already written for him by Qadar (Divine Allâh from the Preordainments)]. Allâh the And is All-Knower of everything. [2]
- 12. Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.
- 13. Allâh! Lâ ilâha illâ Huwa (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ اللَّهُ

يَوْمَ يَجْمَعُكُمْ لِيُوْمِ ٱلْجَمْعُ ذَالِكَ يَوْمُ ٱلنَّعَابُنِ وَمَن يُؤْمِنُ بألله وَيَعْمَلُ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَا اللهِ وَيُدِّخِلُّهُ جَنَّتٍ تَجْرِى مِن تَحْلِهَا ٱلْأَنْهَا رُخَالِدِينَ فِيهَآ أَبَدَأُذَالِكَ ٱلْفَوْزُٱلْعَظِيمُ ١

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِنَا يَنِنَا أَوْلَتِهِكَ أَصْحَنْبُ ٱلنَّارِخَلِدِينَ فِيهَأُوبِلْسَ المَصِيرُ ١

مَا أَصَابَ مِن مُصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ وَمَن يُؤْمِنُ بأللَّهِ يَهْدِ قَلْبَهُ وَأَللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١

وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَٰ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَاءُ ٱلْمُيِينُ ١

ٱللَّهُ لَآ إِلَهُ إِلَّاهُو وَعَلَى ٱللَّهِ فَلْيَـتَوَكَّل الْمُؤْمِنُونَ ١

<sup>&</sup>lt;sup>[1]</sup> (V.64:10) See the footnote of (V.3:85).

<sup>[2] (</sup>V.64:11) See the footnote of (V.57:22).

- 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.
- 15. Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).
- 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.
- 17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,
- 18. All-Knower of the unseen and seen. the All-Mighty, the All-Wise.

# Surat At-Talag (The Divorce) LXV

In the Name of Allâh the Most Gracious, the Most Merciful.

1. O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods<sup>[1]</sup>). And fear Allâh your

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓ أَ إِنَّ مِنْ أَزْوَجِكُمْ وَأُولَندِكُمْ عَدُوَّالَّكُمْ فَأَحْذَرُوهُمْ وَإِن تَعَفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهُ غَفُورٌ رَّحِيدُ ١

إِنَّمَا أَمُولُكُمْ وَأُولَدُكُمْ فِتْنَةٌ وَٱللَّهُ عِندَهُ أَجْرُعَظِيمٌ ١

فأنقوا اللة ماآستطعتم وأسمعوا وأطيعوا وَأَنفِ قُواْ خَيْرًا لِإِنْ نَفْسِكُمْ وَمَن يُوقَ شُحَ نَفْسِهِ عَأُولَيْكَ هُمُ ٱلْمُفْلِحُونَ ١

إِنْ تُقْرِضُوا ٱللَّهَ قَرْضًا حَسَنَا يُضَاعِفْهُ لَكُمْ وَيَعْفِرُلَكُمْ وَأَلَّهُ شَكُورٌ حَلِيدٌ ﴿

عَنامُ ٱلْغَيْبِ وَٱلشَّهَدَةِ ٱلْعَرْمِزُ ٱلْحَكِيمُ ١



برألله التغيز الرجيء

يَّأَيُّهَا ٱلنَّيُّ إِذَا طَلَقَتْمُ ٱلنِّسَاءَ فَطَلِقُوهُنَّ لِعِدَّتِهِ نَ وَأَحْسُواْ ٱلْعِدَّةَ وَأَتَّقُواْ ٱللَّهَ رَبَّكُمْ لَا يُحْرِجُوهُكِ مِنْ بُيُوتِهِنَّ وَلَا يَغْرُجْكِ

<sup>(</sup>V.65:1) Narrated 'Abdullâh bin Umar رضى الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allah has fixed for the women meant to be divorced." (Sahih Al-Bukhari, Vol.7, Hadîth No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

- 2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
- 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He suffice him. Verily, Allâh accomplish his purpose. Indeed Allâh has set a measure for all things.
- 4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]<sup>[1]</sup>. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his

إِلَّا أَن يَأْتِينَ بِفَحِشَةٍ مُّبَيِّنَةً وَتِلْكَ حُدُودُ ٱللَّهِ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ الْاتَدْرِي لَعَلَ ٱللَّهَ يُحْدِثُ بَعْدَ ذَالِكَ أَمْرًا ١

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفِ أَوْفَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُواْ ذَوَى عَدْلِ مِنكُرُ وَأَقِيمُواْ ٱلشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِۦمَنَكَانَ يُؤْمِثُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرُ وَمَن يَتَّق ٱللَّهَ يَجْعَل لَهُ مَغْرَجًا ١

وَبَرْزُقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن سَوَكُلُ عَلَى ٱللَّهِ فَهُوَحَسَّبُهُ ﴿ إِنَّ ٱللَّهُ بَلِغُ أَمْرِهِ عَدْجَعَلَ ٱللَّهُ لِكُلِّ شَيْءٍ فَذَرًا ١

وَٱلَّتِي بَيِسْنَ مِنَ ٱلْمَحِيضِ مِن نِسَآ يِكُرُ إِنِ ٱرْتَبْتُمُ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرِ وَالَّتِي لَرْيَعِضْنَّ وَأُولَاتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمَّلَهُنَّ وَمَن يَنَّقِ ٱللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ - يُسْرُالْ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.65:4) See the Qur'an, Verse 2:234.

duty to Him, He will make his matter easy for him.

- 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.
- 6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
- 7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.
- 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).
- 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).
- 10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).
- 11. (And has also sent to you) a Messenger (Muhammad صلى الله عليه وسلم), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that

ذَلِكَ أَمْرُاللَّهِ أَنزَلَهُۥ إِلَيْكُوْ وَمَن يَنِّقِ ٱللَّهَ يُكَفِّرْعَنْهُ سَيِّعَاتِهِ، وَيُعْظِمْ لَهُۥ أَجْرًا ﴿

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُه مِن وُجْدِكُمْ وَلَائُضَا رُّوهُنَّ لِنُضَا رُّوهُنَّ لِنُضَا يَهُونَ وَجُدِكُمْ وَلَائُضَا رُّوهُنَّ لِنُضَيِّقُواْ عَلَيْهِنَّ حَقَى يَضَعْنَ حَمَّلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَعَا تُوهُنَّ حَقَّى يَضَعْنَ حَمَّلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَعَا تُوهُنَّ مَا مُحُورَهُنَّ وَأَتَعِمُ وَلَيْ وَإِن تَعَاسَرُ ثُمَّ مُ فَسَادُ رَضِعٌ لَهُ وَأَنْ مَرُوا بَيْنَكُمْ بِمَعْرُوفِ وَإِن تَعَاسَرُ ثُمَّ مَ فَا اللَّهُ مَنْ اللَّهُ وَاللَّهُ اللَّهُ مَنْ اللَّهُ اللَّهُ مَن اللَّهُ اللَّهُ مَن اللَّهُ وَاللَّهُ اللَّهُ مَن اللَّهُ اللَّهُ اللَّهُ مَن اللَّهُ اللَّ

لِينُفِقَ ذُوسَعَةِ مِن سَعَتِةً وَمَن قُدِرَعَلَتِهِ رِزْقُهُ, فَلْيُنفِقَ مِمَّاءَ الْمَهُ اللَّهُ لَا يُكُلِّفُ اللَّهُ نَفْسًا إِلَّا مَا ءَاتَ لِهَا شَيَجْعَلُ اللَّهُ بَعْدَ عُسْرِيسُمْرًا ﴿ ﴾

ٷڴؙؿٙڹڡؚٚڹقٙۯ۫ؽڐٟۼؽؖؾ۫ۼۜڹٛٲ۫م۫ڕۯؠۣۜؠٵۅٙۯۺؙڸ؋ۦڣؘڂٲڛۛڹؽۿٵ ڿڛۘٲڹؙٲۺٙۮؚۑۮٵۅؘۼۮٞڹٮٛۿٵۼۮؘٲڹٲؿ۠ڴۯؙٳ۞

فَذَاقَتْ وَدَالَ أَمْرِهَا وَكَانَ عَنِقِبَةُ أَمْرِهَا خُمْرًا

أَعَدَّٱللَّهُ لَكُمْ عَذَابَاشَدِيدًا فَأَتَّقُوا ٱللَّهَ يَتَأُولِ ٱلْأَلْبَبِ ٱلَّذِينَ مَامَنُوا فَدَ أَنزَلَ ٱللَّهُ إِلْتَكُورُ ذِكْرًا ﴿ ﴾

رَّسُولُا يَنْلُواْ عَلَيْكُرْ ءَ اينتِ اللَّهِ مُبَيِّنَتِ لِيُخْرِجَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ مِنَ الظُّلُمَتِ إِلَى النُّورِ

He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Monotheism). And whosoever Islamic believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allâh surrounds all things (His) Knowledge.

وَمَن يُؤْمِنْ بِٱللَّهِ وَيَعْمَلُ صَلِل**َحَايُدُ خِلْهُ جَنَّلَتٍ تَجَرِّ**ي مِن تَحْيِنِهَا ٱلْأَنْهُرُ خَلِدِينَ فِيهَا أَبُدّاً قَدْ أَحْسَنَ ٱللَّهُ لَهُ رِزِقًا ١

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَوَتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَنَأَزَّلُ ٱلْأَمْرُبَيْنَهُنَّ لِنَعْلَمُوا أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ١١٠

# Sarat At-Tahrîm (The Prohibition) LXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.
- 2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your Maulâ (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.
- ملی) 3. And (remember) when the Prophet الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He "The All-Knower, the All-Aware said: (Allâh) has told me."
- صلى الله you two (wives of the Prophet صلى الله turn (رضى الله عنهما Âishah and Hafsah : عليه وسلم in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes); but if you help one another against him



يَنَأَيُّهُا ٱلنِّي لِمَ يُحَرِّمُ مَا آحَلَ اللَّهُ لَكُ نَبْنَغِي مَرْضَاتَ أُزْوَاجِكُ وَأُللَّهُ غَفُورٌ رَجِيمٌ ١

قَدْفَرَضَٱللَّهُ لَكُوْ تَعِلَّهَ أَيْمَنِيكُمْ وَاللَّهُ مَوْلَكُوْ وَهُوَ ٱلْعَلِيمُ ٱلْمَكِيمُ ١

وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَى بَعْضِ أَزْوَ جِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ. وأَظْهَرَهُ ٱللهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْضَ عَرَابَعْضَ فَلَمَّانَبَأَهَابِهِ - قَالَتْ مَنْ أَنْبَأَكُ هَلَاًّ قَالَ نَتَأَنِي ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿

إِن نُنُوبًا إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَّا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَمَوْلَنَّهُ وَجِبْرِيلُ وَصَلِحُ ٱلْمُعْ مِنِينَ وَٱلْمَلَيْكَةُ بَعْدَذَالِكَ ظَهِيرُ (١)

(Muhammad صلى الله عليه وسلم), then verily, Allâh is his Maulâ (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

Sûrah 66. At-Tahrîm

- 5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins.
- 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.
- 7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. [1]
- 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allâh will not disgrace the Prophet (Muhammad صلى الله عليه) and those who believe with him. Their Light will run forward before them and (with their Records Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things." [2]

عَسَىٰ رَبُّهُ وَإِن طَلَقَكُنَّ أَن يُبَدِلَهُ وَأَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّوْمِنَاتٍ قَيْنَاتٍ تَيِّبَاتٍ عَيْدَاتٍ سَيَحِتٍ مُسْلِمَاتٍ مَّؤْمِنَاتٍ قَيْنَاتٍ تَيِّبَاتٍ عَيْدَاتٍ سَيَحِتٍ ثَيِّبَاتٍ وَأَبْكَارًا فِي

يَّنَا يُّهَا ٱلَّذِينَ ءَامَنُوا فَوَّا أَنفُسَكُو وَأَهْلِيكُو نَارًا وَقُودُهَا ٱلنَّاشُ وَٱلْذِينَ ءَامَنُوا فَوَا أَنفُسَكُو وَأَهْلِيكُو نَارًا وَقُودُهَا ٱلنَّاشُ وَٱلْحِبَارَةُ عَلَيْهَا مَلَيْبِكُةٌ غِلَاظٌ شِدَادٌ لَّ لَيَعْصُونَ ٱللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۞ لَا يَعْصُونَ ٱللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۞

يَكَأَيُّهُ الَّذِينَ كَفَرُواْ لَانَعْنَذِرُواْ الْيُوَمِّ إِنَّمَا تَجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿ مَا كُنْتُمْ تَعْمَلُونَ ﴿ مَا كُنْتُمْ تَعْمَلُونَ ﴿ مَا كُنْتُمْ تَعْمَلُونَ ﴿ اللَّهِ مَا كُنْتُمْ تَعْمَلُونَ ﴿ اللَّهِ مَا كُنْتُمْ تَعْمَلُونَ ﴿ اللَّهِ مَا لَكُنْتُمْ مَعْمَلُونَ اللَّهِ اللَّهِ اللَّهِ مَا لَكُنْتُمْ مَعْمَلُونَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللّلَواللَّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّا اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّل

يَتَأَيُّهَا ٱلَّذِيكَ اَمنُوا تُوبُو آإِلَى ٱللّهِ تَوْبَةَ نَصُوعًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّعَاتِكُمْ وَيُدْخِلُكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّعَاتِكُمْ وَيُدْخِلُكُمْ مَنَّتَ بَعْرِي مِن تَعْتِهَا وَيُدْخِلُكُمْ مَخَنْتِ بَعْرِي مِن تَعْتِهَا الْأَنْهَا لُلَّا يَعْلَىٰ مَا اللّهُ ٱلنَّبِيّ وَالَّذِينَ ءَامَنُوا مَعَدَّ، نُورُهُمْ يَسْعَىٰ بَيْنَ اللّهُ ٱلنَّبِيّ وَالَّذِينَ ءَامَنُوا مَعَلَىٰ مُنْ اللّهُ النَّيْ وَالَّذِينِ عَلَىٰ اللهُ النَّيْ وَاللّهُ مَنْ اللهُ اللّهُ النَّيْ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللللّ

<sup>&</sup>lt;sup>[1]</sup> (V.66:7) See the footnote of (V.3:85).

<sup>(</sup>V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

- 9. O Prophet (Muhammad الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1]
- 10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) availed them (their respective wives) not against Allah and it was said: "Enter the Fire along with those who enter!"
- 11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and disbelievers in Allâh).
- 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrîl (Gabriel)<sup>[2]</sup>], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: "Be!"— and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh)<sup>[3]</sup>.

يَنَأَيُّهَا ٱلنَّيُّ جَهِدِ ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ وأغلظ عكيهم ومأويه وجهتم وَبِنْسَ ٱلْمَصِيرُ (إِنَّ)

ضَرَبُ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمْرَأَتَ نُوجٍ وَٱمْرَأَتَ لُوطِ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَيْلِحَيْنِ فَخَانَتَاهُمَافَلَا يُغْنِيَاعَنْهُمَامِرِسِ ٱللَّهِ شَيْنًا وَقِيلَ ٱذْخُلَا ٱلنَّارَمَعَ ٱلدَّاخِلِينَ ٢

وَضَرَبُ ٱللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُواْ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِي عِندَكَ بَيْتًا فِي ٱلْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْتَ وَعَمَلِهِ ـ وَنَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّلِمِينَ ١

وَمْرَيْمُ أَبْلُتَ عِمْرُنَ أَلِّي أَحْصَلَتْ فَرْجَهَا فَنَفَخْنَ فِيهِ مِن زُّوجِنَاوَصَدَّقَتْ بِكَلِمَاتِرَبِّهَا وَكُتُبِهِ ، وَكَانَتْ مِنَ ٱلْقَنِيٰينَ (أَنَّ)

<sup>[1] (</sup>V.66:9) See the footnote of (V.8:39).

<sup>(</sup>V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]\*, and We made her and her son (Jesus) a sign for Al-'Alamîn (mankind and jinn)." [The Qur'ân, (V.21:91)]

<sup>\*</sup> It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

عز وجل (V.66:12) The Statement of Allâh عز وجل

<sup>&#</sup>x27;And Allah has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allah.' (V.66:11 and 12).

Narrated Abû Mûsâ صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asiyah, Pharaoh's wife, and Maryam (Mary), the daughter of Imran And no doubt, the superiority of 'Aishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." (Sahih Al-Bukhari, Vol. 4, Hadith No. 623).

# Sûrat Al-Mulk (Dominion) LXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.
- 2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;
- 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"
- 4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.
- 5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire.
- 6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.
- 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
- 8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"
- 9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error."



مِلْمُهُ الْأَخْزَالِجِكِهِ

تَبَرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَعَلَىٰ كُلِّ شَيْءِ فَدِيرُ ﴿ اللَّهِ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّهُ الللَّاللَّ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

ٱلَّذِى خَلَقَ سَبْعَ سَكَوَتِ طِلَاقًا مَّا تَرَىٰ فِ خَلْقِ ٱلرَّحْمَنِ مِن تَفَاوُتُ فَارْجِعِ ٱلْبَصَرَهَلْ تَرَىٰ مِن فُطُورِ ﴿ ثُمَّ ٱوْجِعِ ٱلْمَصَرَّكَ لَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِتًا وَهُوَ حَسِيرٌ ﴿

وَلَقَدْ زَيِّنَا ٱلسَّمَآءَ ٱلدُّنْيَابِمَصَنبِيحَ وَجَعَلْنَهَا رُجُومًا لِلشَّيطِينِ وَجَعَلْنَهَا رُجُومًا لِلشَّيطِينِ وَأَعْتَدْنَا لَمُمْ عَذَابَ ٱلسَّعِيرِ ﴿

وَلِلَّذِينَ كَغَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمٌ وَيِثْسَ ٱلْمَصِيرُ ٢

إِذَآ ٱلْقُوافِيهَا سَمِعُوا لَمَا شَهِيقًا وَهِي تَفُورُ ١

تكَادُتَمَيْرُ مِنَ الْغَيْظِ كُلَّمَا أَلْقِي فِيهَا فَوْجُ سَأَلَمُمُّ لَكُمْ فَا لَعْمُ سَأَلَمُمُ لَخَرَنَهُمَ أَلَهُمُ الْمُعَلِّدُ الْمُ

قَالُواْ بَلَىٰ قَدْجَآءَ نَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلُ ٱللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّ

<sup>[1] (</sup>V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance with the legal ways of Prophet Muhammad صلى الله عليه وسلم .

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- 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"
- 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!
- 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).
- 13. And whether you keep your talk secret or disclose it, Verily, He is the All-Knower of what is in the breasts (of men).
- 14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).
- 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection.
- 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?
- 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.
- 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?
- 19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the All-Seer of everything.

وَقَالُواْ لَوْكُنَّا نَسْمَعُ أَوْنَعْقِلُ مَاكَّنَافِ أَصْحَبِ ٱلسَّعِيرِ ١

فَأَعْتَرَفُوا بِذَنْبِهِمْ فَسُحَقًا لِأَصْحَنِ السَّعِيرِ (١)

إِنَّ ٱلَّذِينَ يَخْشُونَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَغْفِرَةٌ ۗ وَأَجْرُكُبِيرٌ ١

وَأَسِرُواْ قَوْلَكُمْ أَوِاجْهَرُواْ بِدِي ﴿ إِنَّهُ عَلِيمُ بِذَاتِ ٱلصُّدُودِ شَ

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿ إِنَّا

هُوَالَّذِي جَعَكَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَآمْشُواْ في مَنَاكِبِهَا وَكُلُواْمِن زِرْقِهِ مُو النَّهِ النَّسُورُ ﴿ اللَّهِ النَّسُورُ ﴿ اللَّهِ اللَّهُ

ءَأَمِننُمُ مَّن فِي ٱلسَّمَاءِ أَن يَغْسِفَ بِكُمُ ٱلْأَرْضَ فَاذَا هِي تَمُورُ ١

أَمْ أَمِنتُم مَّن فِي ٱلسَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِكِما فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ١

وَلَقَدْكَذَّبَ ٱلَّذِينَ مِن مَّلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿

أَوَلَهُ رَوْا إِلَى ٱلطَّيْرِ فَوْقَهُمُ صَّنَّفَّاتٍ وَيُقِّ مَا نُمْسِكُهُ أَلِا ٱلرَّمْنُ إِنَّهُ بِكُلِّ شَيْءِ بَصِيرُ ﴿ إِلَّهُ الرَّمْنُ إِنَّا لَهُ إِنَّ

- 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.
- 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
- he who walks prone (without **22.** Is seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?
- 23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give.
- 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
- 25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?"
- 26. Say (O Muhammad صلى الله عليه وسلم): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."
- 27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"
- 28. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us who can save the disbelievers from a painful torment?"
- 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who it is that is in manifest error."
- 30. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If (all) your water were to sink

أَمَّنْ هَٰذَا ٱلَّذِي هُوَجُندُ لَّكُمْ يَنصُرُكُمْ مِّن دُونِ ٱلرَّحْمَنَ إِنِ ٱلْكَفِرُونَ إِلَّا فِي غُرُورِ ١ أَمَّنْ هَنذَا ٱلَّذِي يَرْزُقُكُمْ إِنَّ أَمْسَكَ رِزْقَهُ مَهَل لَّجُواْ فِ عُنُو وَنَفُودِ ١

ٱفَنَ يَمْشِي مُكِبًّا عَلَى وَجِهِدِ الْهَدَى آمَّن يَمْشِي سَويًّا عَلَى صِرَطِ مُسْتَقِيمِ ﴿ ثُنَّ عَلَى صِرَطِ مُسْتَقِيمِ ﴿ ثَالَ

قُلْهُوَٱلَّذِيّ أَنشَأَكُو وَجَعَلَ لَكُو ٱلسَّمْعَ وَٱلْأَبْصَدَرَ وَٱلْأَفْعِدَةً قَلِيلًا مَّانَشْكُرُونَ (٢٠٠٠) قُلْ هُوَالَّذِي ذَرَأَكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تَحْشَرُونَ (إِنَّا

وَيَقُولُونَ مَتَىٰ هَنَذَا ٱلْوَعْدُ إِن كُنتُمْ صَادِقِينَ (١٠)

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَا آنَا نَذِيرٌ مُّبِينٌ ﴿

فَلَمَّارَأَوْهُ زُلْفَةُ سِتَتَ وُجُوهُ ٱلَّذِيكَ كَفَرُواْ وَقِيلَ هَٰذَاٱلَّذِى كُنْتُم بِهِ تَذَّعُونَ ٢

قُلْ أَرَءَ يَتُعُ إِنَّ أَهْلَكُنِّي أَللَّهُ وَمَن مَّعِي أُورَحِمَنا فَمَن يُجِيرُ ٱلْكَنْفِرِينَ مِنْ عَذَابِ أَلِيدٍ

قُلْهُوَ ٱلرَّحْمَنُ ءَامَنَابِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَفِي ضَلَالِ مُبِينِ ١

قُلْ أَرَءَ يَتُمْ إِنْ أَصْبَحَ مَآ وَكُوْ غُورًا فَمَن يَأْتِيكُمُ

away, who then can supply you with flowing (spring) water?"

## Sûrat Al-Qalam or Nûn (The Pen) LXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Nûn.

[These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

- 2. You (O Muhammad صلى الله عليه وسلم), by the Grace of your Lord, are not mad.
- 3. And Verily, for you (O Muhammad صلى ) will be an endless reward.
- 4. And Verily, you (O Muhammad صلى الله are on an exalted (standard of) character.
  - 5. You will see, and they will see,
  - 6. Which of you is afflicted with madness.
- 7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.
- 8. So (O Muhammad صلى الله عليه وسلم) obey you not the deniers [(of Islâmic Monotheism— those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad صلى الله عليه وسلم][1]
- 9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.

بِمَآءِمَعِينِ



مِلْمَةُ الرَّحِيَةِ

تَ

وَٱلْقَلَمِ وَمَايَسْظُرُونَ۞

مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿

وَإِنَّ لَكَ لَأَجْرًا عَيْرَ مَمْنُونٍ ٢

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ١

فَسَتُبْصِرُو يُبْصِرُونَ ۞ بِأَيتِكُمُ ٱلْمَفْتُونُ۞ إِنَّرَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّعَن سَبِيلِهِ عَوَهُوَأَعْلَمُ بِأَلْمُهْتَدِينَ۞ بِأَلْمُهْتَدِينَ۞

فَلَاتُطِعِ ٱلْمُكَذِّبِينَ ﴿ إِنَّ

وَدُّواْ لَوْتُدُهِنَ فَيُدُهِنُونَ ﴾

<sup>&</sup>lt;sup>[1]</sup> (V.68:8) See the footnote of (V.3:85).

- 10. And (O Muhammad صلى الله عليه وسلم) obey you not everyone *Hallaf Mahîn* (the one who swears much and is a liar or is worthless). [Tafsir At-Tabari]
- 11. A slanderer, going about with calumnies,
- 12. Hinderer of the good, transgressor, sinful,
- 13. C.uel, and moreover base-born (of illegitimate birth).
- 14. (He was so) because he had wealth and children.
- 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"
- 16. We shall brand him on the snout (nose)!
- 17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,
- 18. Without saying: *Inshâ' Allâh* (If Allâh wills).
- 19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep.
- 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
- 21. Then they called out one to another as soon as the morning broke.
- 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."
- 23. So they departed, conversing in secret low tones (saying):
- 24. No Miskîn (poor man) shall enter upon you into it today.

وَلَا تُطِعْ كُلُّ حَلَّافٍ مَّهِينٍ

هَمَّازِمَشَّآعِ بِنَمِيمِ

مَنَاعِ لِلْخَيْرِ مُعْتَدِ أَثِيمٍ ١

عُتُلِ بَعْدَ ذَالِكَ زَنِيمٍ ﴿ اللَّهُ عَدُوا لِلْكُ وَنِيمٍ اللَّهُ

أَن كَانَ ذَا مَالِ وَبَنِينَ ١

إِذَا تُتَلَى عَلَيْهِ ءَايَنُنَا قَاكَ أَسَطِيرُ الْأَوَّلِينَ الْأَوَّلِينَ الْأَوَّلِينَ الْأَوَّلِينَ

سَنَسِمُهُ,عَلَا لَخُرُطُومِ ١

إِنَّا بَلَوْنَهُ مُركَمَا بَلُوْنَاۤ أَصْحَابَ ٱلْجَنَّةِ إِذَا فَسَمُواُ لِنَّا الْمِثَاءُ الْمُعَالِكُونَ الْمُثَالِكُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثَالُونَ الْمُثَالُ اللَّهُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثَالُ الْمُثَالُ اللَّهُ الْمُثَالُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ الللَّالِمُ اللَّا اللَّهُ اللَّهُ الللَّا اللَّهُ

وَلَابَسْتَنْنُونَ ١

فَطَافَعَلَيْهَاطَآيِفٌ مِّن رَّيِكَ وَهُزِنَآيِبُونَ ﴿ اللَّهِ

فَأَصْبَحَتْ كُالصِّرِيمِ

فَنَنَادَوْأَمُصِيحِينَ ١

أَنِ ٱغْدُواْ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَنْدِمِينَ ﴿

فَأَنطَلَقُوا وَهُرِينَخَفَنُونَ إِنَّا

أَنَّلا يَدْخُلُنَّهَا ٱلْيُوْمَ عَلَيْكُم مِسْكِينٌ ١

Sûrah 68. Al-Qalam Part 29 776	سورة القسلم ٦٨ الجزء ٢٩ م
25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).	وَغَدُواْعَلَ حَرْدِقَدِدِينَ ٢
26. But when they saw the (garden), they said: "Verily, we have gone astray."	فَلْمَا رَأَوْهَاقَالُوٓ أَإِنَّا لَضَآ الُّونَ ۞
27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"	بَلْ غَنُ مَغُرُومُونَ ٢
28. The best among them said: "Did I not tell you: why say you not: Inshâ' Allâh (If Allâh wills)."	قَالَأَوْسَطُهُمْ أَلَوْ أَقُلُ لَكُولُوْلَانُسَيِّحُونَ ۞
29. They said: "Glory to Our Lord! Verily, we have been Zâlimûn (wrong-doers)."	قَالُواْسُبْحَنَ رَبِّنَآ إِنَّا كُنَّاظُلِمِينَ ٢
30. Then they turned one against another, blaming.	فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضِ يَتَلَوْمُونَ ٢
31. They said: "Woe to us! Verily, we were <i>Tâghûn</i> (transgressors and disobedient)	قَالُواْ يَوَيِّلَنَاۤ إِنَّا كُنَّا طَلِغِينَ ٢
32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).	عَسَىٰ رَبُّنَا أَن يُبِّدِلْنَا خَبُرا مِنْهَ آ إِنَّا إِنَّا إِنَّا إِنَّا إِنَّا إِنَّا إِنَّا إِنَّا إِنَّا الْ
33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.	كَذَالِكَ ٱلْعَذَابُ أَلْاَخِرَةِ أَكْبَرُلُوكَانُواْ يَعْلَمُونَ ٢
34. Verily, for the <i>Muttaqûn</i> (the pious — See V.2:2) are Gardens of delight (Paradise)	إِنَّ لِلْمُنَّقِينَ عِندَرَبِّهِمْ جَنَّنتِ ٱلنَّعِيمِ

عَمُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ وَكُورِمِينَ وَكُورِمِينَ وَكُورِمِينَ وَكُورِمِينَ وَكُورِمِينَ وَكُورِمِينَ وَكُورُمِينَ وَكُورُكُومِ وَكُورُكُومِ وَكُورُمِينَ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَنَاكُمُ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومِ وَكُورُكُومُ وَكُورُكُومُ وَكُورُكُومُ وَكُورُكُومُ وَكُورُكُومُ وَكُورُكُومُ وَلِي مُعَلِّي وَالْمُعُومُ وَالْمُعُومُ وَالْمُعُومُ وَالْمُعُومُ وَالْمُعُومُ وَالْمُومُ وَالْمُعُلِي وَالْمُعُ

with their Lord.

(criminals, polytheists and disbelievers, etc.)?

Sûrah 68. Al-Qalam Part 29 77	سورة القسلم ٦٨ الجزء ٢٩ 7
36. What is the matter with you? How judge you?	مَالَكُوٰكَيْفَ تَغَكُّمُونَ ۞
37. Or have you a Book wherein you learn,	أَمْ لَكُرْكِنَابُ فِيهِ تَدْرُسُونَ ﴿
38. That you shall therein have all that you choose?	إِنَّ لَكُرْفِيهِ لَمَا تَغَيِّرُونَ ۞
39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?	أَمَ لَكُوْ أَيْمَكُنَّ عَلَيْنَا بَلِغَةً إِلَى يَوْمِ ٱلْقِيكَمَةِ إِنَّ لَكُوْ الْقِيكَمَةِ إِنَّ لَكُوْ ال
40. Ask them, which of them will stand surety for that!	سَلَّهُ مَ أَيَّهُ مِ بِذَالِكَ زَعِيمُ ۞
41. Or have they "partners"? Then let them bring their "partners" if they are truthful!	أَمْ لَهُمْ شُرَكًا أَهُ فَلْيَا تُواْبِشُرَكَا بِهِمْ إِن كَانُواْ صَادِقِينَ ﴿ إِنَّ اللَّهُ اللَّ

42. (Remember) the Day when the Shin<sup>[1]</sup> shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

يَوْمَ يُكُشَفُ عَن سَافٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلايَسْ تَطِيعُونَ (آنَا)

<sup>&</sup>lt;sup>[1]</sup> (V.68:42).

a) Narrated Abû-Sa'îd صلى الله عليه وسلم : I heard the Prophet صلى الله عليه وسلم saying, "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (Sahih Al-Bukhari, Vol.6, Hadîth No.441).

b) See the footnote of (V.3:73) . صفات الله

c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: We said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has neither a

wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead): till there remain only those who used to worship Allâh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of a wood and he will not be able to prostrate]. Then the صلى الله عليه bridge will be brought and laid across Hell." We (the Companions of the Prophet عنار) said, "O Allâh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dân. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet صلى الله عليه وسلم said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allâh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one-half Dinar.' They will take out whomever they will recognise and return. And then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise." Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

The Prophet صلى الله عليه وسلم added: "Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well." (Sahih Al-Bukhari, Vol. 9, Hadîth No. 532B).

- 43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not).
- 44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.
- 45. And I will grant them a respite. Verily, My Plan is strong.
- ملی الله 46. Or is it that you (O Muhammad صلی الله ask them a wage, so that they are heavily burdened with debt?
- 47. Or that the *Ghaib* (the Unseen here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?
- 48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87).
- 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore, while he was to be blamed.
- 50. Then his Lord chose him and made him of the righteous.
- 51. And Verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad صلى الله عليه وسلم) is a madman!"
- 52. But it is nothing else than a Reminder to all the 'Âlamîn (mankind, and jinn).

خَشِعَةً أَبْصَرُهُمْ نَرْهَفُهُمْ ذِلَّةً وُقَدْكَانُواْ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَلِمُونَ (إِنَّ)

فَذَرْ فِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ سَنَسْتَدْرِجُهُم

وَأُمْلِي لَمُمَّ إِنَّ كَيْدِى مَتِينُ ﴿ إِنَّ كَيْدِى مَتِينُ ﴿ إِنَّ كَيْدِى مَتِينُ ﴿ إِنَّا لَ

أَمْ تَسْتُلُهُمْ أَجْرًا فَهُم مِن مَّغْرَمِ مُثْقَلُونَ ﴿

أَمْعِندَهُمُ ٱلْعَيْبُ فَهُمْ يَكُنُبُونَ

فَأَصْبِرْ لِلْكُورَبِكَ وَلَاتَكُن كَصَاحِبِ ٱلْمُوتِ إِذْ نَادَىٰ وَهُومَكُظُومٌ (إِنَّ نَادَىٰ وَهُومَكُظُومٌ (إِنَّ

لَّوْلَآ أَن تَدَارَكُهُ نِعْمَةُ مِّن زَيِّهِ عَلَيُٰذَ بِأَلْعَرَآهِ وَهُوَمَذْمُومٌ اللَّ

فَأَجْنَبَهُ رَبُّهُ وَفَجَعَلَهُ ومِنَ ٱلصَّلِحِينَ (٥

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُ وَالْيُزْ لِقُونَكَ بِأَبْصَنْ هِرْ لَمَّا سَمِعُوا ٱلذِّكْرُ وَيَقُولُونَ إِنَّهُ ، لَمَجْنُونُ (اللَّهِ

وَمَاهُوَ إِلَّاذِكُرٌ لِلْعَالَمِينَ (إِنَّ

# Sûrat Al-Hâggah (The Inevitable) LXIX

In the Name of Allâh the Most Gracious, the Most Merciful,

- 1. The Inevitable (i.e. the Day of Resurrection)!
  - 2. What is the Inevitable?
- 3. And what will make you know what the Inevitable is?
- 4. Thamûd and 'Âd people denied the Qâri'ah (the striking Hour of Judgement)!
- 5. As for Thamûd, they were destroyed by the awful cry!
- 6. And as for 'Âd, they were destroyed by a furious violent wind!
- 7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
  - 8. Do you see any remnants of them?
- 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin.
- 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.
- 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].
- 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.
- 13. Then when the Trumpet will be blown with one blowing (the first one).



وألله ألتجنز الزجيج

المَانَدُنُ

مَالَلْاَقَةُ ٢ وَمَا أَذُرِيْكُ مَا ٱلْحَاقَةُ

كَذَّبَتْ ثَمُودُ وَعَادُ إِلْقَارِعَةِ ١

فَأَمَّاثُمُودُ فَأَهْلِكُوا بِٱلطَّاغِيَةِ (١)

وَأَمَّا عَادُّ فَأَهْلِكُواْ بِرِيجِ صَرْصَرِ عَاتِيهِ إِنَّ

سَخَّرَهَاعَلَيْهِمْ سَبْعَ لَيَالِ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَغْلِ خَاوِيَةِ (٧)

فَهُلْ زَى لَهُم مِنْ بَاقِيكُونَ وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَٱلْمُؤْتَفِكُتُ بِٱلْخَاطِئَةِ (أَنْ

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَّةً ١

إِنَّا لَمَّا طَعَا ٱلْمَا أَمُ مَمْلُنَكُمْ فِي ٱلْجَارِيَةِ ١

لِنَجْعَلُهَا لَكُونَا ذَكِرَةً وَتَعَيَّا أَذُنَّ وَعِيَّةً ١

فَإِذَا نُفِحَ فِي ٱلصُّورِ نَفْخَةٌ وَاحِدَةٌ ١

- 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.
- 15. Then on that Day shall the (Great) Event befall.
- 16. And the heaven will be rent asunder. for that Day it (the heaven) will be frail and torn up.
- 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
- 18. That Day shall you be brought to Judgement, not a secret of you will be hidden.
- 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!
- 20. "Surely, I did believe that I shall meet my Account!"
  - 21. So he shall be in a life, well-pleasing.
  - 22. In a lofty Paradise,
- 23. The fruits in bunches whereof will be low and near at hand.
- 24. Eat and drink at ease for that which you have sent on before you in days past!
- 25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!
- 26. "And that I had never known how my Account is!
- 27. "Would that it had been my end (death)!
  - 28. "My wealth has not availed me;
- 29. "My power (and arguments to defend myself) have gone from me!"
- 30. (It will be said): "Seize him and fetter him:

وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّنَادَكَةُ وَحِدَةً (اللَّهُ

فَيُوْمَهِ ذِوَقَعَتِ ٱلْوَاقِعَةُ (١٠)

وَأُنشَقَّتِ ٱلسَّمَاءُ فَهِيَ يَوْمَهِذِ وَاهِيَةٌ (إِنَّ)

وَٱلْمَلَكُ عَلَىٰ أَرْجَآبِهِ أَوْيَعِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ وَمَيذِ ثَلَنِيَةً ١

نَوْمَبِذِ تُعُرَّضُونَ لَا تَخْفَى مِنكُرْخَافِيَةً اللَّ

فَأَمَّا مَنْ أُوتِي كِئْبَهُ, بِيَمِينِهِ عَيْقُولُ هَا قُومُ أَقْرَءُ وَأَكِنَابِيَهُ إِنَّا

إِنَّ ظُنَنتُ أَنِّ مُلَاقٍ حِسَابِيةً ﴿ إِنَّ اللَّهِ مِسَابِيةً ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ ال

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ١

في جَنَّةِ عَالِيكةٍ ١ قُطُوفُهَا دَانِيَةٌ ١

كُلُواْ وَٱشْرَبُواْ هَنِينَا بِمَاۤ أَسْلَفْتُمْ فِ ٱلْأَيَّامِ وَأَمَّامَنْ أُونِي كِنَبَهُ بِشِمَالِهِ عَيَقُولُ يَنَلِّئَنَى لَوْأُوتَ كِنْنِيةً (١٠)

وَلَوْأَدُر مَاحِسَابِيَّهُ ١

يَنلَيْتُهَاكَانَتِ ٱلْقَاصِيَةُ ١

مَا أَعْنَى عَنَّى مَالِيهُ اللهِ

هَلَكَ عَنَّى سُلَطَنِيَهُ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

- 31. Then throw him in the blazing Fire.
- 32. "Then fasten him with a chain whereof the length is seventy cubits!"
- 33. Verily, he used not to believe in Allah, the Most Great,
- 34. And urged not on the feeding of Al-Miskîn (the poor).[1]
  - 35. So no friend has he here this Day,
- **36.** Nor any food except filth from the washing of wounds.
- 37. None will eat it except the Khâti'ûn (sinners, disbelievers, polytheists).
  - **38.** So I swear by whatsoever you see,
  - **39.** And by whatsoever you see not,
- 40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or which he has صلى الله عليه وسلم brought from Allâh].
- 41. It is not the word of a poet: little is that you believe!
- **42.** Nor is it the word of a soothsayer (or a foreteller): little is that you remember!
- 43. This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinn and all that exists).
- 44. And if he (Muhammad صلى الله عليه وسلم) had forged a false saying concerning Us (Allâh جلاله),

نُرْآلُغِيجيمَ صَلُّوهُ اللهُ

ثُرَّ فِي سِلْسِلَةِ ذَرْعُهَا سَيْعُونَ ذِرَاعًا فَأَسْلُكُوهُ أَنْكُ

إِنَّهُ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ (٢٦٠)

وَلَا يَعُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ (أَنَّا)

فَلَيْسَ لَهُ ٱلْيَوْمَ هَنَّهُ نَاحَمِيمٌ (وَ؟) وَلَاطَعَامُ إِلَّامِن غِسْلِينِ ﴿ اللَّهُ

لَا أَكُلُهُ إِلَّا لَكُولُونَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللّ

فَلآ أُقْسِمُ بِمَانَبُصِرُونَ ﴿

وَمَا لَا نُبْصِرُونَ ٢

إِنَّهُ.لَقَوْلُ رَسُولِكُرِيمِ ﴿ إِنَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

وَمَاهُوَبِقُولِ شَاعِرْ قَلِيلًا مَّا نُؤْمِنُونَ ﴿ إِنَّا

وَلَابِقُولِكَاهِنَّ قَلِيلًا مَّانَٰذَكَّرُونَ (إِنَّيُّ)

نَنزيلٌ مِّن رَّبُ لَعَالَمِينَ (اللهُ)

وَلَوْ نَقَوَّلَ عَلَيْنَا بَعْضَ لَلْأَقَاوِيلِ ﴿ إِنَّا

<sup>&</sup>lt;sup>[1]</sup> (V.69:34)

a) See the footnote of (V.2:83).

b) Narrated 'Abdullah bin 'Amr رضى الله عنيه وسلم. A man asked the Prophet رضى الله عنه, "What sort of deeds (or what qualities) of Islâm are good?" The Prophet صلى آلله عليه وسلم replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (Sahih Al-Bukhari, Vol.1, Hadith No. 11).

- 45. We surely would have seized him by his right hand (or with power and might),
- 46. And then We certainly would have cut off his life artery (aorta),
- 47. And none of you could have withheld Us from (punishing) him.
- 48. And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2).
- 49. And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari)
- 50. And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [1]
- 51. And verily, it (this Qur'ân) is an absolute truth with certainty. [2]
- 52. So glorify the Name of your Lord, the Most Great. [3]

### Sûrat Al-Ma'ûrij (The Ways of Ascent) LXX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. A questioner asked concerning a torment about to befall
- 2. Upon the disbelievers, which none can avert.
- 3. From Allâh, the Lord of the ways of ascent.
- **4.** The angels and the  $R\hat{u}h$  [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.

مُم لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿ اللَّهُ مَا لَوَتِينَ ﴿ اللَّهُ مَا لَوَتِينَ ﴿ إِنَّا لَيْكُ

فَمَامِنكُمْ مِنْ أَحَدِعَنْهُ حَنجِزِينَ ١

وَإِنَّهُ النَّذَكِرَةُ لِلْمُنَّقِينَ ﴿

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُمُ مُّكَدِّبِينَ ﴿

وَإِنَّهُ لَحَسْرَةً عَلَى ٱلْكَفِرِينَ ٢

وَإِنَّهُ الْحَقُّ ٱلْيَقِينِ (١)

فَسَيِّعْ بِالشِّمِ رَيِّكَ ٱلْعَظِيمِ (أَنَّ



بِنَصْرِالرَّحِيَةِ

سَأَلَ سَآيِلُ إِعَذَابٍ وَاقِعِ ٢

لِلْكَنْفِرِينَ لَيْسَ لَهُ وَدَافِعٌ اللَّهِ

مِنَ ٱللَّهِ ذِي ٱلْمَعَادِجِ ۞

تَعْرُجُ ٱلْمَلَيْ فَيَ وَالرُّوحُ إِلَيْهِ فِ يَوْمِ كَانَ مِقْدَارُهُ وَخَمْسِينَ أَلْفَ سَنَةٍ (أَنَّ)

لأَخَذْ فَامِنْهُ بِٱلْيَمِينِ

<sup>(</sup>V.69:50) See the footnote of (V.3:85).

<sup>&</sup>lt;sup>[2]</sup> (V.69:51) See the footnote of (V.10:37).

<sup>(</sup>V.69:52) See footnotes of (V.13:28).

- ملى الله عليه So be patient (O Muhammad صلى الله عليه وسلم), with a good patience.
  - **6.** Verily, they see it (the torment) afar off.
  - 7. But We see it (quite) near.
- 8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).
- 9. And the mountains will be like flakes of wool.
- 10. And no friend will ask a friend (about his condition),
- 11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The Mujrim, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,
  - 12. And his wife and his brother,
  - 13. And his kindred who sheltered him,
- 14. And all that are in the earth, so that it might save him.[1]
- 15. By no means! Verily, it will be the Fire of Hell.
- 16. Taking away (burning completely) the head skin!
- 17. Calling [2] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a

وَمُ تَكُونُ ٱلسَّمَآهِ كَٱلْمُهُلِ ٢

وَتَكُونُ ٱلْجِهَالُكَأُلُعِهِنِ ١

يُصَرُّونَهُمْ يُودُ ٱلْمُجْرِمُ لَوْيَفْتَدِي مِنْ عَذَابِ

<sup>[1] (</sup>V.70:14) See the footnote (B) of (V.51:60).

<sup>(</sup>V.70:17) (i.e. the Hell will call out): "[O Kafir (O disbeliever in Allâh, His angels, His Books, His Messengers, Day of Resurrection and in Al-Qadar (Divine Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allâh)

food-grain from the earth with its beak and swallows it up] (Tafsir Al-Qurtubî)

- 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).
- 19. Verily, man (disbeliever) was created very impatient;
- 20. Irritable (discontented) when evil touches him;
- 21. And niggardly when good touches him.
- 22. Except those who are devoted to Salât (prayers).[1]
- 23. Those who remain constant in their Salât (prayers);
- 24. And those in whose wealth there is a recognised right
- 25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).
- 26. And those who believe in the Day of Recompense.
- 27. And those who fear the torment of their Lord.
- 28. Verily, the torment of their Lord is that before which none can feel secure.—
- 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). [2]
- 30. Except from their wives or the (women slaves) whom their right hands

رَجَمُعَ فَأَوْعَىٰ ١

إِنَّ ٱلْإِنسَانَ خُلِقَ هَـ أُوعًا ١

إِذَا مَسَّهُ ٱلشَّرْجَزُوعَانَ

وَإِذَامَسَّهُ ٱلْخَيْرُمَنُوعًا ١

إِلَّا ٱلْمُصَلِينَ ﴿

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآبِمُونَ ٢

وَٱلَّذِينَ فِي أَمْوَلِمِ مَعَنَّ مَعْلُومٌ ۞

لِلسَّابِلِ وَٱلْمَحْرُومِ ٥

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِٱلدِّينِ

وَٱلَّذِينَهُمُ مِّنْعَذَابِرَبِّهِم مُّشْفِقُونَ ﴿ اللَّهِ

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُمَأْمُونِ

وَٱلَّذِينَ هُرُ لِفُرُوجِهِمْ حَنفِظُونَ ١

إِلَّاعَلَىٰ أَزْوَلِجِهِمْ أَوْمَامَلَكَتْ أَيْمَنُّهُمْ فَإِنَّهُمْ

<sup>&</sup>lt;sup>[1]</sup> (V.70:22) See the footnote of (V.9:91).

<sup>[2] (</sup>V.70:29) Narrated Sahl bin Sa'd رضى الله عنه. Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),\* I guarantee Paradise for him." (Sahih Al-Bukhari, Vol. 8, Hadith No. 481).

<sup>\*</sup> i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

possess — for (then) they are not blameworthy.

- 31. But whosoever seeks beyond that, then it is those who are trespassers. [1]
- 32. And those who keep their trusts and covenants.
- 33. And those who stand firm in their testimonies.
- 34. And those who guard their Salât (prayers) well. [2]
- 35. Such shall dwell in the Gardens (i.e. Paradise), honoured.
- **36.** So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad صلى الله عليه وسلم), in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân)].
- 37. (Sitting) in groups on the right and on the left (of you, O Muhammad صلى الله عليه وسلم)?
- 38. Does every man of them hope to enter the Paradise of Delight?
- 39. No, that is not like that! Verily, We have created them out of that which they know!
- 40. So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able
- 41. To replace them by (others) better than them; and We are not to be outrun.

غَيْرُ مَلُومِينَ ١

فَمَنِ ٱبْنَغَىٰ وَرَآءَ ذَالِكَ فَأُولَتِكَ هُرُ ٱلْعَادُونَ ﴿

وَٱلَّذِينَ هُمْ لِأَمَنتَ لِهِمْ وَعَهْدِهِمْ زَعُونَ ١

وَٱلَّذِينَ هُم بِشَهَدَ بِمِهُ قَآيِمُونَ ﴿

وَٱلَّذِينَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ الْ

أُولَيِكَ فِي جَنَّتِ مُّكُرَمُونَ ١

فَالِٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ ١

عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ اللَّ

أَيْطُمُعُ كُلُّ أَمْرِي مِنْهُمْ أَن يُدْخَلَجَنَّةَ نَعِيمِ

كَلَّدَّ إِنَّا خَلَقْنَهُم مِّمَّا يَعْلَمُونَ ١

فَلآ أُقْيِمُ بِرَبِّ لَلْسُرْقِ وَاللَّعَرْبِ إِنَّا لَقَادِدُونَ (١٠)

عَلَىٰ أَن أُبَدِّ لَخَيْرا مِنْهُمْ وَمَا نَعَنُ بِمَسْبُوقِينَ اللَّهُ

<sup>(</sup>V.70:31) Narrated Anas رضى الله عنه: I will narrate to you a Hadith I heard from Allâh's Messenger صلى and none other than I will tell of it. I heard Allâh's Messenger صلى saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (Sahih Al-Bukhari, Vol.7, Hadith No.158).

[2] (V.70:34) See (V.2:238) and its footnote.

- 42. So leave them to plunge in vain talk<sup>[1]</sup> and play about, until they meet their Day which they are promised—
- 43. The Day when they will come out of the graves quickly as racing to a goal,
- 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

### Sûrat Nûh (Noah) LXXI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment."
- 2. He said: "O my people! Verily, I am a plain warner to you,
- 3. "That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me,
- 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."
- 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), [2]
- 6. "But all my calling added nothing but to (their) flight (from the truth).
- 7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and

فَذَرْهُرْ يَخُوضُواْ وَيَلْعَبُواْ حَتَى يُلَاقُواْ يَوْمَهُو ٱلَّذِى يُوعَدُونَ (اللَّهُ

يَوْمَ يَغْرُجُونَ مِنَا لَأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبِ يُوفِضُونَ ﴿ اللَّهِ مَا يَعْ فَكُونَ ﴿ اللَّهِ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَا اللّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُلْكُوا مُنْ اللَّهُ مِنْ اللَّهُ مَا اللَّلْحُلُوا مُنْ اللَّالِمُ اللَّهُ مَا



اِللَّهُ الرَّحْ الرَّالِحِيدِ

إِنَّاۤ أَرْسَلْنَانُوحًا إِلَىٰ قَوْمِهِ؞َأَنَّ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْنِيَهُمْ عَذَابُ أَلِيمُّ (إِنَّ)

قَالَ يَنقَومِ إِنِّي لَكُونَ نَدِيرٌ مُّبِينُ ١

أَنِ ٱعْبُدُوا ٱللَّهَ وَاتَّفُوهُ وَأَطِيعُونِ ٢

يَغْفِرْلَكُومِّن ذُنُوبِكُرُ وَيُؤَخِّرُكُمُ إِلَى أَجَلِمُّسَمَّى اللَّهِ إِلَى أَجَلِمُّسَمَّى اللَّهُ إِلَى أَجَلِمُّسَمَّى إِلَى أَجَلِمُّسَمَّى إِلَى أَجَلَ اللَّهُ إِذَا جَآءَ لَا يُؤَخِّرُ لَوَكُنتُ لَا يَعْلَمُونَ اللَّهُ

قَالَرَبِ إِنِّي دَعَوْتُ قَرْمِي لَيْلًا وَنَهَازًا ۞

فَلَمْ يَزِدْ هُوْدُعُآءِىٓ إِلَّا فِرَارًا ﴿

وَإِنِّ كُلَّمَا دَعُوتُهُمْ لِتَغْفِر لَهُمْ جَعَلُوٓ أَصَابِعَهُمْ فِي َ اذَا نِهِمْ وَأَسْتَغْشَوْأُ ثِيابَهُمْ وَأَصَرُّواْ وَأَسْتَكْبَرُواْ أُسْتِكْبَارًا ﴿ ﴾

<sup>[1] (</sup>V.70:42) See the footnote of (V.4:5).

<sup>&</sup>lt;sup>[2]</sup> (V.71:5) See the footnote of (V.2:143).

persisted (in their refusal), and magnified themselves in pride.

- 8. "Then verily, I called to them openly (aloud).
- 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private.
- 10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;
- 11. 'He will send rain to you in abundance.
- 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers."
- 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).
- 14. While He has created you in stages [i.e. first Nutfah, then (different) 'Alagah then Mudghah, and see (V.23:13,14)].
- 15. See you not how Allah has created the seven heavens one above another?
- 16. And has made the moon a light therein, and made the sun a lamp?
- 17. And Allâh has brought you forth from the (dust of) earth? (Tafsir At-Tabarî)
- 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?

ثُعَ إِنِّ دَعَوْتُهُمْ جِهَارًا ١

ثُمَّ إِنَّ أَعْلَنتُ لَكُمْ وَأَسْرَرْتُ لَكُمْ إِسْرَارًا (١

وَ ` ` اَسْتَغْفِرُواْرَبَّكُمْ إِنَّهُ كَاكَ غَفَّارًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

يْرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ١

وَيُمْدِدُكُرُ بِأَمُولِ وَيَنِينَ وَيَجْعَلَ لَكُرْزِجَنَّاتٍ وَيَجْعَلَ 向洋纹

مَّالَكُورَ لَا نَرْجُونَ لِلَّهِ وَقَالَا (اللَّهُ)

وَقَدْ خَلَقَكُو أَطْوَارًا ١١

أَلَرْتَرُواْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوْتٍ طِبَاقًا ١

وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسُ سِرَاجًا ١

وَاللَّهُ أَنْبُتَكُومِ مِنَ ٱلأَرْضِ نَبَاتًا إِنَّا

مُمَّيْفِيذُكُونِهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿

- 19. And Allâh has made for you the earth a wide expanse.
- 20. That you may go about therein in broad roads.
- 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.
  - 22. "And they have plotted a mighty plot.
- 23. "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols).
- 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers) save error."
- 25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.
- 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!
- 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.
- 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

وَٱللَّهُ حَعَلَ لَكُمْ أَلْأَرْضَ بسَاطًا ١

لِتَسَلُّكُواْمِنُهَا سُبُلًا فِجَاجًا ١

قَالَ نُوحُ رَّبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُواْ مَن لَّوْيَزِدْهُ مَالُهُ وَوَلَدُهُ وَ لِلْأَحْسَارُا ١

وَمَكُرُواْ مَكُرُاكُ بَارًا ١

وَقَالُواْ لَانَذَرُنَّ ءَالِهَتَكُمْ وَلَانَذَرُنَّ وَذًا وَلَاسُواعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَشَرًا ٢

وَقَدْ أَضَلُواْ كَثِيرًا وَلِانَزِدِ ٱلظَّالِمِينَ إِلَّاضَلَاكُ الْ

مِمَّا خَطِيۡكَ ثِهِمْ أُغْرَقُواْ فَأَدْخِلُواْ نَارًا فَلَوْ يَجِدُواْ لَحُمُ مِن دُونِ ٱللَّهِ أَنصَارًا ١

> وَقَالَ نُوحٌ رَّبِّ لَانَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَيْفِرِينَ دَيَارًا ٢

إِنَّكَ إِن تَذَرَّهُمْ يُضِلُّواْعِبَ ادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرًا كَفَّارًا ١

رَّبِ ٱغْفِرْلِي وَلِوَلِدَى وَلِمَادَخُلَ بَيْقِ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ وَلَانَزِدِ ٱلطَّالِمِينَ الْانباراش

# Sarat Al-Jinn (The Jinn) LXXII

Sûrah 72. Al-Jinn

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn libitened (to this Qur'an). They said: 'Verily, we have heard a wonderful Recitation (this Qur'an)!
- 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).
- 3. 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).[2]
- 4. 'And that the foolish among us [i.e. Iblîs (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood.
- 5. 'And verily, we thought that men and jinn would not utter a lie against Allâh.
- 6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.
- 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).
- 8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.



وألله التجنز الزجيج

قُلُ أُوحِيَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرُّمِّنَ ٱلْجِيِّ فَقَالُوٓ أَ إِنَّا سَمِعْنَا وُّءَانَّا عَبِيَالَ

يَهْدِيَ إِلَى ٱلرُّشْدِ فَا مَنَابِهِ ۗ وَلَن نُشْرِكَ برَبِّنَاۤ ٱحَدَا ٢

وَأَنَّهُ, فَعَالًا عِدُّ رَبَّنَامَا أَتَّعَذَ صَاحِبَةً وَلَا وَلَدَالِيُّ

وَأَنَّهُ كَاكَ يَقُولُ سَفِيهُنَاعَلَى اللَّهِ شَطَطًا ١

وَأَنَّا ظَنَّنَّا أَن لَّن نَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ( )

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِينَ فَزَادُوهُمْ رَهَقَالِيَ

وَأُنَّهُمْ ظُنُواْ كُمَاظُنَنُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ﴿ اللَّهُ الْحَدَا ﴿ اللَّهُ الم

وَأَنَّا لَمَسْنَا ٱلسَّمَاءَ فَوَجَدْنَهَا مُلِتَتْ حَرَسًا شَدِيدًا وَشُهُبًا ١

<sup>[1] (</sup>V.72:1) Jinn: A creation, created by Allâh from fire like human beings from mud, and angels from light.

<sup>&</sup>lt;sup>[2]</sup> (V.72:3)

A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

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- 9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
- 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
- 11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).
- 12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.
- 13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.
- 14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."
- 15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell,
- 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance.
- 17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

وَأَنَّاكُنَّا نَقَعُدُمِنْهَا مَقَنعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْأَنَ يَجِدُلَهُ شِهَابًا رَّصَدًا ﴿ الْ

وَأَنَّا لَانَدْرِى أَشَرُ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِمِ أَنْ أَرَادَ بِمِ أَمْ أَرَادَ بِمِ أَنْ أَرَادَ بِمِ أَنْ أَرْادَ بِمِ أَنْ أَرْادَ اللَّهِ الْمُؤْمِنُ وَشَدًا اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلْمُ اللَّهُ الللَّهُ الللَّا اللَّهُ اللَّهُ اللَّهُ الللَّا اللَّهُ الللَّهُ اللَّهُ اللَّا

ۅؘٲڹؘۜٳڡؘؚؾؘٵؙڶڞٙٮٚڸؚڂۘۅڹؘۅؘؠٙڹۜٵۮؙۅڹؘۮؘٳڮؖؗػؙڹۘٵڟؘڔٳٙۑٟٯؘ قِدَدَا۞

وَأَنَّاظَنَنَّآ أَن لَّن تُعْجِزَ ٱللَّهَ فِي ٱلْأَرْضِ وَلَن تُعْجِزَهُ, هَرَبًا ﴿ إِنَّا الْمَالِيَ

وَأَنَّا لَمَّاسَمِعْنَا ٱلْمُدَىٰ ءَامَنَّابِهِ ۚ فَمَن يُؤْمِنُ بِرَبِهِ ـ فَلَا يَخَافُ بَغْسَا وَلَارَهَقَا لَيُّ

وَأَنَّامِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأَوْلَتِكَ غَرَوْ أَرَشَدَا ١

وَأَمَّا ٱلْقَاسِطُونَ فَكَانُواْ لِجَهَنَّمُ حَطَّبًا ١

وَٱلَوِ ٱسۡتَقَامُواْعَلَىٱلطَّرِيفَةِ لَأَسۡقَيۡنَهُم

لِّنَفْنِنَهُمْ فِيدُ وَمَن يُعْرِضُ عَن ذِكْرِرَ بِهِ عَسَلُكُهُ عَذَابًا صَعَدًا ال

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18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.[1]

- 19. And when the slave of Allah (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).
- 20. Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allah Alone), and I associate none as partners along with Him."
- 21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
- 22. Say (O Muhammad صلى الله عليه وسلم): one can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.
- 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), whosoever and disobeys Allâh and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever." [2]
- 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.
- 25. Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for distant it a term.
- 26. "(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."

وَأَنَّ ٱلْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا ١

وَأَنَّهُ مِلَّا قَامَ عَبَّدُ ٱللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَدُالْكُ

قُلْإِنَّمَا آذْعُواْرَبِّي وَلَا أَشْرِكُ بِهِ الْحَدَالِيُّ

قُلْ إِنَّى لَا أَمْلِكُ لَكُوْضَرًّا وَلَارَشَدُا ١

قُلْ إِنِّي لَن يُجِيرَ فِي مِنَ ٱللَّهِ أَحَدُّ وَلَنْ أَجِدَ مِن دُونِهِ عَمُلْتَحَدًّا شَ

إِلَّا بَلَغًا مِّنَ ٱللَّهِ وَرِسَالَنتِهِ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولُهُ, فَإِنَّ لَهُ مِنَارَجَهَنَّمَ خَلِدِينَ فِيهَآ أَبُدًّا ﴿ الَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الم

> حَتَّى إِذَارَأُواْ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدُدًا ١

قُلْ إِنْ أَدْرِعَتْ أَفَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَقّ أَمَدًا ١

عَنلِمُ ٱلْغَيْبِ فَكَا يُظْهِرُ عَلَىٰ غَيْبِهِ ۗ أَحَدًا ١

<sup>[1] (</sup>V.72:18) See the footnote of (V.2:165).

<sup>[2] (</sup>V.72:23) See the footnote of (V.3:85).

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

(Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولِ فَإِنَّهُ. يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ عِرْصَدُا اللهُ

> لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَنتِ رَبِّهِمْ وَأَحَاطَ بِمَالَدَيْهِمْ وَأَحْصَىٰ كُلُّ شَيْءٍ عَدَدًا ﴿

#### Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. O you wrapped in garments (i.e. !(صلى الله عليه وسلم Prophet Muhammad
- 2. Stand (to pray) all night, except a little \_\_\_
  - 3. Half of it or a little less than that,
- 4. Or a little more. And recite the Qur'an (aloud) in a slow, (pleasant tone and) style. [1]
- 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).
- 6. Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).
- 7. Verily, there is for you by day prolonged occupation with ordinary duties.



وألله التجنزالرجي

يَّا يُهُا ٱلْمُزَّمِّلُ الْمُ

فُرُ ٱلَّيْلَ إِلَّا قِلِيلًا ١

نِصْفَهُ وَ أُوانَقُصْمِنَهُ قَلِيلًا ١ أَوْزِدْ عَلَيْهِ وَرَتَلِ ٱلْقُرْءَانَ نَرْتِيلًا ٢

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

إِنَّ نَاشِئَةَ ٱلَّيْلِ فِي أَشَدُّ وَطَنَّا وَأَقْوَمُ فِيلًا ﴿

إِذَّلَكَ فِي ٱلنَّهَارِسَبْحُاطُوبِلَا ﴿ إِنَّ لَكَ فِي ٱلنَّهَارِسَبْحُاطُوبِلَا ﴿ إِنَّ

<sup>[1] (</sup>V.73:4) See the footnote of (V.29:51).

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

- 9. (He Alone is) the Lord of the east and the west; Lâ ilâha illâ Huwa (none has the right to be worshipped but He). So take Him Alone as Wakîl (Disposer of your affairs). [1]
- صلى الله 10. And be patient (O Muhammad صلى الله عليه وسلم) with what they say, and keep away from them in a good way.
- 11. And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.
- 12. Verily, with Us are fetters (to bind them), and a raging Fire.
- 13. And a food that chokes, and a painful torment.
- 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.
- 15. Verily, We have sent to you (O men) a Messenger (Muhammad صلى الله عليه وسلم) to be a witness over you, as We did send a [Mûsâ (Moses)] to Fir'aun Messenger (Pharaoh).[2]
- 16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.
- 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed?

وَٱذْكُرُ ٱسْمَرَتِكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

رَّبُّ ٱلْمُشْرِقِ وَٱلْغَرْبِ لَآ إِلَهَ إِلَّاهُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿ اللَّهُ اللَّهُ اللَّهُ

وَأَصْبِرْ عَلَيْ مَا يَقُولُونَ وَأَهْجُرَهُمْ هَجَرًا جَمِيلًا ﴿ اللَّهِ اللَّهِ اللَّهُ اللَّهُ

وَذَرِّنِ وَٱلْمُكَدِّبِينَ أُوْلِي ٱلنَّعْمَةِ وَمَهَلَّهُ وَقَلِيلًا (إِنَّا

إِنَّ لَدَيْنَا أَنَكَا لَا وَجَعِيمًا ١

وَطَعَامًا ذَاغُصَّةٍ وَعَذَابًا أَلِيمًا ﴿ آَلُهُمَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًامُهِيلًا ١

إِنَّا أَرْسَلْنَا إِلَيْكُورَسُولًا شَنِهِ دَّا عَلَيْكُوكُمَّ أَرْسَلْنَا إِلَى فَرْعَوْنَ رَسُولًا (١)

فَعَصَىٰ فِرْعُوثُ ٱلرَّسُولَ فَأَخَذْنَهُ أَخَذَا وَبِيلًا ﴿ اللَّهِ اللَّهُ اللّ

فَكَيْفَ تَنَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْولْدَانَ شِيبًا ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.73:9) See the (V.3:173) and its footnotes. <sup>[2]</sup> (V.73:15) See the footnotes of (V.2:252).

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

- 19. Verily, this is an admonition: therefore whosoever will, let him take a Path to His Lord!
- 20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'an as may be (for you), and perform As-Salât easv (Iqâmat-as-Salât) and give Zakât, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allâh. Verily, Oft-Forgiving, Allâh is Most-Merciful<sup>[1]</sup>.

ٱلسَّمَآةُ مُنفَطِرٌ بِدِّء كَانَ وَعْدُهُ. مَفْعُولًا ١

إِنَّ هَنذِهِ مَتَّذَكِرَةً فَمَن شَآءَ أَتَّخَذَ إِلَى رَبِّهِ ـ سَبِيلًا ۞

إِنَّ رَبَّكَ يَعْلَمُ أَنَكَ تَقُومُ أَدْنَى مِن ثُلُثِي ٱلْيِل وَنِصْفَهُ، وَثُلْتُهُ، وَطَابِهِ فَةُ مِنَ ٱلَّذِينَ مَعَكُ وَٱللَّهُ يُقَدِّرُ ٱلْيَل وَنِصْفَهُ، وَاللَّهُ الْحَيْرَ وَاللَّهُ الْحَيْرَ وَاللَّهُ الْحَيْرَ وَاللَّهُ الْحَيْرَ عَلَى اللَّهِ وَاللَّهُ الْحَيْرَ مِن اللَّهِ عَلَيْكُونُ مِن كُونُ مِن كُونُ مِن كُونُ مِن كُونُ مِن فَضَلِ مَا يَسَمَّرُ مِن أَلْقَرْ عَلَى اللَّهِ وَعَاخُرُونَ يَضْرِبُونَ فِي الْارْتِضِ يَبْتَغُونَ مِن فَضَلِ مَا يَسَمَّرُ مِن فَضَلِ اللَّهِ وَعَاخُرُونَ يَضْرِبُونَ فِي اللَّهِ مَا يَسْتَغُونَ مِن فَضَلِ مَا يَسَمَّرُ مِن فَضَلِ مَا يَسَمَّرُ مِن فَقَلْ اللَّهُ وَعَلَى اللَّهُ وَعَالَوْنَ فِي سَبِيلٍ اللَّهِ فَوْمَا اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّه

## Sûrat Al-Muddaththir (The One Enveloped) LXXIV

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. O you (Muhammad صلى الله عليه وسلم) enveloped in garments!
  - 2. Arise and warn!
  - 3. And magnify your Lord (Allâh)!
  - 4. And purify your garments!



بِنْ الرَّحِيَةِ الْخَفْرِ الرَّحِيَةِ

يَنَأَيُّهَا ٱلْمُدَّنِّرُكُ

و فأندر ١

وَرَ تُكُفَّكُمْ إِنَّ اللَّهُ

يْيَابَكَ فَطَهِر اللهِ

<sup>[1] (</sup>V.73:20) See the footnotes of (V.50:39).

Sûrah 74. Al-Muddaththir Part 29 790	سورة المدثر ٧٤ الجزء ٢٩ 6
5. And keep away from Ar-Rujz (the idols)!	وَٱلرُّجْزَفَالْهُجُرِّ فِي
6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).	وَلَاتَمْنُن تَسْتَكِيْرُ ﴿ إِنَّ
7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!	وَلِرَبِكَ فَأَصْبِرُ ٢
8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).	فَإِذَانُقِرَ فِي ٱلنَّاقُورِ (١٠)
9. Truly, that Day will be a Hard Day —	فَذَالِكَ يَوْمَيِ ذِيَوْمٌ عَسِيرٌ ﴿ إِنَّ
10. Far from easy for the disbelievers.	عَلَى ٱلْكَنْفِرِينَ غَيْرُبَسِيرِ ٢
11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc, i.e. Al-Walîd bin Al-Mughîrah Al-Makhzûmî).	ذَرْ فِ وَمَنْ خَلَقْتُ وَحِيدُا ﴿ اللَّهِ
12. And then granted him resources in abundance.	وَجَعَلْتُ لَهُ مَا لَا مَّمْدُودًا ١
13. And children to be by his side.	وَبَنِينَ شُهُودًا ﴿
14. And made life smooth and comfortable for him.	وَمَهَّدتُّ لَهُ مَتْهِيدًا ۞
15. After all that he desires that I should give more;	مُمَّ يَظْمَعُ أَنْ أَزِيدَ (١٠)
16. Nay! Verily, he has been opposing Our Ayât (proofs, evidences, verses, lessons, signs, revelations).	كَلِّ إِنَّهُ كَانَ لِآيَنِنَا عَنِيدًا ۞
17. I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ûd, or) face a severe torment!	سَأْرَهِفُهُ، صَعُودًا ﴿ إِنَّا اللَّهُ
18. Verily, he thought and plotted.	ٳڹۜٙۮؙۥڣۜػؙٙڔۘۅؘڡؘڎۘڒۿۣ
19. So let him be cursed: how he plotted!	فَقُيْلَكِفَ مَدَّرَ لِنَّا
20. And once more let him be cursed: how he plotted!	ثُمَّ فَيْلَكِفَ مَدَّرَ ٢
21. Then he thought.	مُّمَّ نَظَرَ ۞

22. Then he frowned and he looked in a bad tempered way;

- 23. Then he turned back, and was proud.
- 24. Then he said: "This is nothing but magic from that of old,
- 25. "This is nothing but the word of a human being!"
  - 26. I will cast him into Hell-fire. [1]
- 27. And what will make you know (exactly) what Hell-fire is?
- 28. It spares not (any sinner), nor does it leave (anything unburnt)!
  - 29. Burning and blackening the skins!
- 30. Over it are nineteen (angels as guardians and keepers of Hell).
- 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh by this (curious) intends example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.
  - 32. Nay! And by the moon
  - 33. And by the night when it withdraws.

مُمَّأَدُبَرَوَاُسْتَكُبَرَ۞ فَقَالَ إِنْ هَلَا ٓ الْإِلَىٰ مِثْرٌ يُؤْثُرُ۞

إِنْ هَٰذَاۤ إِلَّا فَوْلُ ٱلْبَشَرِ ٢

سَأُصْلِيهِ سَقَرَ۞ وَمَآأَذُرَىٰكَ مَاسَفَرُ۞

كَانُبْقِي وَلَانَذَرُ ۞

لَوَاحَةُ لِلْبَشَرِ ۞

عَلَيْهَا يَسْعَةً عَشَرَ ۞

وَمَاجَعَلْنَا أَصَّحَنَبُ النَّارِ إِلَّا مَلَتَهِكَةً وَمَاجَعَلْنَا عِدَّتَهُمْ إِلَّافِتْنَةَ لِلَّذِينَ أُوتُوا الْكِئنَ وَوَرَّدَادَا لَذِينَ أُوتُوا الْكِئنَ وَوَرَّدَادَا لَذِينَ أُوتُوا الْكِئنَ وَلَا يَرْفَابَ الَّذِينَ أُوتُوا الْكِئنَ وَوَرَّدَادَا لَذِينَ الْمَثُولُ اللَّذِينَ الْمَثَوْدُونَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَثُ وَالْكَوْرُونَ وَالْمُؤْمِنُونَ وَلِيقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَثُ وَالْكَوْرُونَ مَا وَالْمُؤْمِنُ وَالْكَوْرُونَ مَا وَالْمُؤْمِنُ وَالْكَوْرُونَ مَا وَاللَّهُ مَن يَشَاهُ وَيَهَدِى مَن يَشَاهُ وَمَا هِي إِلَّا اللَّهُ مَن يَشَاهُ وَيَهُولَ اللَّهُ مَا يَعْدَرُ وَلِكَ إِلَّا هُو وَمَا هِي إِلَّا ذِكْرَى اللَّهُ مَن يَشَاهُ وَمَا اللَّهُ مَن يَشَاهُ وَيَهُ وَمَا هِي إِلَّا اللَّهُ مَن يَشَاهُ وَكَمَا وَمَا اللَّهُ مَن يَشَاهُ وَمَا اللَّهُ مَن يَشَاهُ وَمَا اللَّهُ مَن يَشَاءً وَمَا اللَّهُ مَن وَمَا اللَّهُ مَن يَشَاهُ وَمَا اللَّهُ مَن مِنْ مَنْ اللَّهُ مَن وَاللَّهُ وَمَا اللَّهُ مَن مِنْ مَنْ الْمَنْ اللَّهُ مَن اللَّهُ مَن الْمُنْ اللَّهُ مَنْ مَن الْمُنْ اللَّهُ مَنْ مِنْ اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَنْ وَالْمُنْ اللَّهُ مَنْ مُنْ اللَّهُ مَن اللَّهُ مَا يَعْلَمُ ومُنُونَ وَلِكُولُولُونَ اللَّهُ مَا يَعْلَمُ وَمُنُونُ وَالْمُولُ اللَّهُ مُنْ وَمِنْ اللَّهُ مُنْ اللَّهُ مَن اللَّهُ مُنْ مِنْ مَنْ مُنْ اللَّهُ مَا مُنْ اللَّهُ مُنْ الْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ الْمُؤْمِنُ اللَّهُ مُنْ اللَّهُ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ الْمُنْ الْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ الْمُنْ الْم

كَلَّا وَٱلْفَمَرِ ۞ وَٱلَّيْلِ إِذَ أَدْمَرَ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.74:26) See the footnote of (V.17:97).

**34.** And by the dawn when it brightens.

35. Verily, it (Hell, or their denial of Prophet Muhammad صلى الله عليه وسلم , or the Day of Resurrection) is but one of the greatest (signs).

**36.** A warning to mankind —

- 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).
- 38. Every person is a pledge for what he has earned,
- 39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).
- 40. In Gardens (Paradise) they will ask one another.
- 41. About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):
  - **42.** "What has caused you to enter Hell?"
- 43. They will say: "We were not of those who used to offer the Salât (prayers), [1]
- 44. "Nor we used to feed Al-Miskîn (the poor);
- 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. [2]
- 46. And we used to belie the Day of Recompense, [3]
- 47. "Until there came to us (the death) that is certain."
- 48. So no intercession of intercessors will be of any use to them.

وَٱلصُّبْحِ إِذَا أَسْفَرَ ( إِنَّ اللَّهُ مُر إِنَّهَا لَاحْدَى ٱلْكُبَرِ ١

نَذِيرُالِلْبَشَرِ ٢

لِمَنْ شَآءَمِنْكُوْ أَنْ يَنْقَدُّمْ أَوْ يَنَأَخَّرُ ﴿ إِنَّا

كُلُّ نَفْسٍ بِمَاكَسَبَتْ رَهِينَةُ (١٠)

مَاسَلَكَكُرْفِ سَفَرَ ١

فَالُواْلَةِ نَكُمِنَ ٱلْمُصَلِّينَ ﴿

حَتِّىٰ أَتَهُ الْيَقِينُ اللهِ

فَمَانَنفَعُهُمْ شَفَاعَةُ ٱلشَّيْفِعِينَ ( اللَّهُ الشَّيْفِعِينَ ( اللَّهُ اللَّهُ اللَّهُ اللَّهُ

<sup>[1] (</sup>V.74:43) See the footnote of (V.8:39).

<sup>(</sup>V.74:45) See the footnote of (V.4:5).

<sup>[3] (</sup>V.74:46) See the footnotes of (V.3:85).

49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

50. As if they were (frightened) wild donkeys.

- 51. Fleeing from a hunter, or a lion, or a beast of prey.
- **52.** Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the صلى الله عليه وسلم right religion, and Muhammad has come with the truth from Allah, the Lord of the heavens and earth).
- 53. Nay! But they fear not the Hereafter (from Allâh's punishment).
- verily, this (Qur'an) is an 54. Nay, admonition.
- 55. So whosoever will (let him read it), and receive admonition (from it)!
- 56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

#### Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh the Most Gracious, the Most Merciful

- 1. I swear by the Day of Resurrection.
- 2. And I swear by the self-reproaching person (a believer).
- 3. Does man (a disbeliever) think that We shall not assemble his bones?

فَمَا لَمُنْمُ عَنِ ٱلتَّذِكِرَةِ مُعْرِضِينَ ١

كَأْنَهُم حُمْرُ مُسْتَنِفِرَةً ﴿ كَالَّهُمْ مُسْتَنِفِرَةً ﴿ فَا

فَرَّتْ مِن قَسُورَةٍ ٢

بَلْيُرِيدُ كُلُّ ٱمْرِي مِنْهُمْ أَن يُؤْتَى صُحُفًا مُّنَشَرَةً ٢

كُلَّ بِل لَا يَغَافُونَ ٱلْآخِرَةَ ١

كَتَرَانَهُ مَذْكُرَةً ١

فَهُن شَاءَ ذَكَرُهُ، ١

وَمَا يَذْكُرُونَ إِلَّا أَن يَشَآءَ ٱللَّهُ هُوَ أَهَلُ ٱلنَّقْوَى وَأَهْلُ ٱلْمَغْفِرَةِ ١



وأللّه الرَّجْهُوْ الرَّحِبُ

وَلَآ أُقْيِمُ بِٱلنَّفْسِ ٱللَّوَامَةِ ٢

أَيْحُسَبُ ٱلْإِنسَانُ أَلَن بَعْمَعَ عِظَامَهُ (٢)

- 4. Yes, We are Able to put together in perfect order the tips of his fingers. [1]
- 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.
- 6. He asks: "When will be this Day of Resurrection?"
  - 7. So, when the sight shall be dazed.
  - **8.** And the moon will be eclipsed.
- 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). [2]
- 10. On that Day man will say: "Where (is the refuge) to flee?"
  - 11. No! There is no refuge!
- 12. Unto your Lord (Alone) will be the place of rest that Day.
- 13. On that Day man will be informed of what he sent forward (of his evil deeds), and what he left behind (of his good or evil traditions).
- 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],
- 15. Though he may put forth his excuses (to cover his evil deeds).
- 16. Move not your tongue concerning (the Qur'an, O Muhammad صلى الله عليه وسلم) to make haste therewith.

بَلَى قَلْدِرِينَ عَلَى أَن نَّسَوِّى بَنَانَهُ، (إِنَّ

بَلْ يُرِيدُ ٱلْإِنسَانُ لِيَفْجُرَا مَامَهُ وَأَ

يَسْنُلُ أَيَّانَ يَوْمُ ٱلْقِينَمَةِ (١)

فَإِذَارِقَ ٱلْبَصَرُ ﴿

وَخَسَفَ ٱلْقَمَرُ ١

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ١

يَقُولُ ٱلْإِنسَانُ بَوْمَهِذِ أَيْنَ ٱلْمُفَرُّ ٢

إِلَىٰ رَبِّكَ يَوْمَهِذِ ٱلْمُسْنَقَرُ (إِنَّ الْمُسْنَقَرُ الْأِنْ

يُنَبَّوُا ٱلْإِنسَانُ يَوْمَ لِذِيمَا قَدَّمَ وَأَخَرَ (اللَّيُ

بَلِٱلْإِنسَانُ عَلَىٰ نَفْسِهِ عَبَصِيرَةٌ ﴿ إِنَّ اللَّهُ الْمِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَوْأَلْقَىٰ مَعَادِيرَهُ ﴿ إِنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

لَا يُحَرِّفُ بِهِ عَلِسَانَكَ لِتَعْجَلَ بِهِ عَ لِلْنَا اللهِ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ

<sup>[1] (</sup>V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allah) is the Most Superior Creator of everything: La ilâha illâ Huwa (none has the right to be worshipped but He).

said, "The sun and صلى الله عليه وسلم The Prophet رضى الله عنه said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (See the Qur'an 75:9) (Sahih Al-Bukhari, Vol. 4, Hadith No. 422).

Sûrah 75. Al-Qiyâmah Part 29 801	سورة القيامة ٧٥ الجزء ٢٩ ]
17. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).	إِنَّ عَلَيْنَاجَمْ عَهُ وَقُرْءَ انْهُ وَلَيْ
18. And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recital.	فَإِذَا قَرَأْنَهُ فَأَنَّبِعَ قُرْءَانَهُ اللَّهِ
19. Then it is for Us (Allâh) to make it clear (to you).	مُمْ إِنَّ عَلَيْنَا بِيَانَهُ ﴿ إِنَّ عَلَيْنَا بِيَانَهُ ﴿ إِنَّا عَلَيْنَا بِيَانَهُ ﴿ إِنَّا لَ
20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,	كَلَّابِلْ يَحْبُونَ ٱلْعَاجِلَةَ ﴿ ﴾
21. And neglect the Hereafter.	وَلَذَرُونَ ٱلْآخِرَةَ ۗ
22 Some faces that Day shall be <i>Nâdirah</i> (shining and radiant).	وُجُوهٌ يُؤمَيِذِنَّاضِرَهُ ٢
23. Looking at their Lord (Allâh).	إِلَىٰ رَبِّهَا فَاظِرَةً الْ
24. And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad),	وَوُجُوهٌ يَوْمَ بِإِ بَاسِرَةً ﴿ إِنَّا
25. Thinking that some calamity is about to fall on them.	تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةً ﴿ ٢٠٠٠
26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),	كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِ آ
27. And it will be said: "Who can cure him (and save him from death)?"	وَقِيلَمَنْ رَاقِ ٢
28. And he (the dying person) will	وَظَنَّ أَنَّهُ ٱلْفِرَاقُ (١٠)

<sup>28.</sup> And he (the dying person) will conclude that it was (the time) of parting (death);

- 29. And one leg will be joined with another leg (shrouded).<sup>[1]</sup>
- 30. The drive will be, on that Day, to your Lord (Allâh)!

وَٱلْنَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿

إِلَىٰ رَبِّكَ يَوْمَبِذٍ ٱلْمَسَاقُ ۞

<sup>&</sup>lt;sup>[1]</sup> (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (*Tafsîr At-Tabarî*)

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- 32. But on the contrary, he belied (this Qur'an and the Message of Muhammad صلى and turned away!
- 33. Then he walked in conceit (full pride) to his family admiring himself!
- 34. Woe to you [O man (disbeliever)]! And then (again) woe to you!
- 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
- 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?
- 37. Was he not a *Nutfah* (mixed male and female sexual discharge) of semen emitted (poured forth)?
- 38. Then he became an 'Alaqah (a clot); then (Allâh) shaped and fashioned (him) in due proportion. [1]
- 39. And made of him two sexes, male and female.
- 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

#### Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning?

وَلَاكِن كُذَّب وَتَوَلَّى ١

مُعَ ذَهَبَ إِلَى أَهْلِهِ عَيْتَمَطَّىٰ ٢

أَوْلَىٰ لَكَ فَأُوْلَىٰ ١

مُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ١

أَيَحْسَبُ أَلْإِنسَنُ أَن يُتَرَكَ سُدًى ١

ٱلْوَيْكُ نُطْفَةً مِن مِّنِي يُمْنَى ٢

اللهُمَّ كَانَ عَلَقَةُ فَخَلَقَ فَسَوَّى اللهُمَّ كَانَ عَلَقَةُ فَخَلَقَ فَسَوَّى اللهُمَّ

عَعَلَمِنْهُ ٱلزَّوْجَيْنِ ٱلذِّكْرَوَ ٱلْأَنْيَ ١

أَلَيْسَ ذَالِكَ بِقَادِرِ عَلَىٰ أَن يُحْتِي ٱلْمُؤتِّن ﴿ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ اللَّهِ



هَلْ أَقَى عَلَ ٱلْإِنسَانِ حِينُ مِنَ ٱلدَّهْرِلَمْ يَكُن شَيْئًا مَّذُكُورًا إِنَّ

فَلاصَدَّقَ وَلاصَلَىٰ ١

<sup>&</sup>lt;sup>[1]</sup> (V.75:38) See the footnote of (V.22:5).

- 2. Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.
- 3. Verily, We showed him the way, whether he be grateful or ungrateful.
- 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.
- 5. Verily, the Abrâr (the pious and righteous), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kâfûr.
- 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.
- 7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.
- 8. And they give food, inspite of their love for it (or for the love of Him), to the Miskîn<sup>[1]</sup> (the poor), the orphan, and the captive
- 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.
- 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."
- 11. So Allâh saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.
- **12.** And their recompense shall be Paradise, and silken garments, because they were patient.

إِنَّا خَلَقْنَا ٱلْإِنسَانَ مِن نُّطُفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَهُ سَميعًا بَصِيرًا ١

إِنَّاهَدَيْنَهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

إِنَّا أَعْتَدْنَا لِلْكَيْفِرِينَ سَلَسِلاً وَأَغْلَلاً وَسَعِيرًا ١

إِنَّ ٱلْأَبْرَارَيَشْرَنُونَ مِنكَأْسِكَاكَ مِزَاجُهَا

عَيْنَايَشْرَبُ بِهَاعِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥمُسْتَطِيرًا ﴿ الْكَا

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِ عِسْكِينًا وَسَيمًا وَأَسِيرًا ﴿ ﴾

إِنَّانُطْعِمُكُورِلُومِهِ ٱللَّهِ لَانْرِيدُمِنكُورَا ١

إِنَّا نَخَافُ مِن زَّبِّنَا يَوْمًا عَبُوسًا فَتَطُرِيرًا ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

فَوَقَنْهُمُ ٱللَّهُ شَرَّ ذَٰ لِكَ ٱلْيَوْمِ وَلَقَّنْهُمْ نَضْرَةً وَسُرُورًا ﴿إِنَّا

وَجَزَعِهُم بِمَاصَبُرُواْجَنَّةُ وَحَرِيرًا ١

<sup>&</sup>lt;sup>[1]</sup> (V.76:8) See the footnote of (V.2:83).

- 13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
- 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
- 15. And amongst them will be passed round vessels of silver and cups of crystal —
- 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).
- 17. And they will be given to drink there of a cup (of wine) mixed with Zanjabîl (ginger),
  - 18. A spring there, called Salsabîl.
- 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
- **20.** And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.
- 21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
- 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."
- 23. Verily, it is We Who have sent down صلى الله عليه the Qur'an to you (O Muhammad صلى الله عليه وسلم) by stages.
- 24. Therefore be patient (O Muhammad with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

مُتَكِينَ فِهَاعَلَى ٱلْأَرْآبِكِ لَا يَرُونَ فِهَا شَمْسًا ولازمهريران

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِلَتْ قُطُوفُهَا لَذَلِيلًا

وَيُطَافُ عَلَيْهِ بِعَانِيَةٍ مِن فِضَّةٍ وَأَكُوابِكَانَتْ قَوَارِيرُا ١

قَوَارِيرَا مِن فِضَّةِ مَدَّرُوهَا لَقَدِيرًا ١

وَيُسْقَوْنَ فِيهَ إِكَأْسُاكَانَ مِنَ اجْهَازَنِجَبِيلًا ١

عَيْنَافِيَهَا تُسَمَّىٰ سَلْسَبِيلًا ١ ﴿ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ تُحَلَّدُونَ إِذَا رَأَيْنَهُمْ حَسِبْنَهُمْ لْوْلُوْامِّنْهُورًا الله وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ١

عَلِيهُمْ ثِيَابُ سُنُدِسٍ خُضَرُ وَإِسْتَبْرَقُ وَخُلُوا أَسَاوِرَ مِن فِضَةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ١

إِنَّ هَلَا أَكَانَ لَكُمْ جَزَاءً وَكَانَ سَعَيْكُمْ مَشْكُورًا ٢

إِنَّا نَعُنُ نُزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا (إِنَّا

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْكُفُورًا ﴿ اللَّهِ اللَّهِ اللَّهِ ا

- 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].
- 26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).
- 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).
- 28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.
- 29. Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).
- 30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.
- 31. He will admit to His Mercy whom He wills and as for the Zâlimûn (polytheists, wrong-doers) He has prepared a painful torment.

# Sûrat Al-Mursalût (Those sent forth) LXXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the winds (or angels or the Messengers of Allâh) sent forth one after another.
  - 2. And by the winds that blow violently.
- 3. And by the winds that scatter clouds and rain.
- 4. And by the Verses (of the Qur'an) that separate the right from the wrong.
- 5. And by the angels that bring the revelations to the Messengers,

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكُرَةً وَأَصِيلًا

وَمِنَ ٱلَّنِلِ فَٱسْجُدْ لَهُ,وَسَبِّحْهُ لَيْلًا طَوِيلًا

إَنَ هَنُولَآ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَ هُمْ يَوْمَانَقِيلًا ﴿

غَنُ خَلَفْنَهُمْ وَشَدَدْنَا أَشْرَهُمْ وَإِذَا شِثْنَا بَدُنَا أَشْرَهُمْ وَإِذَا شِثْنَا بَدُلْنَا أَمْثَلَهُمْ تَبْدِيلًا

إِنَّ هَلَاهِ، مَّذْكِرَةً فَمَن شَآءَ ٱتَّخَذَ إِلَى رَبِهِ، سَبِيلًا ﴿ اللهِ مَنْ اللهُ اللهُ اللهُ اللهُ ال

وَمَانَشَآ أَهُونَ إِلَّاۤ أَن يَشَآ ءَ ٱللَّهُ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿ يُدْخِلُ مَن يَشَآ أَهُ فِي رَحْمَتِهِ ءَوَّ الظَّلِلِمِينَ أَعَدَّ لَمُمُّ عَذَابًا أَلِيًّا ﴿ ﴾



والله الرَّحْزِ الرَّجِيءِ

وَالْمُرْسِلَتِ عُرِفًا ١

فَٱلْعَصِفَاتِ عَصْفَاتِ وَالنَّشِرَتِ نَشْرا ۞

فَٱلْفَنْرِقَاتِ فَرُقًا ١

فَالْمُلْقِينَةِ ذِكْرًا ١

- 6. To cut off all excuses or to warn.
- 7. Surely, what you are promised must come to pass.
  - 8. Then when the stars lose their lights.
  - 9. And when the heaven is cleft asunder.
- 10. And when the mountains are blown away.
- 11. And when the Messengers are gathered to their time appointed.
- 12. For what Day are these signs postponed?
- 13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).
- 14. And what will explain to you what is the Day of Sorting Out?
- 15. Woe that Day to the deniers (of the Day of Resurrection)!
  - 16. Did We not destroy the ancients?
- 17. So shall We make later generations to follow them.
- 18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).
- 19. Woe that Day to the deniers (of the Day of Resurrection)!
- 20. Did We not create you from a despised water (semen)?
- 21. Then We placed it in a place of safety (womb),
- 22. For a known period (determined by gestation)?
- 23. So We did measure; and We are the Best to measure (the things).
- 24. Woe that Day to the deniers (of the Day of Resurrection)!

عُذَرًا أَوْنُذَرًا ۞ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ۞

فَإِذَا ٱلنَّجُومُ مُلْمِسَتُ ۞ وَإِذَا ٱلسَّمَآهُ فُرِجَتُ ۞ وَإِذَا ٱلِجُبَالُ نُسِفَتُ۞

وَإِذَا ٱلرُّسُلُ أُقِلَتُ ۞

لِأَي يَوْمٍ أَجِلَتْ ١

لِبُوْمِ ٱلْفَصْلِ اللهُ

وَمَآ أَذۡرَىٰكَ مَايَوۡمُٱلۡفَصۡلِ

وَيْلُ يُوَمِيدِ لِلْمُكَدِّبِينَ الْ

ٱلۡوَثُهُ لِكِ ٱلۡأُوۡلِينَ۞ ثُمَّ نُتۡبِعُهُمُ ٱلۡآخِرِينَ۞

كَذَٰ لِكَ نَفُعَلُ بِٱلْمُجْرِمِينَ ﴿ اللَّهِ

وَيُلُّ يُوْمَبِذِ لِلْمُكَذِّبِينَ ۞

ٱلرَّغَلُقكُمُ مِن مَآوِمَهِ ينِ

فَجَعَلْنَهُ فِي قَرَارِ مَّكِينٍ ١

إِلَىٰ قَدَرِ مَعْلُومِ شَ

فَقَدَرْنَا فَيْعُمَ ٱلْقَدِرُونَ ٢

وَيْلٌ يُوَمِيدِ إِلْمُكَدِّبِينَ ١

25. Have We not made the earth a receptacle

- 26. For the living and the dead?
- 27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?
- 28. Woe that Day to the deniers (of the Day of Resurrection)!
- 29. (It will be said to the disbelievers): "Depart you to that which you used to deny!
- 30. "Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,
- 31. Neither shady, nor of any use against the fierce flame of the Fire."
- 32. Verily, it (Hell) throws sparks (huge) as Al-Qasr (a fort or a huge log of wood),
- 33. As if they were yellow camels or bundles of ropes.
- 34. Woe that Day to the deniers (of the Day of Resurrection)!
- 35. That will be a Day when they shall not speak (during some part of it),
- **36.** And they will not be permitted to put forth any excuse.
- 37. Woe that Day to the deniers (of the Day of Resurrection)!
- 38. That will be a Day of Decision! We have brought you and the men of old together!
- 39. So if you have a plot, use it against Me (Allâh جل جلاله)!
- 40. Woe that Day to the deniers (of the Day of Resurrection)!
- 41. Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs.

أَلَرْ يَجْعَلُ الْأَرْضَ كِفَاتًا ١

أَخِياء وَأَمْوَ تَا

وَجَعَلْنَا فِيهَا رَوَسِيَ شَنِي خَنتِ وَأَسْقَيْنَكُمْ مَّاءَ فُرَاتًا ﴿ ﴾

وَيْلُ يَوْمَهِ ذِ لِلْمُ كَذِّبِينَ ﴿

ٱنطَلِقُوٓ أَإِلَىٰ مَاكُنتُم بِهِۦ تُكَدِّبُونَ ٢

ٱنطَلِقُوٓ أَإِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ ﴿

لَّاظَلِيلِ وَلَايُغْنِي مِنَ ٱللَّهَبِ

إِنَّهَا تَرْمِى بِشَكَرُ رِكَٱلْفَصْرِ ٢

كَأْنَهُ مِمْلَتُ صُفُرُ اللَّهُ

وَيْلُ يَوْمَ إِلِهِ لِلْمُكَدِّبِينَ (إِنَّ

هَنذَا يَوْمُ لَا يَنطِقُونَ ١

وَلَا يُؤُذُنُّ لَكُمْ مَنْ مَنْ مُلَكُمْ مَنْ مُلَكِمْ وَكُونَ اللَّهُ

وَنْلُ يُوْمَيِدِ لِلْمُكَدِّبِينَ

هَنْدَايَوْمُ ٱلْفَصْلِ جَمَعَنَكُمْ وَٱلْأُولِينَ (١

فَإِن كَانَ لَكُوكِيدٌ فَكِيدُونِ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَيْلُ يُومِيدِ لِلْمُكَدِّبِينَ ١

إِنَّ ٱلْمُنَّفِينَ فِ ظِلَالٍ وَعُمُونٍ ١

42. And fruits, such as they desire.

43. "Eat and drink comfortably for that which you used to do."

44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112).

45. Woe that Day to the deniers (of the Day of Resurrection)!

46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).

47. Woe that Day to the deniers (of the Day of Resurrection)!

48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). [1]

49. Woe that Day to the deniers (of the Day of Resurrection)!

50. Then in what statement after this (the Qur'ân) will they believe?

وَفَوَكِهُ مِمَّايَشْتَهُونَ ٢

كُلُواْ وَٱشْرَبُواْ هَنِيٓ عُا بِمَا كُنُتُهُ تَعْمَلُونَ ١

إِنَّا كَذَ لِكَ نَحْرِي ٱلْمُحْسِنِينَ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا

وَثِلْ يُومَهِ ذِ لِلْمُ كَذِّبِينَ ١

كُلُواْوَتَمَنَّعُواْقَلِيلًا إِنَّكُمْ تَجْرِمُونَ ١

وَيْلُ يُومِيدِ لِلْمُكَذِبِينَ

وَإِذَا فِيلَ لَمُو أَرْكُعُوا لَا يَرْكُعُونَ ﴿

وَيْلُ يَوْمَبِدِلِلْفَكَدِبِينَ (١)

فَيِأَيَّ عَدِيثٍ بَعْدَهُ، يُؤْمِنُوكَ ٥

<sup>&</sup>lt;sup>[1]</sup> (V.77:48)

A) Narrated Anas bin Målik رضى الله عنه عنه (خصى الله عليه وسلم): Allåh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: Lå ilåha illallåh (none has the right to be worshipped but Allåh). And if they say so, perform As-Salåt (the prayer) like our Salåt (prayers), face our Qîblah and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allåh." Narrated Maimûn bin Siyâh that he asked Anas bin Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, Lå ilâha illallâh (none has the right to be worshipped but Allâh), faces our Qîblah during the Salât (prayers), perform As-Salât (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (Sahih Al-Bukhari, Vol. 1, Hadith No. 387).

B) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the Adhân and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) 'Ishâ and Fajr (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (Sahih Al-Bukhârî, Vol. 1, Hadith No. 589).

#### Sarat An-Naba' (The Great News) LXXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. What are they asking (one another) about?
- 2. About the great news, (i.e. Islâmic Monotheism, the Qur'an, which Prophet Muhammad صلى الله عليه وسلم brought and the Day of Resurrection)
  - 3. About which they are in disagreement.
  - 4. Nay, they will come to know!
  - 5. Nay, again, they will come to know!
  - **6.** Have We not made the earth as a bed,
  - 7. And the mountains as pegs?
- **8.** And We have created you in pairs (male and female, tall and short, good and bad, etc.).
- 9. And We have made your sleep as a thing for rest.
- 10. And 'We have made the night as a covering (through its darkness),
- 11. And We have made the day for livelihood.
- 12. And We have built above you seven strong (heavens),
- 13. And We have made (therein) a shining lamp (sun).
- 14. And We have sent down from the rainy clouds abundant water.
- 15. That We may produce therewith corn and vegetations,
  - 16. And gardens of thick growth.



حِلْقُوالرَّغِ رَجِيكِ

عَمِّ يَنْسَاءَ لُونَ ٢

عَنَالنَّبَإِ ٱلْعَظِيمِ ١

ٱلَّذِي هُمْ فِيهِ مُغْنَلِفُونَ ٢ كَلَّاسَيَعْلَمُونَ ﴿ ثُرِّ كَلَّاسَيَعْلَمُونَ ٢ أَلَوْنَجَعَلُ لَأَرْضَ مِهَندُا ١ وَٱلْجِبَالَ أَوْتَادُالِ

وَجَعَلْنَا فَوْمَكُمْ سُبَانًا ﴿

وَخَلَقْنَكُوْ أَذُوكَ جَا ﴿

وَجَعَلْنَا ٱلَّيْلَ لِبَاسَانَ

وَجَعَلْنَا ٱلنَّهَارَمَعَاشَا ١

وَيَنَيْنَا فَوْقَكُمُ سَبْعَا شِدَادًا ﴿ اللَّهِ

وَجَعَلْنَاسِرَاجُاوَهَاجًا

وَأَنزَلْنَامِنَ ٱلْمُعْصِرَٰتِ مَآءُ ثَجَاجًا ﴿

لِنُخْرِجَ بِهِ عَبَّاوَنَبَاتَالِ اللَّهِ

وَجَنَّتِ أَلْفَافًا ١

وَكُلُّ شَيْءٍ أَحْصَيْنَكُ كِتَنَّا لِآلًا

فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلَّاعَذَابًا ١

29. And all things We have recorded in a Book.

30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.

- 31. Verily, for the Muttaqûn, [1] there will be a success (Paradise);
  - 32. Gardens and vineyards,
- 33. And young full-breasted (mature) maidens of equal age,
  - 34. And a full cup (of wine).
- **35.** No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;
- 36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds). [2]
- 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).
- **38.** The Day that Ar-Rûh [Jibrîl (Gabriel) or another angell and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.
- **39.** That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

لَاينَسْمَعُونَ فِيهَا لَغُوا وَلَاكِذًا بَا ١

جَزَآءً مِن زِيكَ عَطَآءً حِسَامًا

زَّبَ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَا ٱلرَّحْمَثُ لَا يَمْلِكُونَ

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَيْكَةُ صَفِّاً لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَنُ وَقَالَ صَوَابًا ﴿

ذَلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَكُمَن شَآءَ ٱتَّخَذَ إِلَى رَبِهِ عَمَا بَالْ اللَّهُ

Narrated Abu Sa'îd Al-Khudri صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it."

(Sahih Al-Bukhari, Vol. 1, Hadith No. 40A).

Narrated Abu Hurairah صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said: "If any one of you improves (follows strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahih Al-Bukhari, Vol. 1, Hadith No. 40B).

<sup>[1] (</sup>V.78:31) Muttaqûn: means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). (Sahih Muslim, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely:

40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

إِنَّا أَنَدَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنُظُرُ ٱلْمَرْهُ مَا قَدَّمَتْ مُرَّبًا ۞

# Sûrat An-Nâzi'ât (Those Who Pull Out) LXXIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.
- 2. By those (angels) who gently take out (the souls of the believers).
- 3. And by those that swim along (i.e. angels or planets in their orbits).
- 4. And by those that press forward as in a race (i.e. the angels or stars or the horses).
- 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).
- 6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).
- 7. The second blowing of the Trumpet follows it (and everybody will be resurrected).
- 8. (Some) hearts that Day will shake with fear and anxiety.
  - 9. Their eyes will be downcast.
- 10. They say: "Shall we indeed be returned to (our) former state of life?
  - 11. "Even after we are crumbled bones?"
- 12. They say: "It would in that case, be a return with loss!"



بِنْ إِلَيْ عَالَمُ الْرَحِيَةِ

وَٱلنَّزِعَنتِ غَرْقَالِ

وَٱلنَّاشِطَاتِ نَشْطَالُ

وَٱلسَّنبِحَنتِ سَبْحًا ١

فَٱلسَّنِهِ قَنتِ سَبْقًا ﴿

فَأَلْمُدَيِرَاتِ أَمْرَاقِ

يَوْمَ تَرْجُفُ ٱلرَّاحِفَةُ ١

تَتَبَعُهَا ٱلرَّادِفَةُ ۞

قُلُوبٌ يَوْمَبِدِ وَاجِفَةً ۞

أَبْصَدَرُهَا خَشِعَةً ۞ يَقُولُونَ أَءِنَا لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ ۞

> أَهِ ذَا كُنَاعِظُ مَا يَخِرَةً اللهِ قَالُواْ تِلْكَ إِذَا كَرَّةً خَاسِرَةً اللهِ

Sûrah	79	An-Nâzi'ât	Part 30
Suran	17.	All-Mazi at	I al t JU

8	1	3

سورة النازعات ٧٩ الجزء ٣٠

13. But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

14. When behold, they find themselves on the surface of the earth alive after their death,

15. Has there come to you the story of Mûsa (Moses)?

16. When his Lord called him in the sacred valley of Tuwâ,

17. Go to Fir'aun (Pharaoh); verily he has transgressed all bounds (in crimes, sins, polytheism, disbelief).

18. And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

19. "And that I guide you to your Lord, so you should fear Him?"

20. Then [Mûsâ (Moses)] showed him the great sign (miracles).

21. But [Fir'aun (Pharaoh)] belied and disobeyed.

22. Then he turned his back, striving (against Allâh).

23. Then he gathered (his people) and cried aloud,

24. Saying: "I am your lord, most high."

25. So Allâh, seized him with punishment for his last<sup>1</sup> and first<sup>2</sup> transgression. [Tafsir At-Tabari]

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

27. Are you more difficult to create or is the heaven that He constructed?

فَإِنَّاهِيَ زَجْرَةٌ وَحِدَةٌ (آ

فَإِذَاهُم بِٱلسَّاهِرَةِ ١

هَلْ أَنْنُكَ حَدِيثُ مُوسَىٰ (١٠)

إِذْ نَادَنْهُ رَبُّهُ مِالْوَادِ ٱلْمُقَدِّسِ طُوى ١

ٱذْهَبْ إِلَى فِرْعُونَ إِنَّهُ مَطَعَى ١٠

فَقُلْ هَلِ لَّكَ إِلَىٰٓ أَن تَزَّكَى ١

وَأَهْدِيكَ إِنَّ رَبِّكَ فَنَخْشَىٰ ﴿ إِنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

فَأَرَنْهُ ٱلْآيَةَ ٱلْكُثِرَىٰ ١

فَكَذَّبَ وَعَصَىٰ ١

ثُمَّ أَدْبَرَيْسَعَىٰ ﴿

فَحَشَرَ فَنَادَىٰ ١

فَقَالَ أَنَاْرَيُكُمُّ ٱلْأَعْلَىٰ ۞ فَأَخَذَهُ ٱللَّهُ تُكَالَ ٱلْآخِرَ وَوَٱلْأُولَىٰ ۞

إِنَّ فِي ذَالِكَ لَعِبْرَةً لِّمَن يَغْشَىٰ ١

ءَأَنتُمْ أَشَدُ خَلْقًا أَمِ ٱلسَّمَاءُ بَنَنهَا

<sup>[1] (</sup>V.79:25) Last i.e. his saying: "I am your lord, most high" (See Verse 79:24)

<sup>(</sup>V.79:25) First i.e. his saying, "O chiefs! I know not that you have a god other than I" (See Verse 28:38)

28. He raised its height, and has perfected it.

- 29. Its night He covers with darkness and its forenoon He brings out (with light)
  - 30. And after that He spread the earth,
- 31. And brought forth therefrom its water and its pasture.
- 32. And the mountains He has fixed firmly,
- 33. (To be) a provision and benefit for you and your cattle.
- 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —
- 35. The Day when man shall remember what he strove for.
- 36. And Hell-fire shall be made apparent in full view for (every) one who sees.
- 37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).
- 38. And preferred the life of this world (by following his evil desires and lusts),
  - 39. Verily, his abode will be Hell-fire;
- 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.
  - 41. Verily, Paradise will be his abode.
- ملی الله 42. They ask you (O Muhammad صلی الله about the Hour when will be its appointed time?
- 43. You have no knowledge to say anything about it.
- 44. To your Lord belongs (the knowledge of) the term thereof?
- 45. You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,

رَفَعَ سَمْكُهَا فَسَوَّنِهَا ١

وأغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُعَنْهَا ١

وَٱلْأَرْضَ بَعْدَذَلِكَ دَحَنْهَآ ﴿ وَالْأَرْضَ بَعْدَذَلِكَ دَحَنْهَآ ﴿ وَالْحَافِظُ الْكَافِي الْخَرَجَ مِنْهَا مَاءَهَا وَمَرْعَنْهَا ﴿ وَاللَّهُ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافَةُ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافِقَ الْحَافَةُ الْحَافِقَ الْحَافِقَ الْحَافَةُ الْحَافَةُ الْحَافِقَةُ الْحَافَةُ الْحَافِقَةُ الْحَافَةُ الْحَافِقَةُ الْحَافَةُ الْحَافِقَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافِقَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافِقَةُ الْحَافَةُ الْحَافِقَةُ الْحَافِقَةُ الْحَافَةُ الْحَافِقُ الْحَافِقُ الْحَافِقُ الْحَافَةُ الْحَافِقَةُ الْحَافَةُ الْحَافَةُ الْحَافَةُ الْحَافِقُ الْحَافَةُ الْحَافَةُ الْحَافِقُ الْحَافِقُ الْحَلْقُ الْحَلَقُ الْحَلَقُ الْحَافِقُ الْحَافِقُ الْحَافِقُ الْحَافِقُ الْحَلَقُ الْحَافِقُ الْحَافُ الْحَافِقُ الْحَلَقُ الْحَافِقُ الْحَافِقُ الْحَلَقُ الْحَافِقُ الْحَافِقُ الْحَافِقُ الْحَافِقُ الْحَلَقُ الْحَلْحَافُ الْحَلْحَافُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلْحُلُولُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلْحُلُولُ الْحَلَقُ الْحَلَقُ الْحَلْحُلُ الْحَلْحُلُولُ الْحَلَقُ الْحَلْحُلُولُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلْحُلُولُ الْحَلَقُ الْحَلْحُلُولُ الْحَلْحُلُولُ الْحَلَقُ الْحَلْحُلُولُ الْحَلَقُ الْحَلْحُلُولُ الْحَلْحُلُولُ الْحَلَقُ الْحَلْحُلُولُ الْحَلْحُلُولُ الْحَلْحُلُولُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحُلُولُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَقُ الْحَلَق

وَٱلْجِبَالُ أَرْسَلُهَا ١

مَنْعَالَكُوْ وَلِأَنْعَنِهِ كُوْنَ

فَإِذَاجَآءَتِٱلطَّآمَةُ ٱلْكُبْرَىٰ ﴿

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَانُ مَاسَعَىٰ ٢

وَبُرِزَتِ ٱلْجَحِيثُ لِمَن يَرَىٰ ١

فَأَمَّا مَن طَغَي ١

وَءَاثَرَ ٱلْحَيَوْةَ ٱلدُّنْيَانِ

فَإِنَّ ٱلْجَحِيمَ هِى ٱلْمَأْوَىٰ ﴿ اللَّهِ عَلَيْهُ اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ الللَّهُ اللللْمُ الللِّهُ اللللْمُ اللَّهُ الللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلِمُ الللللِّلْمُ الللِّهُ اللللْمُلِمُ اللللْمُ الللِّلْمُ اللْمُلْمُ اللللِّلْمُ اللْمُلْمُ اللللِمُ اللللْمُ اللللْمُ الللِمُ الللِمُ الللْمُلِمُ اللللْمُلِمُ اللَّالِمُ اللْمُلِمُ الللْمُلِمُ الللِمُ الللْمُلِمُ الللِمُ الللْمُلْمُ اللْمُلِمُ اللْمُلْم

فَإِنَّ ٱلْجَنَّةَ هِى ٱلْمَأْوَىٰ ﴿ فَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

فِيمَ أَنتَ مِن ذِكْرَ نَهَا ﴿

إِلَىٰ رَبِّكَ مُنابَهَا ﴿

إِنَّمَا آَنْتُ مُنذِرُ مَن يَغْشَلْهَا ۞

815

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

#### Sarat 'Abasa (He Frowned) LXXX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. (The Prophet صلى الله عليه وسلم) frowned and turned away.
- 2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who while he صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).
- 3. And how can you know that he might become pure (from sins)?
- 4. Or he might receive admonition, and the admonition might profit him?
- 5. As for him who thinks himself self-sufficient,
  - 6. To him you attend;
- 7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).
  - 8. But as to him who came to you running,
- afraid (of Allâh and His 9. And is punishment).
- 10. Of him you are neglectful and divert your attention to another,
- 11. Nay, (do not do like this); indeed it (this Our'an) is an admonition.
- **12.** So whoever wills, let him pay attention to it.
- 13. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfûz),

كَأَنَّهُمْ مَوْمَ مَرْوَنَهَا لَوَ مَلْبَثُواْ إِلَّاعَشِيَّةً أَوْضُحَهَا ١



والله التعنزالرجي

أَنْ عَلَىٰ أَوْ أَلْأَعْمَىٰ ١

وَمَايُدُ رِبِكَ لَعَلَّهُۥ يَزَّكُّ ۞

أَوْ يَذَّكُّرُ فَلَنْفَعَهُ ٱلذِّكْرَيِّ ١

أَمَا مَنَ اسْتَغَنَّي ١

فَأَنتَ لَهُ وَتَصَدَّىٰ ١ وَمَاعَلَتِكَ أَلَّا يَزَّكَّ ٢

وَأَمَّامَن جَاءَكَ يَسْعَىٰ ﴿

فَأَنتَ عَنهُ لَلَهُ فَي إِنَّ ا

Sûrah 80. 'Abasa P	art 30	816	الجزء ٣٠	سورة عبس ۸۰
14. Exalted (in dignity), pur	rified,	İ		مَّرْفُوعَةٍ مُّطَهِّرُةٍ إِنَّا
15. In the hands of scribes (	(angels).			بِأَيْدِى سَفَرَةٍ (٥٠)
16. Honourable and obedies	nt.			كَرَامِ بَرَرَةِ (إِنَّا)
17. Be cursed (the disb How ungrateful he is!	elieving)	man!		قُيْلَ أَلْإِنسَانُ مَاۤ أَكْفَرُهُۥ۞
18. From what thing did He	create hir	n?		مِنْ أَيْ شَيْءٍ خَلَقَهُ. (﴿ إِنَّ
19. From <i>Nutfah</i> (male and drops) He created him and ther proportion.		1		مِن نَّطُفَةٍ خَلَقَهُ، فَقَدَّرَهُ، (أَنَّ الْمُ
20. Then He makes the Path	n easy for	him.		ثُمُّ ٱلسَّبِيلَيْسَرَهُۥ۞
21. Then He causes him him in his grave.	to die and	puts		ثُمَّ أَمَا لَهُ وَفَأَقَبَرَهُ وَاللَّهُ
22. Then when it is His resurrect him (again).	Will, He	will		ثُمَّ إِذَاشَآءَ أَنشَرَهُۥ ﴿ ﴿ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ
23. Nay, but (man) has no commanded him.	t done wh	at He		كَلَّا لَمَّا يَقْضِ مَاۤ أُمَرَهُۥ ﴿ اللَّهُ
24. Then let man look at his	s food:			فَلْيَنْظُوِ ٱلْإِنسَانُ إِلَى طَعَامِهِ عَلَيْ
25. We pour forth water in	abundance	e.		أَنَّا صَبَيْنَا ٱلْمَاءَ صَبَّا ١
26. And We split the earth	in clefts.			ثُمَّ شَقَقَنَاٱلْأَرْضَ شَقًا ﴿
27. And We cause there grow,	in the gra	ain to		فَأَنْكَنَافِيهَاحَبًا ﴿ اللَّهُ
28. And grapes and clor green fodder for the cattle),	ver plants	(i.e.		وَعِنَبًا وَقَضْبًا ﴿
29. And olives and date-pal	ms,			<u>وَزَيْتُونَاوَغَلَا</u>
30. And gardens dense with	many tree	es,		وَحَدَآيِقَ عُلْبًا ﴿
31. And fruits and herbage				وَفَكِهَةً وَأَبَّا ۞
32. (To be) a provision a you and your cattle.	ınd benefi	it for		مَّنْنَعَالَكُوْ وَلِأَنْعَنِهِ كُونَ
33. Then when there come (the second blowing of the Day of Resurrection)				فَإِذَاجَاءَتِ ٱلصَّاخَةُ السَّا
34. That Day shall a man brother,	flee from	m his		يَوْمَ يَفِرُّٱلْمَرُهُ مِنْ أَخِيهِ ٢

- 35. And from his mother and his father,
- 36. And from his wife and his children.
- 37. Everyman that Day will have enough to make him careless of others.
- 38. Some faces that Day will be bright (true believers of Islâmic Monotheism),
- 39. Laughing, rejoicing at good news (of Paradise).
- 40. And other faces, that Day, will be dust-stained.
  - 41. Darkness will cover them.
- 42. Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad صلى الله عليه وسلم, etc.), the *Fajarah* (wicked evil doers).

وَأُمِهِ وَأَبِيهِ ۞ وَصَاحِبَاهِ وَبَنِيهِ ۞ لِكُلِّ آمْرِي مِنْهُمْ يَوْمَ إِلْهِ شَأَنَّ يُغْنِيهِ ۞

وُجُوهُ يُؤْمَيِدِمُ سَفِرَةً ١

صَاحِكَةٌ مُسْتَبْشِرَةٌ اللهُ

وَوُجُوهٌ يَوْمَبِذِ عَلَيْهَا عَبَرَةٌ ١

تَرَهُمَّهُا فَلَرَّةً ﴿ أَوْلَيۡكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ۞

# Sûrat At-Takwîr (Wound Round and Lost its Light) LXXXI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the sun is wound round and its light is lost and is overthrown<sup>[1]</sup>.
  - 2. And when the stars fall.
- 3. And when the mountains are made to pass away;
- 4. And when the pregnant she-camels are neglected;
- 5. And when the wild beasts are gathered together.
- 6. And when the seas become as blazing Fire or overflow.



مِلْمُ الْخُوْلِ الْحِيمِ

إِذَا ٱلشَّمْسُ كُوِّرَتُ اللَّهِ

ۅؘٳۮؘٲٲڶؾؙؙۘڿؙۅؠؙٲڹػؘۮڒؘڎٙ۞ ۅؘٳۮؘٲڷۼؚڹٲڷؙۺؙؾؚڒؘڎٙ۞

وَإِذَا ٱلْعِشَارُعُطِّلَتُ ﴿

وَإِذَا ٱلْوُحُوشُ حُشِرَتْ (١

وَإِذَا ٱلْبِحَارُسُجِرَتْ ﴿

<sup>[1] (</sup>V.81:1) Narrated Abu Hurairah صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See the Qur'ân (V.75:9)] (Sahih Al-Bukhari, Vol. 4, Hadith No. 422).

Sûrah 81. At-Takwîr Part 30	818	سورة التكوير ٨١ الجزء ٣٠
7. And when the souls are joined their bodies, (the good with the good an bad with the bad).		وَ إِذَا ٱلنَّفُوسُ زُوِّجَتْ ﴿ ﴾
8. And when the female (infant) be alive (as the pagan Arabs used to do questioned: [1]		وَإِذَا ٱلْمَوْءُ, دَةُ سُيِلَتُ ۞
9. For what sin, was she killed?		بِأَي ذَنْبِ قُئِلَتْ نَ
10. And when the (written) pages deeds (good and bad) of every person] laid open.	- 1	وَإِذَا الصُّعُفُ نُشِرَتْ (إِنَّ)
11. And when the heaven is stripped and taken away from its place;	off	وَإِذَا ٱلسَّمَاءُ كُشِطَتْ اللَّهُ
12. And when Hell-fire is set ablaze.		وَإِذَا ٱلْجَحِيمُ سُعِرَتْ إِنَّا
13. And when Paradise is brought r	near.	وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ (إِنَّ)
14. (Then) every person will know he has brought (of good and evil).	what	عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ (إِنَّ)
15. So verily, I swear by the planets recede (i.e. disappear during the day appear during the night).		فَلآ أُقْيِمُ بِالْخُنْسِ (٥٠)
16. And by the planets that move swand hide themselves.	viftly	ٱلْجُوَارِ ٱلْكُنْسِ الله
17. And by the night as it departs.		وَأَنُّوا إِذَا عَسْفِسَ إِلَانًا

- 17. And by the night as it departs.
- 18. And by the dawn as it brightens.
- 19. Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibrîl (Gabrîl), from Allâh to Prophet Muhammad صلى الله عليه وسلم].
- 20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

ذى قُوَّ وَعِندَ ذِي ٱلْعَرْشِ مَكِينِ ﴿

<sup>(</sup>V.81:8) Narrated Al-Mughîrah bin Shu'bah رضى الله عليه وسلم: The Prophet رضى الله عليه وسلم said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allah hates for you: (1) sinful and useless talk like backbiting., or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (Sahih Al-Bukhari, Vol. 3, Hadith No. 591).

- 21. Obeyed (by the angels in the heavens) and trustworthy.
- 22. And (O people) your companion (Muhammad صلى الله عليه وسلم) is not a madman.
- على الله عليه 23. And indeed he (Muhammad صلى الله عليه) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).
- 24. And he (Muhammad صلى الله عليه وسلم) withholds not a knowledge of the Unseen.
- 25. And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan).
  - 26. Then where are you going?
- 27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Âlamîn (mankind and jinn)<sup>[1]</sup>
- 28. To whomsoever among you who wills to walk straight.
- 29. And you cannot will unless (it be) that Allâh wills the Lord of the 'Âlamîn (mankind, jinn and all that exists).

# ينونؤا الانفطائل

بِنْ الرَّحْزَ الرَّحِيَةِ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتُ ١

# Sûrat Al-Infitâr (The Cleaving) LXXXII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. When the heaven is cleft asunder.

<sup>[1]</sup> (V.81:27)

مُطَاعِ مُمَّ أَمِينِ ١

وَمَاصَاحِبُكُرُ بِمَجْنُونِ ١

وَلَقَدَّرَءَاهُ بِأَلْأُفِي ٱلْمُبِينِ

وَمَاهُوَعَلَأُلْغَيْبِ بِضَنِينٍ ۞

وَمَاهُوَ بِقَوْلِ شَيْطُنِ رَجِيمِ ٥

ڡؘٚٲؿؘڹؘۘؽۘ۫ۮ۫ۿڹۘۅڹ۞ ٳڹ۫ۿؙۅؘٳڵۜٳۮؚػ۫ۯؖڷؚڷۼڶؘؘؘؘڡؽڕؘ۞

لِمَن شَآءَ مِنكُمُ أَن يَسْتَفِيمَ

وَمَانَشَآءُونَ إِلَّا أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَلَمِينَ

a) Narrated Abu Hurairah صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahih Al-Bukhari, Vol. 9, Hadith No. 379)

b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

- 2. And when the stars have fallen and scattered.
  - 3. And when the seas are burst forth.
- 4. And when the graves are turned upside down (and bring out their contents)
- 5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).
- 6. O man! What has made you careless about your Lord, the Most Generous?
- 7. Who created you, fashioned you perfectly, and gave you due proportion.
- 8. In whatever form He willed, He put you together.
- 9. Nay! But you deny Ad-Dîn (i.e. the Day of Recompense).
- 10. But verily, over you (are appointed angels in charge of mankind) to watch you, [1]
- 11. Kirâman (Honourable) Kâtibîn writing down (your deeds), [2]
  - 12. They know all that you do.

وَإِذَا ٱلْكُواكِبُ ٱننَثَرَتُ ﴿

وَإِذَا ٱلْمِعَارُ فُجِرَتْ ﴿

عَلِمَتْ نَفْشٌ مَّا فَدَّمَتْ وَأَخَّرَتْ ٢

يَّاأَيُّهُا ٱلْإِنسَٰنُ مَاغَرَّكَ بِرَيِّكَ ٱلْكَرِيرِ فِي

ٱلَّذِي خَلَقَكَ فَسَوَّنكَ فَعَدَلُكُ ١

فِي أَي صُورَةٍ مَّا شَآةً زَكَّبَكَ ﴿

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ (١٠)

وَإِنَّ عَلَيْكُمْ لَحَنفِظِينَ ١

كِرَامًا كَنِيِينَ ١

يَعْلَمُونَ مَا تَفْعَلُونَ ١

Narrated Ibn 'Abbâs صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (Sahih Al-Bukhari, Vol. 8, Hadith No. 498)

<sup>(</sup>V.82:10) Narrated Abu Hurairah رضى الله عنه. The Prophet رضى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says Amîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahih Al-Bukhari, Vol. 4, Hadith No. 446).

<sup>&</sup>lt;sup>[2]</sup> (V.82:11) Whoever intended to do a good deed or a bad deed.

13 Verily, the Abrâr (the pious and righteous) will be in Delight (Paradise);

- 14. And verily, the Fujjâr (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),
- 15. Therein they will enter, and taste its burning flame on the Day of Recompense,
- 16. And they (Al-Fujjâr) will not be absent therefrom.
- 17. And what will make you know what the Day of Recompense is?
- 18. Again, what will make you know what the Day of Recompense is?
- 19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

### Surat Al-Mutaffifin (Those Who Deal in Fraud) LXXXIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Woe to Al-Mutaffifûn (those who give less in measure and weight).
- 2. Those who, when they have to receive by measure from men, demand full measure,
- 3. And when they have to give by measure or weight to (other) men, give less than due.
- 4. Do they not think that they will be resurrected (for reckoning),
  - 5. On a Great Day?
- 6. The Day when (all) mankind will stand before the Lord of the 'Âlamîn (mankind, jinn and all that exists)?
- 7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in *Sijjîn*.

إِنَّ ٱلْأَبْرَارَلَفِي نَعِيمِ (١

وَإِنَّ ٱلْفُجَّارَلَفِي بَحِيمِ ﴿ إِنَّ اللَّهُ مَا لَكِي

يَصْلُونَهُ كَيْوَمُ ٱلدِّينِ

وَمَاهُمُ عَنْهَا بِغَآبِينَ ﴿

وَمَآأَذُرَىٰكَ مَايَوْمُٱلدِينِ

ثُمَّ مَا أَذْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿

يَوْمَ لَاتَمْلِكُ نَفْسُ لِنَفْسِ شَيْئًا وَٱلْأَمْرُ يَوْمَ إِذِيلَةِ اللَّهِ



بِسُدِ اللَّهُ الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالِ الْحَالَ الْحَلَى الْحَالَ الْحَلَيْدِ الْحَلَيْدِ الْحَلَيْدِ الْحَلَيْدِ الْحَلِيدِ الْحَلَيْدِ الْحَلَيْدِ الْحَلَيْدِ الْحَلَيْدِ الْحَلَيْدِ الْحَلْمَ الْحَلْمُ الْحِلْمُ الْحَلْمُ الْحِلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْمُلْمُ الْحَلْمُ الْمُلْمُ الْمُلْ

وَيْلُ لِلْمُطَفِّفِينَ ١

ٱلَّذِينَ إِذَا ٱلْكَالُواْعَلَى ٱلنَّاسِ يَسْتَوْفُونَ ٢

وَإِذَا كَالُوهُمْ أُو وَزَنُوهُمْ يُغْسِرُونَ ۞

أَلَا يَظُنُّ أُولَلَهِكَ أَنَّهُم مَّبْعُوثُونَ ١

لِيَوْمِ عَظِيمٍ ۞ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَالَمِينَ ۞

كَلَّا إِنَّ كِنَبَٱلْفُجَادِلَفِي سِجِينِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

8. And what will make you know what Sijjîn is?

- 9. A Register inscribed.
- 10. Woe, that Day, to those who deny.
- 11. Those who deny the Day of Recompense.
- 12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner!
- 13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"
- 14. Nay! But on their hearts is the  $R\hat{a}n$  (covering of sins and evil deeds) which they used to earn<sup>[1]</sup>.
- 15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.
- 16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.
- 17. Then, it will be said to them: "This is what you used to deny!"
- 18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious and righteous) is (preserved) in '*Illiyyûn*.
- 19. And what will make you know what '*Illiyyûn* is?
  - 20. A Register inscribed,
- 21. To which bear witness those nearest (to Allâh, i.e. the angels).

وَمَاۤ أَذَرَىٰكَ مَاسِجِينُ

كِنَبُّ مِّرَقُومٌ ١

وَيْلُ يَوْمَهِدٍ لِلْمُكَدِّمِينَ ١

ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ

وَمَا يُكَذِّبُ بِهِ عَ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١

إِذَانُنْكَي عَلَيْهِ ءَايَنْنَاقَالَ أَسَطِيرُ ٱلْأَوَلِينَ ﴿

كَلِّكَ بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُواْ يَكْسِبُونَ إِنَّ

كَلَّ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَ إِذِ لَّكَحْجُوبُونَ ١

ثُمَّ إِنَّهُمْ لَصَالُوا ٱلْجَحِيمِ

مُ مُهَالُ هَاذَا ٱلَّذِي كُنتُم بِهِ عَكَلَّةِ بُونَ اللَّهُ

كَلَّآإِنَّ كِنَابَ ٱلْأَبْرَارِ لَفِي عِلْتِينَ ﴿

وَمَاۤ أَذَرَىٰكَ مَاعِلِّيُّونَ ١

كنت مَرْفُومٌ ١

يَشْهَدُهُ ٱلْمُقْرَبُونَ شَ

<sup>(</sup>V.83:14) Narrated Abu Hurairah رضى الله عنه (عليه وسلم): Allâh's Messenger صلى الله عليه وسلم): Allâh's Messenger رضى الله عليه وسلم) said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is Ar-Rân which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the Rân (covering of sins and evil deeds) which they used to earn." (At-Tirmidhi, Vol.5, Hadith No.3334).

22. Verily, *Al-Abrâr* (the pious and righteous) will be in Delight (Paradise).

- 23. On thrones, looking (at all things).
- 24. You will recognise in their faces the brightness of delight.
- 25. They will be given to drink of pure sealed wine.
- 26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).
- 27. It (that wine) will be mixed with Tasnim:
- 28. A spring whereof drink those nearest to Allâh.
- 29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.
- 30. And, whenever they passed by them, used to wink one to another (in mockery).
- 31. And when they returned to their own people, they would return jesting;
- 32. And when they saw them, they said: "Verily these have indeed gone astray!"
- 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
- 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers<sup>[1]</sup>
- 35. On (high) thrones, looking (at all things).

إِنَّ ٱلْأَبْرَارَلَفِي نَعِيمٍ ١

عَلَى ٱلْأَرَآبِكِ يَنظُرُونَ ﴿ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَيْهِ اللَّهُ النَّعِيمِ ﴿ اللَّهُ النَّعِيمِ ﴿ اللَّهُ اللَّهُ اللَّهُ عَلَمُ اللَّهُ اللَّهُ عَلَمُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَّمِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ عَلَيْهُ اللَّهُ عَلَيْكُوا عَلَا عَلَا عَلَهُ عَلَيْكُوا عَلَا عَلَيْكُوا عَلَا عَلَا عَلَا عَلَا عَلَا عَلْمُ عَلَيْكُوا عَلَيْكُوا عَلَا ُوا عَلَا عَلَا عَلَّا عَلَا عَلَا عَلَا عَلَّا عَلَا عَلَّا عَلَا عَلَا عَلَا عَ

يُسْقَوْنَ مِن رَّحِيقِ مَّخْتُومٍ

خِتَنْهُهُ مِسْكُ وَفِي ذَالِكَ فَلْيَتَنَا فَسِ ٱلْمُنَنْفِسُونَ ﴿

وَمِنَ اجُهُ مِن تَسْنِيمٍ

عَيْنَايَشْرَبْ بِهَاٱلْمُقَرِّبُونَ

إِنَّ ٱلَّذِينَ ٱجْرَمُواْ كَانُواْمِنَ ٱلَّذِينَ ءَامَنُواْ يَضْحَكُونَ ۞

وَإِذَا مَرُّواْ بِهِمْ يَنْغَامَرُُونَ الْ

وَإِذَا ٱنقَلَبُوٓ أَإِلَىٓ أَهْلِهِمُ ٱنقَلَبُوا فَكِهِينَ ١

وَإِذَا رَأُوْهُمْ قَالُوٓا إِنَّ هَنَوُلآءٍ لَضَالُّونَ ٢

وَمَا أُرْسِلُوا عَلَيْهِمْ حَنفِظِينَ اللهَ

فَٱلْيُوْمَ ٱلَّذِينَ ءَامَنُواْمِنَ ٱلْكُفَارِ يَضْحَكُونَ ١

عَلَى ٱلْأَرَابِكِ يَنظُرُونَ ١

<sup>[1] (</sup>V.83:34) Narrated Anas bin Målik رضى الله عنه. A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, By the Power of Our Lord!") (Sahih Al-Bukhari, Vol. 6, Hadith No.283).

36. Are not the disbelievers paid (fully) for what they used to do?

## Sûrat Al-Inshiqûq (The Splitting Asunder) LXXXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the heaven is split asunder,
- 2. And listens to and obeys its Lord—and it must do so.
  - 3. And when the earth is stretched forth,
- 4. And has cast out all that was in it and became empty.
- 5. And listens to and obeys its Lord—and it must do so.
- 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
- 7. Then as for him who will be given his Record in his right hand,
- 8. He surely will receive an easy reckoning,
  - 9. And will return to his family in joy!
- 10. But whosoever is given his Record behind his back,
  - 11. He will invoke (for his) destruction,
- 12. And he shall enter a blazing Fire, and be made to taste its burning.
- 13. Verily, he was among his people in joy!
- 14. Verily, he thought that he would never come back (to Us)!
- 15. Yes! Verily, his Lord has been ever beholding him!

هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُواْ يَفْعَلُونَ ١



بِنْ الْحَجَالَةِ الْحَجَادِ الْحَجَادِ الْحَجَالِ الْحَجَادِ الْحَجَادِ الْحَجَادِ الْحَجَادِ الْحَجَادِ الْحَجَادِ الْحَجَالِيَّةِ الْحَجَادِ 
إِذَا ٱلسَّمَآ ءُ ٱنشَقَّتُ ۞ وَأَذِنتُ لِرَبِّهَا وَحُقَّتُ ۞

وَإِذَا ٱلْأَرْضُ مُدَّتَ ۞ وَٱلْفَتْ مَافِيهَا وَتَخَلَّتُ۞

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۞

ێٵؘؽؙۿٵڷٳڹڛ۬ڽؙٳڹۜڬػٳڋؖٵٟڮٙۯڽؚٙڬ ػۮ۫ڂٵڡٚمؙڵڣۣۑ؞ؚ۞

فَأَمَّا مَنْ أُوتِ كِنْبَهُ بِيَمِينِهِ عَلَى

فَسُوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿ اللَّهِ

وَيَنقَلِبُ إِلَىٰ أَهْلِمِ مَسْرُورًا ١

فَسَوْفَ يَدْعُواثُبُورًا ﷺ وَيَصْلَىٰ سَعِيرًا ۞

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ١

إِنَّهُ طُنَّ أَن لَن يَعُورَ ١

بَلَيْ إِنَّ رَبَّهُ رُكَانَ بِهِ عَبِصِيرًا ١

- 16. So I swear by the afterglow of sunset;
- 17. And by the night and whatever it gathers in its darkness,
  - 18. And by the moon when it is at the full.
- 19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
- 20. What is the matter with them, that they believe not?
- 21. And when the Qur'an is recited to them, they fall not prostrate.
- 22. Nay, those who disbelieve belie (Prophet Muhammad صلى الله عليه وسلم and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).[1]
- 23. And Allâh knows best what they gather (of good and bad deeds),
- 24. So announce to them a painful torment.
- 25. Save those who believe and do righteous good deeds, for them is a reward that will never come to ar end (i.e. Paradise).

Sûrat Al-Burûj (The Big Stars "Burûj") LXXXV

In the Name of Allâh the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. [2]

فَلاَ أُفْسِمُ بِٱلشَّفَقِ ۞ وَٱلَّيْنِلِ وَمَاوَسَقَ۞

وَٱلْقَمَرِ إِذَا ٱشَّقَ ۞ لَتَرَكَّبُنَّ طَبَقًا عَنطَبَقٍ۞

فَمَا لَمُنْمُ لَا يُؤْمِنُونَ ١

وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَ انُ لَايَسَجُدُونَ الْ

بَلِٱلَّذِينَّ كَفَرُواْ يُكَدِّبُونَ

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ

فَبَشِرَهُم بِعَذَابٍ أَلِيعٍ (١)

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ
الْمَا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ





وَالسَّمَاءِ ذَاتِ ٱلْبُرُوجِ

<sup>(</sup>V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه Allåh's Messenger صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه Allåh's Messenger صلى الله عليه وسلم). Him (Allåh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islåmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

<sup>[2] (</sup>V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

<sup>&</sup>quot;And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is

of Resurrection).

3. And by the Witnessing day (i.e. Friday), and by the Witnessed day [i.e. the day of 'Arafât (*Hajj*) the ninth of Dhul-Hijjah];

رَشَاهِدِوَمَشْهُودِ ۞

4. Cursed were the people of the Ditch (in the story of the Boy and the King). [1]

قَيْلَ أَضَعَابُ ٱلْأُخَدُودِ ٢

mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahih Al-Bukhari, Vol. 4, Chapter 3).

<sup>[1]</sup> (V.85:4) The Story of the Boy and the King.

Narrated Shu'aib رضى الله عنه said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me. The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me'. The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allâh, and Allâh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back?' The courtier replied:'My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allâh!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody; it is only Allâh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered (to be bring) a saw, and it was put in the middle of his scalp and was sawn, till he fell. cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the

- 5. Of fire fed with fuel,
- 6. When they sat by it (fire),
- 7. And they witnessed what they were doing against the believers (i.e. burning them).
- 8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all Praise!
- 9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.
- 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.
- 11. Verily, those who believe and do righteous good deeds, for them will be

ٱلنَّارِذَاتِٱلْوَقُودِ۞ إِذْ هُرْعَلَيْهَا قُعُودٌ۞ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۞

وَمَانَقَمُواْ مِنْهُمْ إِلَّا أَن يُؤْمِنُواْ بِاللَّهِ ٱلْعَزِيزِ الْحَمِيدِ (١)

ٱلَّذِى لَهُ, مُلْكُ ٱلسَّمَنوَ تِ وَٱلْأَرْضِ وَٱللَّهُ عَلَى كُلِّ شَيْءِ شَهِيدُ ﴿ إِنَّا لَهُ عَلَى كُلِّ

إِنَّ ٱلَّذِينَ فَنَنُواْ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ ثُمَّ لَوْ بَتُوبُواْ فَلَهُمْ عَذَابُ ٱلْحَرِيقِ ﴿ اللَّهُ مُعَدَابُ ٱلْحَرِيقِ ﴿ اللَّهُ مَا كَانُ ٱلْحَرِيقِ ﴿ اللَّهُ مُعَدًا اللَّهُ الْحَرِيقِ ﴿ اللَّهُ مُعَدًا اللَّهُ الْحَرِيقِ ﴿ اللَّهُ مُعَدًا اللَّهُ الْحَرِيقِ ﴿ اللَّهُ مُعَدًا اللَّهُ اللَّهُ مُعَدًا اللَّهُ اللَّهُ مُعَدًا اللَّهُ اللَّهُ مُعَدًا اللَّهُ مُعَدًا اللَّهُ مُعَدًا اللَّهُ مُعَدًا اللَّهُ مُعَدًا اللَّهُ مُعَلِّي اللَّهُ مُعَدًا اللَّهُ مُعَمَّدًا اللَّهُ مُعَدًا اللَّهُ مُعَدًا اللَّهُ مُعَالًا اللَّهُ مُعَمَّدًا لَهُ اللَّهُ مُعَلَّا اللَّهُ اللَّهُ مُعَالًا اللَّهُ مُعَالًا اللَّهُ مُعَالًا اللَّهُ مُعَالًا اللَّهُ مُعَلَّمُ اللَّهُ مُعَالًا اللَّهُ مُعَلَّمُ اللَّهُ مُعَالًا اللَّهُ مُعَلَّمُ اللَّهُ مُعَالًا اللَّهُ مُعَلَّمُ اللَّهُ اللَّهُ اللَّهُ مُعَالِمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَالًا اللَّهُ اللَّهُ مُعَلَّمُ اللَّهُ اللَّهُ مُعَالَقُولِي اللَّهُ اللَّهُ مُعَالًا اللَّهُ اللَّهُ مُعَالًا اللَّهُ مُعَالِمُ اللَّهُ مُعَلَّا اللَّهُ اللَّهُ اللَّهُ عَلَيْنَ اللَّهُ مُعَلِّمُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِقًا مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ عَلَيْكُمُ مُعَلِّمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعْلَمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعِلِّمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ مُعْلَمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ مُعَالِهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ مُعَلِّمُ اللَّهُ عَلَيْكُولِهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ مُعْلَمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ مُعْلَمُ اللَّهُ عَلَيْكُمُ مُعِلَّمُ اللَّهُ عَلَيْكُمُ مُعِلِّمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَّمُ عَلَيْكُمُ مِنْ اللَّهُ عَلَمُ اللَّهُ عَلَيْكُمُ مِنْ اللَّهُ عَلَالِهُ عَلَّا عُلَّا عُلْمُعُمِّ عَلَا عُلْمُعُمِّ عَلَا مُعْلَمُ اللَّهُ عَلَّا عُلْمُ اللَّهُ عَلَاكُ مُعْلِمُ اللَّهُ عَلَا عَلَاكُ عَلَّا عُلْمُ عَلَمُ عَلَّا عُلْمُ عَلَّا عُلْمُ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّدِيدَ حَدْتِ لَمُتُمْ جَنَّتُ

mountain, and the boy said: 'O Allah! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allah! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: - In the Name of Allah, the Lord of the boy, - and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allah, the Lord of the boy, and shot the arrow. The arrow hit the temporal region of the skull of the boy. and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allah! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in the Paradise)." (Sahih Muslim, Vol. 4, Hadith No. 7148).

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Gardens under which rivers flow (Paradise). That is the great success.

- 12. Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].
- 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
- 14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism).
  - 15. Owner of the throne, the Glorious,
- 16. (He is the) Doer of whatsoever He intends (or wills).
  - 17. Has the story reached you of the hosts,
  - 18. Of Fir'aun (Pharaoh) and Thamûd?
- 19. Nay! The disbelievers (persisted) in صلى الله عليه وسلم denying (Prophet Muhammad and his Message of Islâmic Monotheism).
- 20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
  - 21. Nay! This is a Glorious Qur'an,
- **22.** (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

تَجْرِي مِن تَعِنْهَا ٱلْأَنْهَارُ ذَالِكَ ٱلْفُوزُ ٱلْكَبِيرُ ١

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدُ ١

إِنَّهُ، هُو يُبِدِئُ وَيُعِيدُ ﴿

وَهُوَالْفَفُورَالْوَدُودُ ١

ذُوالْعَرْشِ الْمَجِيدُ ١ فَعَالُ لِمَا يُرِيدُ ١

هَلَأَنْكَ حَدِيثُ ٱلْجُنُودِ (١٠) فِرْعُونَ وَثُمُودَ ١ <u>بَلَ</u>ٱلَّذِينَ كَفَرُواْ فِي تَكَذِيبِ (أَ)

وَٱللَّهُ مِن وَرَآبِهِم تَحِيطُ الْ

بَلْهُوَقُرْءَانُّ بَعِيدُ ١ فِ لَوْجٍ مَّعُفُوظٍ ١

### Surat At-Tariq (The Night-Comer) LXXXVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the heaven, and At-Târiq (the night-comer, i.e. the bright star);
- 2. And what will make you to know what At-Târiq (night-comer) is?



وألله التجنز الرجيكير

وَٱلسَّمَاءِ وَٱلطَّارِفِ ١

وَمَآ أَذْرَىٰكَ مَا ٱلطَّارِقُ ٢

- 3. (It is) the star of piercing brightness;
- 4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)<sup>[17]</sup>
  - 5. So let man see from what he is created!
- 6. He is created from a water gushing forth.
- 7. Proceeding from between the backbone and the ribs.
- 8. Verily, (Allâh) is Able to bring him back (to life)!
- 9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
- 10. Then he will have no power, nor any helper.
- 11. By the sky (having rain clouds) which gives rain, again and again.
- 12. And the earth which splits (with the growth of trees and plants).

إِذَكُمُ نَفْسِ لَمَا عَلَيْهَا حَافِظُ الْ

خُلِقَ مِن مَّآءِ دَافِقٍ ١

إِنَّهُ,عَلَىٰ رَجْعِهِ عَلْقَادِرٌ ﴿ ٢

يَوْمَ ثُبِلِي ٱلسَّرَآبِرُ ١

فَاللهُ مِن قُوَّةٍ وَلَانَاصِرِ ١

وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ اللَّهُ

عز وجل narrating about his Lord صلى الله عليه وسلم The Prophet ملى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (Sahih Al-Bukhari, Vol. 8, Hadith No. 498)

b) Narrated Abu Hurairah صلى الله عليه وسلم The Prophet رضى الله عنه said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allah, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says Amîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahih Al-Bukhari, Vol. 4, Hadith No. 446).

<sup>[1] (</sup>V.86:4)

a) Whoever intended to do a good deed or a bad deed:.

- 14. And it is not a thing for amusement.
- 15. Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).
  - 16. And I (too) am planning a plan.
- 17. So give a respite to the disbelievers; deal gently with them for a while.

### Sûrat Al-A'lâ (The Most High) LXXXVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Glorify the Name of your Lord, the Most High,
- 2. Who has created (everything), and then proportioned it.
- 3. And Who has measured (preorda.nments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).
  - 4. And Who brings out the pasturage,
  - 5. And then makes it dark stubble.
- 6. We shall make you to recite (the Qur'ân), so you (O Muhammad صلى الله عليه وسلم) shall not forget (it),
- 7. Except what Allâh may will. He knows what is apparent and what is hidden.
- 8. And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).
- 9. Therefore remind (men) in case the reminder profits (them).

إِنَّهُ لِلْقُولُ فَصَلُّ ١

وَمَاهُوَ بِالْفُزَالِ۞ إِنَّهُمْ يَكِيدُونَ كَيْدًا۞

ۅؘٲڮڎؙػێڎٵۺ ڡؘؠٙڸٵؙڶػڣڔۣڹٲؘمهِڵۿؠؖۯۅٙؽؖڶ۠۞



مِلْقَةِ الْتَحْزِ الرَّحِيدِ

سَبِّحِ ٱسْمَرَيِّكَ ٱلْأَعْلَى ﴿

ٱلَّذِي خَلَقَ فَسَوَّىٰ ٢

وَٱلَّذِي قَدَّرَفَهَدَىٰ ٦

وَالَّذِي آخْرَجَ الْمُرْعَىٰ ۞ فَجَعَلَهُمُّ عُنَّاءً أُخُوعَٰ ۞ سَنُقُرِثُكَ فَلَا تَلْسَىٰۤ ۞

إِلَّامَاشَآءَ ٱللَّهُ إِنَّهُ, يَعْلَمُ ٱلْجَهْرُ وَمَا يَغْفَى ٢

وَنُيسِّرُكَ لِلْيُسْرَىٰ ﴿

فَذَكِرُ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ١

- 10. The reminder will be received by him who fears (Allâh),
  - 11. But it will be avoided by the wretched,
- 12. Who will enter the great Fire (and will be made to taste its burning).
- 13. There he will neither die (to be in rest) nor live (a good living).
- 14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,
- 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and *Nawâfil*—additional prayers).
  - 16. Nay, you prefer the life of this world,
- 17. Although the Hereafter is better and more lasting.
  - 18. Verily, this is in the former Scriptures
- 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

## سَيَدُّكُوْمُن يَغْشَىٰ إِنَّ

وَيَنَجَنَّبُهُا ٱلأَشْفَى ﴿ وَيَنْجَنَّبُهُا ٱلْأَشْفَى ﴿ وَيَنْجَنَّبُهُا ٱلْأَشْفَى ﴿ وَيَعْلَمُ اللَّهُ وَاللَّ

مُمَّ لَايَمُوتُ فِيهَا وَلَا يَعْيَىٰ اللهُ

قَدَّأَفَلَحَ مَن تَزَكِّي اللهِ

وَذَكْرَ ٱسْمَرَيِّهِ عِنْصَلَّىٰ ١

بَلْ تُؤْثِرُونَ ٱلْحَيَوْةَ ٱلدُّنْيَا شَ وَٱلْآخِرَةُ خَيْرُ وَأَبْقَىٰ شَ

إِنَّ هَادَالَفِي ٱلصُّحُفِ ٱلْأُولَى ﴿

صُحُفِ إِبْرَهِيمَ وَمُوسَىٰ ﴿

## Sûrat Al-Ghâshiyah (The Overwhelming) LXXXVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?
- 2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians). [1]



اللَّهُ الرَّهُ الرَّهِ اللَّهِ الرَّهُ الرَّهُ الرَّهِ

هَلُ أَتَنكَ حَدِيثُ ٱلْغَنشِيَةِ ١

وُجُوهٌ يَوْمَبِذٍ خَلْشِعَةً ١

<sup>[1] (</sup>V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah صلى الله عليه وسلم عليه وسلم). Narrated Abu Hurairah رضى الله عنه Allâh's Messenger عليه وسلم). Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the

3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).<sup>111</sup>

- 4. They will enter in the hot blazing Fire.
- 5. They will be given to drink from a boiling spring,
- 6. No food will there be for them but a poisonous thorny plant,
- 7. Which will neither nourish nor avail against hunger.
  - 8. (Other) faces that Day will be joyful,
- 9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism). [2]
  - 10. In a lofty Paradise.
- 11. Where they shall neither hear harmful speech nor falsehood.
  - 12. Therein will be a running spring.
  - 13. Therein will be thrones raised high.
  - 14. And cups set at hand.
  - 15. And cushions set in rows.
  - 16. And rich carpets (all) spread out.
- 17. Do they not look at the camels, how they are created?
  - 18. And at the heaven, how it is raised?

عَامِلَةُ نَاصِيةً ﴿ اللهُ

تَصْلَىٰ نَارًاحَامِيَةً ۞ تُشْقَىٰمِينَ عَيْنِ -َانِيَةِ ﴿

لِّيسَ لَمُمُّ طَعَامُ إِلَّا مِن ضَرِيعِ ۞

لَايُسْمِنُ وَلَايُغْنِي مِنجُوعِ ﴿

ۉؙؙۘۘۼۅٛؖۥٞؽۅؘڡٙؠۣڶؚؚڹۜٵۼڡؘڎٞ۞ ڷؚڛؘڠؠۣۿٵۯٳۻؚؽڎٞ۞

> ڣۣجَنَّةِعَالِيَةِ۞ لَاتَسْمَعُفِهَمَا لَغِيَةً۞

ڣۣؠٵؗۘۼؽ۬ڗؙۜڄاڔؚؽؖڐٛٛ ڣؚؠٵۺؙۯڗؙؗؗؗؗؗؗؗٞڗۏؘؘؙٛٷۛؿؙڐؙؖڰ

وَأَكُوابٌ مَّوضُوعَةٌ ١

وَهُمَ مُصْفُونَةً ١

وَزَرَائِيُ مَنْثُونَةُ ١

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَخُلِقَتْ ﴿ اللَّهِ

وَ إِلَى ٱلسَّمَاءِكَيْفَ رُفِعَتْ ﴿

dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also the footnotes of (V.3:85) and (V.41:46).

<sup>[1] (</sup>V.88:3) Narrated 'Abdullâh رضى الله عنه عنه said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahih Al-Bukhari, Vol. 6, Hadith No. 24).

<sup>&</sup>lt;sup>[2]</sup> (V.88:9) See footnote of (V.18:104).

- 19. And at the mountains, how they are rooted (and fixed firm)?
  - 20. And at the earth, how it is outspread?
- صلى 21. So remind them (O Muhammad) صلى one who reminds.
  - 22. You are not a dictator over them —
- 23. Save the one who turns away and disbelieves<sup>[1]</sup>.
- 24. Then Allâh will punish him with the greatest punishment.
  - 25. Verily, to Us will be their return;
- 26. Then verily, for Us will be their reckoning.

## وَإِلَى ٱلِلْجَالِ كَيْفَ نُصِبَتْ ١

وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ۞ فَذَكِرْ إِنَّمَا أَنتَ مُذَكِرٌ إِنَّمَا أَنتَ مُذَكِرٌ ۞

> لَّشْتَ عَلَيْهِم بِمُصَيْطِرٍ ۞ إِلَّا مَن تَوَكَّى وَكَفَرَ ۞

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَدَابَ ٱلْأَكْبَرَ

إِنَّ إِلَيْنَا إِيَابَهُمُ ۞ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ۞

## Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the dawn;
- 2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijja) [2],
- 3. And by the even and the odd (of all the creations of Allâh). [3]
  - 4. And by the night when it departs.
- 5. There is indeed in them (the above oaths) sufficient proofs for men of



بِنْ إِلَيْ عَالَمُ الْرَحِيهِ

وَٱلْفَجْرِ۞ وَلِيَالٍ عَشْرِ۞

وَٱلشَّفْعِ وَٱلْوَتْرِ ١

وَٱلْیَلِ إِذَا یَسْرِ ۞ هَلْ فِي ذَالِكَ فَسَرُ لِیْدِي حِبْر ۞

<sup>[1] (</sup>V.88:23) See footnote of (V.8:39).

<sup>(</sup>V.89:2) Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet صلى الله عليه وسلم said, "Not even Jihâd?" He replied, "Not even Jihâd, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (Sahih Al-Bukhari, Vol. 2, Hadith No.86).

<sup>(</sup>V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (*Hajj*), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf'*.

understanding (and that, they should avoid all kinds of sins and disbeliefs)!

- 6. Saw you (O Muhammad صنى الله عليه وسلم)
  not how your Lord dealt with 'Ad (people)
- 7. Of *Iram* (who were very tall) like (lofty) pillars,
- **8.** The like of which were not created in the land?
- 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?<sup>[1]</sup>
- 10. And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?
- 11. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).
  - 12. And made therein much mischief.
- 13. So your Lord poured on them different kinds of severe torment.
- 14. Verily, your Lord is Ever Watchful (over them).
- 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."
- 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"
- 17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
- **18.** And urge not one another on the feeding of *Al-Miskîn* (the poor)!

ٱلمَّ تَرَكَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ١

إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿

ٱلِّي لَمْ يُغْلَقُ مِثْلُهَا فِي ٱلْبِلَادِ ﴿

وَتُمُودَ ٱلَّذِينَ جَابُوا ٱلصَّحْرَ بِٱلْوَادِ ۞

وَفِرْعَوْنَ ذِي ٱلْأُوْنَادِ ١

ٱلَّذِينَ طَغَوًّا فِي ٱلْبِكَدِ ١

فَأَكْثَرُواْ فِيهَا ٱلْفَسَادَ ﴿ فَصَبَّ عَلَيْهِ ذِرَبُّكَ سَوْطَ عَذَابٍ ﴿

إِنَّ رَبُّكَ لَبِٱلْمِرْصَادِ ١

فَأَمَّا ٱلْإِنسَانُ إِذَامَا ٱبْنَكَنَّهُ رَبَّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَيِّت ٱكْرَمَنِ ﴿

> وَأَمَّا ٓإِذَا مَا ٱبْنَكَنَهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ مُفَيَقُولُ رَبِّى أَهَنَنِ (إِنَّ

> > كَلَّا لَهُ لَا ثُكُرِمُونَ ٱلْيَنِيمَ ١

وَلَا تَحَتَّضُونَ عَلَى طَعَامِ ٱلْمِسْكِينِ

<sup>(</sup>V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur'an, Verse 26:149]

- 19. And you devour the inheritance all with greed.
  - 20. And you love wealth with much love.
- 21. Nay! When the earth is ground to powder.
- 22. And your Lord comes with the angels in rows.
- 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
- 24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"
- 25. So on that Day none will punish as He will punish.
- **26.** And none will bind (the wicked. disbelievers and polytheists) as He will bind.
- 27. (It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!
- back to your Lord **28.** "Come well-pleased (yourself) and well-pleasing (unto Him)!
- **29.** "Enter then you among My (honoured) slaves,
  - 30. "And enter you My Paradise!"

وَتَأْكُلُوكَ ٱلثُّرَاثَ أَكْلًا لَّمَّا ١ وَيُحِبُونَ ٱلْمَالَحُبَّاجَمًا ١ كَلَّا إِذَا دُكَّتِ ٱلْأَرْضُ دُّكَّادًاكًا ١

وَجَاءَ رَبُّكُ وَٱلْمَلَكُ صَفًّا صَفًّا

وَجِأْيَ ءَيُوْمَيِنِ بِجَهَنَّمُ يُوْمَيِذِ يَنَذَكُّوا لَإِنسَانُ وَأَنَّى لَهُ ٱلذِّكْرَى ١

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِمَيَاتِي ﴿ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّ

فَيُوْمَهِذِ لَا يُعَذِّبُ عَذَابُهُ وَأَحَدُّ ١

وَلَا يُونِقُ وَثَافَهُۥ أَحَدُ ١

يَكَأَيُّنُهُا ٱلنَّفْسُ ٱلْمُظْمَينَةُ ١

ٱرْجِعِيّ إِلَى رَبِّكِ رَاضِيَةً مِّرْضَيَّةً اللهُ

### Sûrat Al-Balad (The City) XC

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. I swear by this city (Makkah);
- 2. And you are free (from sin, and to punish the enemies of Islâm on the Day of the



وألله الزَّخْزُ الرِّحِبُ

وَأَنتَ حِلُّ بِهُٰذَا ٱلْبَلَدِ ١

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- 3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny).
  - 4. Verily, We have created man in toil.
- 5. Does he think that none can overcome him?
- 6. He says (boastfully): "I have wasted wealth in abundance!"
  - 7. Does he think that none sees him?
  - 8. Have We not made for him two eyes,
  - 9. And a tongue and two lips?
- 10. And shown him the two ways (good and evil)?
- 11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).
- 12. And what will make you know the path that is steep?
  - 13. (It is) freeing a neck (slave) [2]
- 14. Or giving food in a day of hunger (famine),
  - 15. To an orphan near of kin.
- 16. Or to a *Miskîn* (poor) cleaving to dust (out of misery).
- 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance

وَوَالِدِوَمَاوَلَدَ ٢

لَقَدْ خَلَقْنَا ٱلْإِنسَنَ فِي كَبَدِ ﴿ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ

يَقُولُ أَهۡلَكُتُ مَالَا لُبُدَّا ١

أَيْغَسَبُ أَن لَمْ يَرَهُۥ أَحَدُ ۞ أَكُونُ اللهُ الل

وَلِسَانَا وَشَفَنَيْ إِنَّ

وَهَدَيْنَهُ ٱلنَّجْدَيْنِ إِنَّ

فَلا أَقْنَحَمُ ٱلْعَقَبَةَ ١

وَمَآ أَذْرَىٰكَ مَا ٱلْعَقَبَةُ

فَكُ رَقِبَةٍ ١

أُوْ إِطْعَنْدُ فِي يَوْمِرِذِي مَسْغَبَةِ ﴿

يتِيمًا ذَا مُقْرَبَةٍ ﴿ فَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

ثُمِّكَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوْاً الْمَرْمَ لَهِ الْمَا الْمَرْمَ لَهِ الْمَا الْمَرْمَ لَهِ

<sup>&</sup>lt;sup>[1]</sup> (V.90:2)

a) Narrated Ibn 'Abbâs رضى الله عنهما : On the day of the conquest of Makkah, Allâh's Messenger صلى الله عليه وسلم said, "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly."(Sahih Al-Bukhari, Vol. 2, Hadith No. 657)

b) See the footnote of (V.2:191)

<sup>[2] (</sup>V.90:13) Narrated Abu Hurairah رضى الله عنه عليه وسلم : The Prophet صلى الله عليه وسلم said: "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (Sahih Al-Bukhari, Vol.3, Hadith No.693)

and patience, and (also) recommended one another to pity and compassion.

- 18. They are those on the Right Hand (i.e. the dwellers of Paradise),
- 19. But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).
- 20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.<sup>[1]</sup>

أُوْلَيِكَ أَصْعَبُ أَلْنِمَنَةِ (١)

وَالَّذِينَ كَفَرُوا بِتَا يَلِينَا هُمْ أَصْحَبُ ٱلْمَشْتَمَةِ ١

عَلَيْهِمْ نَارُمُومُ وَصَدَهُ ١

## Surat Ash-Shams (The Sun) XCI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the sun and its brightness.
- 2. By the moon as it follows it (the sun).
- 3. By the day as it shows up (the sun's) brightness.
  - 4. By the night as it conceals it (the sun).
  - 5. By the heaven and Him Who built it.
  - 6. By the earth and Him Who spread it.
- 7. By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion;
- 8. Then He showed him what is wrong for him and what is right for him.
- 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of



مِلْمَةُ الْخَوْرِ الرَّحِيدِ

وَٱلشَّمْسِ وَضُّعَنَهَا ۞ وَٱلْقَمَرِ إِذَانَلَمَهَا ۞ وَٱلنَّهَارِ إِذَاجَلَنْهَا ۞

وَٱلَّيْلِ إِذَا يَغْشَنْهَا ۞ وَٱلسَّمَآءِ وَمَا بَنَنْهَا ۞ وَٱلْأَرْضِ وَمَا طَحَنْهَا ۞ وَنَفْيِن وَمَا سَوَّنْهَا ۞

فَأَلْمُمَهَا فَجُورَهَا وَتَقُونَهَا ١

قَدۡ أَفۡلُحَ مَن زَّكُّنْهَا ﴿ اللَّهُ

<sup>&</sup>lt;sup>[1]</sup> (V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.\*\*" [The Qur'ân, Verse 21:100]

recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [*Tafsîr Ibn Kathir, Tabarî* and *Qurtubî*].

Islâmic Monotheism and by doing righteous good deeds).

- 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).
- 11. Thamûd (people) denied (their through their transgression (by Prophet) the true Faith of Islâmic rejecting Monotheism, and by following polytheism, and by committing every kind of sin).
- 12. When the most wicked man among them went forth (to kill the she-camel).
- 13. But the Messenger of Allâh [Sâlih عليه said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"
- 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!
- 15. And He (Allâh) feared not the consequences thereof.

### Sûrat Al-Lail (The Night) XCII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the night as it envelops.
- 2. By the day as it appears in brightness.
- 3. By Him Who created male and female.
- 4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
- 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him.

وَقَدْخَابُ مَن دَسَّنْهَا اللَّهُ

كَذَّبَتْ ثُمُودُ بِطَغُونِهَا ١

إِذِ ٱنْبِعَثَ أَشْقَنْهَا ١

فَقَالَ لَمُثُمَّ رَسُولُ ٱللَّهِ نَاقَدَ ٱللَّهِ وَسُقَينَهَا ﴿ اللَّهُ اللَّهُ الرَّالُ

فَكَذُنُوهُ فَعَقَرُوهَافَ دَمْدَمُ

وَلَا يَخَافُ عُقْبَهَا ١



وألله التجنز الرجيير

وَٱلنَّهَارِ إِذَا نَجَلَّى ٢ وَمَاخَلَقَ ٱلذَّكَرُ وَٱلْأُنثَى آ إِنَّ سَعْتِكُمْ لَشَقِّ الْ

فَأَمَّا مَنْ أَعْطَى وَأُنَّقَىٰ ٢

Sûrah 92. Al-Lail Part 30	839	الجزء ٣٠	سورة الليل ٩٢
6. And believes in Al-Husnâ. [1]			وَصَدَّقَ بِٱلْحُسُنَىٰ ۞
7. We will make smooth for him the of ease (goodness).	path		فَسَنُيسِّرُهُ ولِلْيُسْرَىٰ ﴿ ﴾
8. But he who is greedy miser and the himself self-sufficient. [2]	ninks		وَأَمَّا مَنْ بَخِلَ وَٱسْتَغْنَىٰ ۞
9. And belies Al-Husnâ (See the foot of the Verse No. 6).	note		وَكَذَّبَ بِأَلْحُسْنَىٰ ٢
10. We will make smooth for him the for evil.	path		فسنيسِرُهُ ولِلْعُسْرَىٰ ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ
11. And what will his wealth avail when he goes down (in destruction)?	him		وَمَالِغُنِي عَنْهُ مَالُهُ وَإِذَا تَرَدَّى ﴿ إِنَّا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه
12. Truly! On Us is (to give) guidance			إِنَّ عَلَيْنَا لَلْهُدَىٰ اللَّهُ
13. And truly, unto Us (belong) the (Hereafter) and the first (this world).	last		وَإِنَّ لَنَا لَلْآخِرَةَ وَٱلْأُولَىٰ ﴿ إِنَّ لَنَا لَلْآخِرَةَ وَٱلْأُولَىٰ ﴿ إِنَّا
14. Therefore I have warned you blazing Fire (Hell).	of a		فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ١
15. None shall enter it save the rweetched.	most		لَايَصْلَنْهَا إِلَّا ٱلْأَشْقَى ١
16. Who denies and turns away.			ٱلَّذِيكَذَّبَوَتَوَلَّىٰ اللَّ
17 And Al Moste agin (the micro			A 196 20 1841 311

- 17. And Al-Muttaqûn (the pious See V.2:2) will be far removed from it (Hell).
- 18. He who spends his wealth for increase in self-purification,

ٱلَّذِي يُؤْتِي مَالَهُ يَتَزَّكَّ ١

<sup>&</sup>lt;sup>[1]</sup> (V.92:6)

<sup>(</sup>A) Al-Husnâ: The Best (i.e. either Lâ ilâha illallâh: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

<sup>(</sup>B) See the footnote of (V.4:37).

<sup>(</sup>V.92:8) Narrated 'Alî صلى الله عليه وسلم : We were in the company of the Prophet صلى الله عليه وسلم and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allâhand fears Him, and believes in Al-Husnâ. We will make smooth for him the path of ease …" (V.92: 5-10) (Sahih Al-Bukhari, Vol.6, Hadith No.472).

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19. And who has (in mind) no favour from anyone to be paid back,

20. Except to seek the Countenance of his Lord, the Most High.

21. He surely will be pleased (when he enters Paradise).

إِلَّا ٱبْنِغَاءَ وَجْهِ رَيِّهِ ٱلْأَعْلَىٰ ١

وَلُسُوفَ يَرْضَىٰ ٢

### Sûrat Ad-Duha (The Forenoon -"After Sunrise") XCIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the forenoon (after sunrise). [1]
- 2. By the night when it darkens (and stand still).
- ملى الله عليه 3. Your Lord (O Muhammad ارسلم) has neither forsaken you nor hates you.
- 4. And indeed the Hereafter is better for you than the present (life of this world).
- 5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
- 6. Did He not find you (O Muhammad an orphan and gave you a (صلى الله عليه وسلم refuge?
- 7. And He found you unaware (of the Our'ân, its laws and Prophethood) and guided you?



وأملك التحمز الرجيكير

وُٱلَّتِل إِذَا سَجَىٰ ٢

وَلَلْاَخِرَةُ خَيْرِ اللَّهِ مِنَ الْأُولَى ١

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ١

أَلَمْ يَجِدْكَ يَتِهِمُافَاوَىٰ ١

وَوَجَدَكَ ضَاَّلًا فَهَدَىٰ ١

<sup>&</sup>lt;sup>[1]</sup> (V.93:1)

a) Narrated Ibn Abî Lailâ: Only Umm Hânî told us that she had seen the Prophet صلى الله عليه offering the Duha (Forenoon prayer). She said. "On the day of the conquest of Makkah, took a bath in my house and offered eight Raka'ât. I never saw him praying such a light prayer but he performed perfect prostrations and bowings". (Sahih Al-Bukhari, Vol.2, Hadith No.207A).

b) Narrated Abu Hurairah رضى الله عنه: My friend (the Prophet) advised me to observe three things:

<sup>(1)</sup> to fast three days a month;

<sup>(2)</sup> to pray two Raka'ât of Duha prayer (Forenoon prayer); and

<sup>(3)</sup> to pray Witr before sleeping.

<sup>(</sup>Sahih Al-Bukhari, Vol.3, Hadith No.202).

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سورة الشرح ٩٤ سورة التين ٩٥

- 8. And He found you poor and made you rich (self-sufficient with self-contentment)?
- 9. Therefore, treat not the orphan with oppression.
  - 10. And repulse not the beggar.
- 11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

وَوَجَدَكَ عَآبِلًا فَأَغْنَ ٥

فَأَمَّا ٱلْيَتِيمَ فَلَانَقَهُرْ ١

وَأَمَّا ٱلسَّامِلَ فَلَائَنْهُرْ ۞ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ۞

## Sûrat Ash-Sharh (The Opening Forth) XCIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Have We not opened your breast for you (O Muhammad صلى الله عليه وسلم)?
  - 2. And removed from you your burden.
  - 3. Which weighed down your back?
- 4. And have We not raised high your fame?
- 5. Verily, along with every hardship is relief,
- 6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
- 7. So when you have finished (your occupation), devote yourself for Allâh's worship.
- 8. And to your Lord (Alone) turn (all your) intentions and hopes.



بِنْ إِلَيْ عَالَكُمْ إِلَا لَهُ عَالَكُمْ إِلَا لَهُ عَالِكُمْ الْرَحْ عَالِمَا لَهُ عَلَيْهِ الْمُ

ٱلْرَنَشْرَحَ لَكَ صَدْرَكَ ٢

وَوَضَعْنَاعَنكَ وِزْرَكَ ۞ ٱلَّذِى َأَنقَضَ ظَهْرَكَ۞ وَرَفَعْنَالَكَ ذِكْرَكَ۞

فَإِنَّ مَعَ ٱلْعُسْرِيْسُرًا ١٩

إِنَّ مَعَٱلْعُسْرِيُسُرَّا۞

فَإِذَا فَرَغْتَ فَأَنصَبُ

وَإِلَىٰ رَبِّكَ فَأَرْغَب ﴿

### Sûrat At-Tîn (The Fig) XCV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the fig, and the olive.
- 2. By Mount Sinai.



والله الزهز الرجك

وَٱلِنِّينِ وَٱلزَّيْتُونِ ۞ وَمُلُورسِينِينَ ۞

Sûrah	95.	At-Tîn
Sûrah	96.	Al-'Alaq

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سورة التين ٩٥ سورة العلق ٩٦

- 3. By this city of security (Makkah). [1]
- 4. Verily, We created man in the best stature (mould).
- 5. Then We reduced him to the lowest of the low.
- 6. Save those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).
- 7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?
  - 8. Is not Allâh the Best of judges?

### Sûrat Al-'Alaq (The Clot) XCVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Read! In the Name of your Lord Who has created (all that exists).
- 2. He has created man from a clot (a piece of thick coagulated blood).
- 3.  $\Gamma$ : ad! And your Lord is the Most Generous.
- 4. Who has taught (the writing) by the pen.
- 5. He has taught man that which he knew not.
- 6. Nay! Verily, man does transgress (in disbelief and evil deed).
- 7. Because he considers himself self-sufficient.
  - 8. Surely, unto your Lord is the return.

وَهَنَدَاٱلْبَلَدِٱلْأَمِينِ

لَقَدْ خَلَقْنَا ٱلْإِنسَانَ فِي آخْسَنِ تَقُويهِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

ثُمَّ رَدَدْنَهُ أَسْفَلَ سَنفِلِينَ ٥

إِلَّا ٱلَّذِينَ اَمَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ فَلَهُمْ أَجْرُ عَلَيْهُمْ أَجْرُ عَمْدُونِ ٢

فَمَايُكَذِّ بُكَ بَعْدُ بِٱلدِّينِ ١

أَلْسَاللَّهُ بِأَخْكِمِ ٱلْخَكِمِينَ ٥



مِلْقَةِ الْخَيْرَ الرَّحِيمِ

ٱقْرَأْ بِٱسْمِرَيْكِ ٱلَّذِى خَلَقَ ۞

خَلَقَٱلْإِنسَانَ مِنْ عَلَقٍ ﴿

ٱقْرَأُورَبُّكَ ٱلْأَكْرَمُ ١

ٱلَّذِي عَلَّمَ بِٱلْقَلَمِ ١

عَلَّمَ ٱلْإِنسَنَ مَالَزِيْعَلَمْ ٥

كُلَّآ إِنَّ ٱلْإِنسَنْ لَيَطْغَىٰ ١

أَن رَّءَ اهُ أَسْتَغْنَى ﴿

إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَيٰ ﴿

<sup>&</sup>lt;sup>[1]</sup> (V.95:3) See footnote of (V.2:191).

Sûrah	96.	Al-'Alaq
Sûrah	<b>97</b> .	Al-Qadr

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الجزء ٣٠

سورة العلق ٩٦ سورة القدر ٩٧

9. Have you (O Muhammad صلى الله عليه وسلم) seen him (i.e. Abû Jahl) who prevents

10. A slave (Muhammad صلى الله عليه وسلم) when he prays?

ملى الله عليه 11. Tell me if he (Muhammad صلى الله عليه is on the guidance (of Allâh)

12. Or enjoins piety!

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away!

14. Knows he not that Allâh does see (what he does)?

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —

16. A lying, sinful forelock!

17. Then let him call upon his council (of helpers).

18. We will call out the guards of Hell (to deal with him)!

19. Nay! (O Muhammad صلى الله عليه وسلم)! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh!

أَرَءُ ثِنَ ٱلَّذِي يَنْهَىٰ ١

عَبْدًاإِذَاصَلَّىٰ ١

أَرَءَيْتَ إِن كَانَ عَلَا لَمُدَى ٓ إِنَّ

ٱۊ۫ٲؘمَرَ ؠؚٱڶێؘڡٝٚۏػٙ۞ٛ ٲۯؘ؞ؘؽ۫ٮؘٳڹػؘڐ۫ۘڹۘۅؘؘۛٮٙۅؙؖڰٙ۞

أَلْرَيْعَلَمُ إِأَنَّ ٱللَّهَ يَرَىٰ ١

كَلَّالِين لَّرَ بَنتِهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ ١

نَاصِيَوَكَذِبَةٍ خَاطِئَةِ ۞ فَلْيَدْعُ نَادِيَهُۥ ۞

سَنَدُعُ ٱلزَّبَانِيَةَ ۞

كُلَّا لَانْطِعْهُ وَأَسْجُدُ وَأَقْتَرِبُ اللَّهِ فَلَيْ

## Surat Al-Qadr (The Night of Decree) XCVII

In the Name of Allâh the Most Gracious, the Most Merciful

1. Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree). [1]

2. And what will make you know what the night of *Al-Qadr* (Decree) is?



تِنسوالْتَحْزَالَ حِيدِ

إِنَّا أَنزَلْنَهُ فِي لَيْلَةِ ٱلْقَدْرِ ١

وَمَا أَذْرَىٰكَ مَالَتِلَةُ ٱلْقَدْدِ ٢

<sup>[1] (</sup>V.97:1) "Therein (that night) is decreed every matter of ordainments." [The Qur'an, (Verse 44:4)]\*\*

<sup>\*\*</sup> i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

- 3. The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
- 4. Therein descend the angels and the Rûh [Jibrîl (Gabrîl)] by Allâh's Permission with all Decrees.
- 5. (All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.[1]

لَيْلَةُ ٱلْقَدْرِخَيْرُ مِنْ أَلْفِ شَهْرِ ٢

نْنَزَّلُ ٱلْمَلَكِيكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِن كُلِ أَمْرِ ١

سَلَنُهُ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ (إِنَّ

### Sarat Al-Bayyinah (The Clear Evidence) XCVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, <sup>[2]</sup> were not going to leave (their disbelief) until there came to them clear evidence.
- 2. A Messenger (Muhammad صلى الله عليه رسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from Al-Bâtil (falsehood)].
- 3. Wherein are correct and straight laws from Allâh.
- 4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet and whatever was صلى الله عليه وسلم revealed to him).
- 5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât



وألله التغنز الزجيء

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِنَابِ وَٱلْمُشْرِكِينَ مُنفَكِينَ حَتَى تَأْنِيهُمُ ٱلْبِينَةُ (١)

رَسُولٌ مِنَ اللَّهِ يَنْلُوا صُحُفًا مُطَهَّرَةً ١

فِيهَا كُنْبُ فَيِمَةً ١

وَمَانَفَرَّقَ ٱلَّذِينَ أُوتُوا ٱلْكِئنَبَ إِلَّامِنُ بَعْدِ مَاجَآءَ نَهُمُ ٱلْبِينَةُ ٢

وَمَا أَمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ كُنِلِصِينَ لَدُالدِّنَ حُنَفَاءَ وَيُقِيمُواْ ٱلصَّلَوْةَ وَيُؤْتُواْ ٱلزَّكُوةَ وَذَالِكَ دِينُ ٱلْقَيْمَةِ ٢

Al-Mushrikûn: polytheists, pagans, idolaters and disbelievers in the Oneness of .صلى الله عليه وسلم Allah and His Messenger Muhammad

<sup>[1] (</sup>V.97:5) Narrated 'Åishah رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramadan." (*Sahih Al-Bukhari*, Vol 3, *Hadith* No.234).

(Iqâmat-as-Salât) and give Zakât, and that is the right religion.

- 6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه رسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.
- 7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه رسلم) including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.
- 8. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِنْبِ وَٱلْمُشْرِكِينَ فِ نَارِجَهَنَّ مَخَلِدِينَ فِيهَأَّ أُوْلَيِّكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿

إِنَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَدِ أُولَٰئِكَ هُرْخَيْرُ ٱلْبَرِيَّةِ ﴿

جَزَآؤُهُمْ عِندَرَبِهِمْ جَنَّتُ عَدْنِ تَجْرِى مِن تَعْلِهَا ٱلْأَمْهُ كُلِدِينَ فِيهَآ أَبَداً رَضِى ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذَاكِ لِمَنْ خَشِى رَبَّهُ ﴿

## Sûrat Az-Zalzalah (The Earthquake) XCIX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When the earth is shaken with its (final) earthquake.
- 2. And when the earth throws out its burdens.
- 3. And man will say: "What is the matter with it?"



بِنْ إِلَى إِلَا اللَّهُ اللّلِهُ اللَّهُ اللّ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَا لَمَا ١

وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ١

وَقَالَ ٱلْإِنسَانُ مَا لَمَّا ١

<sup>(</sup>V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عليه وسلم). Narrated Abu Hurairah رضى الله عليه وسلم). Allâh's Messenger على الله عليه وسلم) said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

4. That Day it will declare its information (about all that happened over it of good or evil).

- 5. Because your Lord will inspire it.
- 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. [1]
- 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.
- 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

### Sûrat Al-'Âdiyât (Those That Run) C

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By the (steeds) that run, with panting.
- 2. Striking sparks of fire (by their hooves).
  - 3. And scouring to the raid at dawn.
  - 4. And raise the dust in clouds the while.
- 5. And penetrating forthwith as one into the midst (of the foe).
  - 6. Verily, man (disbeliever) is ungrateful his Lord.
- 7. And to that he bears witness (by his deeds).
- 8. And verily, he is violent in the love of wealth.
- 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?

يَوْمَبِدِ تُحَدِّثُ أَخْبَارَهَا ٢

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۞ يَوْمَبِ ذِيصَّ دُرُالتَّاسُ أَشْنَانًا لِيُسُرَوْا أَعْمَىٰ لَهُمْ ۞

فَكُن يَعْمُلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَسَرُهُ، ١

وَمَن يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا يَكُوهُ.



بِلَقَةِ الْخَفْرِ الرَّحِيدِ

وَٱلْعَادِيَاتِ ضَبْحًا

فَٱلْمُورِبَاتِ قَدْحًا ١

فَٱلْمُغِيرَتِ صُبْحًا

فَأَثَرُنَ بِهِ عِنْقَعا ١

فُوسَطْنَ بِهِ عَمْعًا ١

إِنَّ ٱلْإِنسَكِنَ لِرَبِّهِ الْكُنُودُ ١

وَ إِنَّهُ عَلَىٰ ذَالِكَ لَشَهِيدٌ ۞

وَإِنَّهُ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ١

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي ٱلْقُبُورِ ١

<sup>&</sup>lt;sup>[1]</sup> (V.99:6) See footnote of (V.11:18).

وَحُصِلَ مَافِي ٱلصُّدُودِ ١

إِنَّارَبُّهُم بِهِمْ يَوْمَهِدِ لَّخَيدُ اللَّهُ

10. And that which is in the breasts (of men) is made known?

11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

وألله التحمر الرجيب

ٱلْقَارِعَةُ ١

مَا ٱلْقَارِعَةُ ۞ وَمَا آَذْرَبِكَ مَا ٱلْقَارِعَةُ ۞

يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ۞ وَتَكُونُ ٱلْجِبَالُ كَٱلْمِهْنِ ٱلْمَنفُوشِ۞ فَأَمَّامَن ثَقُلَتْ مَوَزِينُهُ.۞

فَهُوَ فِي عِيشَكِهِ رَّاضِيَةِ ۞

وَأُمَّا مَنْ خَفَّتْ مَوْزِينُهُ،

فَأُمُّهُ مُكاوِيَةً ١

وَمَآ أَذْرَبُكُ مَاهِيَة ١

نَارُحَامِيَةً ۞

### Sûrat Al-Qûri'ah (The Striking Hour) CI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Al-Qâri'ah (the striking Hour i.e. the Day of Resurrection).
  - 2. What is the striking (Hour)?
- 3. And what will make you know what the striking (Hour) is?
- 4. It is a Day whereon mankind will be like moths scattered about.
- 5. And the mountains will be like carded wool.
- 6. Then as for him whose balance (of good deeds) will be heavy, [1]
- 7. He will live a pleasant life (in Paradise).
- 8. But as for him whose balance (of good deeds) will be light,
- 9. He will have his home in *Hâwiyah* (pit, i.e. Hell).
- 10. And what will make you know what it is?
  - 11. (It is) a fiercely blazing Fire!

<sup>&</sup>lt;sup>[1]</sup> (V.101:6) See footnote of (V.7:8).

### Sûrat At-Takûthur (The piling Up — The Emulous Desire) CII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. The mutual rivalry (for piling up of worldly things) diverts you,
- 2. Until you visit the graves (i.e. till you die).
  - 3. Nay! You shall come to know!
  - 4. Again nay! You shall come to know!
- 5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).
- 6. Verily, You shall see the blazing Fire (Hell)!
- 7. And again, you shall see it with certainty of sight!
- 8. Then on that Day you shall be asked about the delights<sup>[1]</sup> (you indulged in, in this world)!





ٱلْهَنَكُمُ ٱلتَّكَائِرُ ١

حَتَّى زُرْتُمُ ٱلْمَقَابِرَ ١

كَلَّاسَوْفَ تَعْلَمُونَ ۞ ثُمَّ كَلَّاسَوْفَ تَعْلَمُونَ ۞

كُلَّا لُوْنَعْ لَمُونَ عِلْمَ ٱلْيَقِينِ ٥

لَنَرُونَ ٱلْجَحِيدَ ١

ثُمَّ لَتَرَوُّنَّهَاعَيْنَ ٱلْيَقِينِ ۞

ثُمَّ لَتُسْتَكُنَّ يَوْمَ إِنَّ عَنِ ٱلنَّعِيدِ

<sup>[1] (</sup>V.102:8) Narrated Abu Hurairah رضى الله عنه. Once during a day or a night Allâh's Messenger صلى الله عليه وسلم came out and found Abu Bakr and 'Umar صلى الله عليه وسلم, he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صلى الله عليه وسلم said to them (both): "Come along!"And he went along with them to a man from the Ansar but they did not find and said: "You are صلى الله عليه وسلم and said: "You are welcome." Allâh's Messenger صلى الله عليه وسلم asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the *Ansarî* man came, saw Allâh's Messenger صلى الله عليه وسلم with his two Companions and said: "All the praise and thanks be to Allâh: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allâh's Messenger صلى الله عليه وسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allah's Messenger صلى الله عليه وسلم said to Abu Bakr and 'Umar صلى الله عليه وسلم : "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allah) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (Sahih Muslim, Vol.6, The Book of Drinks, Chapter 20, Pages 116,117).

### Sûrat Al-'Asr (The Time) CIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- **1.** By *Al-'Asr* (the time).
- 2. Verily, man is in loss,
- 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).

# نظانك



وَٱلْعَصْرِ ۞ إِنَّ ٱلْإِنسَانَ لَغَي.

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنِ وَتَوَاصَوْاْ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنِ وَتَوَاصَوْاً بِٱلْحَقِّ وَتَوَاصَوْا بِالصِّرْ فِي

# Sûrat Al-Humazah: (The Slanderer) CIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Woe to every slanderer and backbiter. [1]
- 2. Who has gathered wealth and counted it.
- 3. He thinks that his wealth will make him last forever!
- 4. Nay! Verily, he will be thrown into the crushing Fire.
- 5. And what will make you know what the crushing Fire is?
  - 6. The fire of Allâh kindled,
  - 7. Which leaps up over the hearts,



بِاللَّهِ الرَّحِيرِ اللَّهِ الرَّحِيرِ الرَّحِيرِ

وَيْلُ لِحَكِلِ هُمَزَةِ لَمُنَزَةٍ لَكَنَ فَيَ اللَّهِ اللَّهِ اللَّهُ اللَّهُ وَعَدَّدَهُ فَيَ اللَّهُ وَعَدَّدَهُ فَيْ اللَّهُ وَعَدَّدُهُ اللَّهُ وَعَدَّدَهُ فَيْ اللَّهُ وَعَدَّدُهُ اللَّهُ وَعَدَّدُهُ فَيْ اللَّهُ وَعَدَّدُهُ فَيْ اللَّهُ وَعَدَّدُهُ فَيْ إِلَيْ اللَّهُ وَعَدَّدُهُ لَذَا اللَّهُ وَعَدّدُهُ إِلَّهُ اللَّهُ وَعَدَّدُهُ وَاللَّهُ وَاللَّهُ وَعَدَّدُهُ لَا اللَّهُ وَعَدَّدُهُ لَلْ اللَّهُ وَعَدَّدُهُ لَا اللَّهُ وَعَدَّدُهُ لَا اللَّهُ وَعَلَّمُ اللَّهُ وَعَلَّا لَا اللَّهُ وَعَلَّمُ اللَّهُ وَعَلَّمُ اللَّهُ وَعَلَّمُ اللَّهُ وَعَلَّا لَا اللَّهُ وَعَلَّمُ اللَّهُ وَعَلَّمُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ عَلَيْكُمْ فَاللَّهُ وَعَلَّمُ اللَّهُ اللَّهُ واللَّهُ اللَّهُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الل

يَحْسَبُ أَنَّ مَا لَهُ وَ أَخْلَدُهُ، ١

كُلِّ لِيُنْدُذُّ فِي ٱلْخُطُمَةِ ١

وَمَا أَدْرَنْكَ مَا ٱلْخُطَمَةُ

نَارُٱللَّهِٱلْمُوفَدَةُ۞ ٱلَّنِي تَطَّلِعُ عَلَى ٱلْأَفْعِدَةِ۞

<sup>&</sup>lt;sup>[1]</sup> (V.104:1) See the footnotes A, B, C, of (V.49:12).

- 8. Verily, it shall be closed upon them,
- 9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

## إِنَّهَاعَلَيْهِم مُّؤْصَدَةٌ ﴿ فِي عَمَدِمُ مَذَّذَةٍ ﴿ ﴾

### Sûrat Al-Fîl (The Elephant) CV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Have you (O Muhammad ملى الله عليه) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
  - 2. Did He not make their plot go astray?
- 3. And He sent against them birds, in flocks,
- 4. Striking them with stones of Sijjîl (baked clay).
- 5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle). [1]

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مِلْقَةِ الْخَفْرَ الرَّهِ

ٱلَهْ تَرَكَيْفَ فَعَلَ رَبُّكَ بِأَصْعَكِ ٱلْفِيلِ ١

أَلُمْ بَجْعَلَكُيْدَهُمْ فِي تَضْلِيلِ ۞ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۞

تَرْمِيهِم بِحِجَادَةِ مِن سِجِّيلِ ۞

فِعَلَهُمْ كَعَصْفِ مَّأْكُولِ ٥

in San'a (the capital of Yemen) and call the Arabs to perform the a instead of the *Ka'bah* (*Al-Bait Al-Harâm*) in Makkah, with the trade and benefits from Makkah to Yemen. He presented his idea

to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it Al-Qullais; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the Ka'bah. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hāshim, the grandfather of the Prophet ملك والمالة والما

<sup>(</sup>V.105:5) The story of the army of the Elephants (the Qur'ân 105:1-5). This incident appened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم . brahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as emen mas a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like in San'a (the capital of Yemen) and call the Arabs to perform the

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### Sûrat Quraish (Quraish) CVI

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. (It is a great Grace and Protection from Allâh) for the taming of the Quraish,
- 2. (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),
- 3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah),
- 4. (He) Who has fed them against hunger, and has made them safe from fear.

## Sûrat Al-Mâ'ûn (The Small Kindnesses) CVII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Have you seen him who denies the Recompense?
- 2. That is he who repulses the orphan (harshly), [1]
- 3. And urges not on the feeding of Al-Miskîn (the poor), [2]



بِنْ إِلَيْ الْرَحِيَةِ

لِإِيلَافِ فُرَيْشٍ ١

إِ- لَنفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيفِ ١

فَلْيَعْبُدُوا رَبَّ هَنذَا ٱلْبَيْتِ اللَّهُ

ٱلَّذِيَ أَطْعَمَهُم مِن جُوعٍ وَءَامَنَهُم مِّنْخَوْفٍ ۞



اِللَّهُ الرَّهِ الْحَالِمَ الْحَالِمَ الْحَالِمَ الْحَالِمَ الْحَالِمَ الْحَالِمَ الْحَالِمَ الْحَالِمَ الْحَالِمَ الْحَالِمُ الْحَلِمُ الْحَالِمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلِمُ الْحَلْمُ الْحَلِمُ الْحَلْمُ الْعِلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْمُعْلِمُ الْحَلْمُ الْحَلِمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْمُعْلِمُ الْمُعِلَمُ الْمُعْلِمُ الْمِلْمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعِلَمِ الْمُعْلِم

أَرَءَ يْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ

فَذَالِكَ ٱلَّذِى يَدُعُ ٱلْمِيْسِمَ ١

وَلا يَعُضُ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ١

they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (Ka'bah in Makkah). (See Tafsîr Ibn Kathir, Sûrah Al-Fîl).

[1] (V.107:2) Narrated Sahl bin Sa'd رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (Sahih Al-Bukhari, Vol.8, Hadith No.34).

said, "The one صلى الله عليه وسلم The Prophet رضى الله عنه said, "The one who looks after a widow or a poor person is like a *Mujâhid* (fighter) who fights for Allâh's

- 4. So woe unto those performers of Salât (prayers) (hypocrites),
- 5. Those who delay their Salât (prayer from their stated fixed times).
- 6. Those who do good deeds only to be seen (of men),
- 7. And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).

فَوَيْ لُكُ لِلْمُصَلِّينَ ۞ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۞ الَّذِينَ هُمْ يُرَآءُونَ ۞ وَيَمْنَعُونَ الْمَاعُونَ ۞

## Sûrat Al-Kauthar (A River in Paradise) CVIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).
- 2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
- 3. For he who hates you (O Muhammad ملي الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).<sup>[2]</sup>



بنسسب آللَّهُ زَالَ جَهَدِ

إِنَّا أَعْطَيْنَاكَ ٱلْكُوثَرُ ٥

فَصَلِ لِرَبِّكَ وَٱنْحَرْ ١

إِنَّ شَانِتَكَ هُو ٱلْأَبْتَرُ ﴾

### Sûrat Al-Kûfirûn (The Disbelievers) CIX

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Say: (O Muhammad صلى الله عليه وسلم to these *Mushrikûn* and *Kafirûn*): "O *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness, in His



بِنْ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ عِيهِ

قُلْ يَكَأَيُّهَا ٱلْكَفِرُونَ ١

Cause, or like him who performs prayers all the night and fasts all the day." (Sahih Al-Bukhari, Vol.7, Hadith No.265).

(V.108:3) Narrated Anas صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (Sahih Al-Bukhari, Vol.1, Hadith No.14).

<sup>(</sup>V.108:1) Narrated Anas حلى الله عليه وسلم: When the Prophet صلى الله عليه وسلم was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrîl (Gabriel), 'What is this (river)?' He replied, 'This is the Kauthar.' " (Sahih Al-Bukhari, Vol.6, Hadith No. 488).

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Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*.)!

- 2. "I worship not that which you worship,
- 3. "Nor will you worship that which I worship.
- 4. And I shall not worship that which you are worshipping.
- 5. "Nor will you worship that which I worship.
- 6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

لَآأَعُبُدُمَانَعُ بُدُونَ ۞ وَلَآ أَنتُمْ عَنبِدُونَ مَآ أَعُبُدُ ۞ وَلَآ أَناْعَابِدُمُنَاعَبَدُتُمْ ۞

وَلاَ أَنتُهُ عَنِيدُونَ مَاۤ أَعْبُدُ ٢

لَكُرْدِينَكُو وَلِيَ دِينِ ١

### Surat An-Nasr (The Help) CX

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. When there comes the Help of Allâh (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).
- 2. And you see that the people enter Allâh's religion (Islâm) in crowds.
- 3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

# ينونو التويزي المعادية

بِنَ إِلَّهُ الْرَّغُزِ الرَّحِيدِ

إِذَاجَاءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجُا ۞ فَسَيِّعْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُ. كَانَ نَوَّابُ ۞

## Surat Al-Masad (The Palm Fibre) CXI

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!<sup>[1]</sup>



<sup>[1] (</sup>V.111:1) Narrated Ibn 'Abbâs رضى الله عنهما: "When the Verse, 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.' (V.26:214) was revealed, Allâh's Messenger went out, and when he had ascended As-Safâ mountain, he shouted, 'Yâ Sabâhâh!'\* The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalrymen are proceeding up the side of this

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سورة المسد ١١١ سورة الإخلاص ١١٢ الجزء ٣٠

- 2. His wealth and his children will not benefit him!
- 3. He will be burnt in a Fire of blazing flames!
- 4. And his wife, too, who carries wood (thorns of Sa'dân which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him).[1]
- 5. In her neck is a twisted rope of Masad (palm fibre). [2]

## مَا أَغَنَى عَنْهُ مَا لُهُ وَمَاكَسُبَ ١

سَيَصْلَىٰ فَازَا ذَاتَ لَهُبِ

وَٱمْرَأْتُهُ حَمَّالَةَ ٱلْحَطَبِ ١

في جِيدِ هَاحَبُّ لُّ مِن مُسَدِ

### Sûrat Al-Ikhlâs or At-Tauhîd (The Purity) CXII

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. [3]

2. "Allâh-us-Samad ( السيد الذي يصمد اليه في ) [Allah the Self-Sufficient Master,



بِنْ إِلَى إِلَّهُ الْحَارِيْنِ الْحَارِيْنِ الْحَارِيْنِ الْحَارِيْنِ الْحَارِيْنِ الْحَارِيْنِ الْحَارِيْنِ

قُلُهُوَ ٱللَّهُ أَحَـٰدُ ۞

ٱللهُ ٱلصَّاحَدُ ۞

mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, 'I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [Sûrat Al-Masad] 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (Sahih Al-Bukhari, Vol. 6, Hadith No. 495).

\* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

[1] (V.111:4) 'And his wife too, who carries wood.' Mujâhid said, 'Carries the wood' means that she used to slander (the Prophet صلى الله عليه وسلم) and goes about with calumnies.

(V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (Sahih Al-Bukhari, Vol.6, Chapter 356, Page 469).

[Imâm Qurtubî says in the Tafsîr of the (V.17:45)]:

Narrated Sa'îd bin Jubâir رضى الله عنه: "When Sûrah No.111 Al-Masad was revealed, the wife of Abu Lahab came looking out for the Prophet صلى الله عليه وسلم while Abu Bakr منى الله عنه while Abu Bakr على الله عليه وسلم while Abu Bakr عنه was sitting beside him. Abu Bakr said to the Prophet : 'I wish if you get aside (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him صلى الله عليه وسلم . She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allâh he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O Allâh's Messenger! She did not see you'. The Prophet على الله عليه وسلم said: 'An angel was screening me from her.' " [This Hadith is quoted in Masnad Abû ya'lâ]

It is said that if the Verse [(17:45) The Qur'an] is recited by a real believer (of Islamic Monotheism) he will be screened from a disbeliever. (Allah knows best). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

[3] (V.112:1) See *Tauhîd* in the Glossary (Appendix).

Whom all creatures need, (He neither eats nor drinks)].

- 3. "He begets not, nor was He begotten. [1]
- none co-equal or 4. "And there is comparable unto Him."





قُلُ أَعُوذُ بِرَبِ ٱلْفَكَقِ ١

كَمْ سِكِلِدُ وَكُمْ يُوكُدُ ۞

وَلَمْ يَكُن لَدُ كُفُوا أَحَدُ اللهِ

مِن شُرِّ مَا خَلَقَ أَنَ وَمِن شَرِّ غَاسِقِ إِذَا وَقَبَ شَ

وَمِن شُكراً لَنَّفَّا ثَنْتِ فِ ٱلْمُقَادِ ١

وَمِن شُرِّحَاسِدِ إِذَا حَسَدَ إِنَّ

### Sûrat Al-Falaq (The Daybreak) CXIII

In the Name of Allâh the Most Gracious, the Most Merciful,

- 1. Say: "I seek refuge with (Allâh), the Lord of the daybreak.
  - 2. "From the evil of what He has created,
- 3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
- 4. "And from the evil of those who practise witchcraft when they blow in the knots,
- 5. "And from the evil of the envier when he envies."

<sup>[1]</sup> (V.112:3)

- A) Narrated Mu'âdh bin Jabal رضى الله عنه said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and said, "Not to punish them (if they صلى الله عليه وسلم said, "Not to punish them (if they did so)." [Sahih Al-Bukhari, Vol. 9, Hadith No. 470].
- B) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه. A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet صلى الله عليه وسلم and informed him about that as if he considered that the recitation of that Sûrah by itself was not enough. Allâh's Messenger said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." [Săhih Al-Bukhari, Vol. 9, Hadith No. 471].
- C) Narrated 'Âishah رضى الله عنها sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sûrah 112): 'Say (O Muhammad): "He is Allâh, (the) One." (112:1). When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم . He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet صلى الله عليه وسلم said (to them). "Tell him that Allâh loves him." [Sahih Al-Bukhari, Vol. 9, Hadith No. 472].

### Sûrat An-Nâs (Mankind) CXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. Say: "I seek refuge with (Allâh) the Lord of mankind, [1]
  - 2. "The King of mankind [2]
  - 3. "The Ilâh (God) of mankind,
- 4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). [3]
- 5. "Who whispers in the breasts of mankind.
  - 6. "Of jinn and men."



مِلْمُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُونَ الْمُعْمِلُ

قُلُ أَعُوذُ بِرَبِ ٱلنَّاسِ ١

مَلِكِ ٱلنَّاسِ ۞ إِكَ ٱلنَّاسِ ۞ مِن شَرِّ ٱلْوَسُواسِ ٱلْخَنَّاسِ ۞ مِن شَرِّ ٱلْوَسُواسِ ٱلْخَنَّاسِ ۞

ٱلَّذِى يُوَسِّوِسُ فِ صُدُّودِ ٱلنَّاسِ ۞ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۞

<sup>(</sup>V.114:1) Narrated Aishah رضى الله عنها: whenever Allah's Messenger صلى الله عليه وسلم went to bed, he used to recite Sûrat Al-Ikhlâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahih Al-Bukhari, Vol. 7, Hadith No. 644).

<sup>[2] (</sup>V.114:2) The Statement of Allah عز وجل: 'The King of mankind.'

Narrated Abu Hurairah رضى الله عنه said, "On the Day of Resurrection Allah will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?" (Sahih Al-Bukhari, Vol. 9, Hadith No. 479).

<sup>(</sup>V.114:4) Narrated Abu Hurairah صلى الله عليه وسلم: Allāh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."\* (Sahih Al-Bukhari, Vol. 8, Hadith No. 494).

<sup>\*</sup> Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger اصلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

### LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'an.

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Ra'd	13	15
3.	14	An-Nahl	16	50
4.	15	Al-Isrâ'	17	100
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqân	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

<sup>\*</sup>In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and '*Ulama*, while Imâm Shâfi'î suggests prostration at this place also.

The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa samʻahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqîn. [Sahih Muslim, Vol. 4, Hadîth No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين . (صحيح مسلم )

## PROPHETS MENTIONED IN THE QUR'AN

Names of some of the Prophets mentioned in the Qur'an and their English equivalent:

S. No.		Arabic	English
1.	Al-Yasa'	اليسع عليه السلام	Elisha
2.	Ayyûb	ايوب عليه السلام	Job
3.	Dâwûd	داود عليه السلام	David
4.	Hârûn	هارون عليه السلام	Aaron
5.	Ibrâhîm	ابراهيم عليه السلام	Abraham
6.	[drîs	ادريس عليه السلام	Enoch
7.	Ilyâs	الياس عليه السلام	Elias
8.	'Îsâ	عيسى عليه السلام	Jesus
9.	Ishâq	اسحق عليه السلام	Isaac
10.	Ismâ'îl	اسماعيل عليه السلام	Ishmael
11.	Lût	لوط عليه السلام	Lot
12.	Mûsâ	موسى عليه السلام	Moses
13.	Nûh	نوح عليه السلام	Noah
14.	Sulaimân	سليمان عليه السلام	Solomon
15.	'Uzair	عزير عليه السلام	Ezra
16.	Yaʻqûb	يعقوب عليه السلام	Jacob
17.	Yahyâ	يحيى عليه السلام	John
18.	Yûnus	يونس عليه السلام	Jonah
19.	Yûsuf	يوسف عليه السلام	Joseph
20.	Zakariyâ	زكريا عليه السلام	Zachariya

### **GLOSSARY**

'Abd : (العبد) A male slave, a slave of Allâh.

 $\hat{A}d$ : (عاد) An ancient tribe that lived after Nûh (Noah). It was

prosperous, but disobedient to Allâh, so Allâh destroyed it

with a violent destructive westerly wind.

Adhân : (الأذان) The call to Salât (prayer) pronounced loudly to

indicate that the time of praying is due. And it is as follows:

Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha

illallâh: Ash-hadu anna Muhammadan Rasûl-Ullâh. Ash-

hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-

Salâ(h), Haiya 'alas-Salâ(h); Haiya 'alal-Falâh, Haiya

'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha

illallâh. (See Sahîh Al-Bukhâri, Vol.1, Page 334).

Ahkâm : (الأحكام) "legal status". According to Islâmic law, there are

five kinds of ahkâm:

1. Compulsory (Wâjib بالواجب)

2. Desirable but not compulsory (Mustahabb الستحب)

3. Forbidden (Muharram المحرم)

4. Disliked but not forbidden (Makrûh الكروه)

5. Lawful and allowed (Halâl الحلال )

Al-Ahzâb : (الأحــزاب) The Confederates. The term is used for the

disbelievers of Quraish and the Jews residing at Al-Madînah and some other Arab tribes who invaded the

Muslims of Al-Madînah but were forced to withdraw.

'Ajwah : (العجوة) A kind of date.

'Âlim : (العالم) A knowledgeable person or a religious scholar in

Islâm.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

'Amah : (الأمة) A female slave.

Al-'Amânah: (الأمانة) The trust or the moral responsibility or honesty, and

all the duties which Allâh has ordained.

 $\hat{A}m\hat{i}n$  : (آمين) O Allâh, accept our invocation.

Ansâr : (الأنصار) The Companions of the Prophet صلى الله عليه وسلم from

the inhabitants of Al-Madînah, who embraced Islâm and

supported	it and	who received an	d entertained th	e Muslim
emigrants	from M	akkah and other	places.	

Al-'Aqîq : (العقيق) A valley in Al-Madînah about seven kilometers west

of Al-Madînah.

'Aqîqah : (العقيقة) It is the sacrificing of one or two sheep on the

occasion of the birth of a child as a token of gratitude to Allâh. (See Sahîh Al-Bukhâri, The Book of 'Aqîqah, Vol.

7, Page No. 272).

'Aqrâ Halqâ : (عقرى حلقي) It is an exclamatory expression . It expresses

disapproval.

'Arafah (day of): (عرفة) The ninth day of the month Dhul-Hijjah, on which

the pilgrims stay in the 'Arafât plain till sun set.

'Arafât : (عرفات) A famous place of pilgrimage on the southeast of

Makkah about twenty-five kilometers from it.

Arâk : (الأراك) A tree from which Siwâk سواك (tooth brush) is made.

Al-Arba'ah : (الأربعة) The four compilers of Ahadith — Abu Dâwûd,

Nasâ'i, Tirmidhi, Ibn Mâjah.

'Arsh : (الأرش) Compensation given in case of someone's injury

caused by another person.

'Asabah : (العصبة) All male relatives of a deceased person from the

father's side.

Ashâb As-Suffah : (أصحاب الصفة) They were about eighty or more men who

used to stay and have religious teachings in the Prophet's

mosque in Al-Madînah, and they were very poor people.

Ashâb As-Sunan: (أصحاب السنن) The compilers of the prophetic Ahadith on

Islamic jurisprudence.

'Ashûrâ' : (العاشوراء) The 10th of the month of Muharram (the first

month in the Islâmic calendar).

'Asr : (العصر) Afternoon, 'Asr prayer time.

'Aurah : (العبورة) That part of the body which is illegal to expose to

others.

Awsuq : (أوسق) Plural of Wasq, which is a measure equal to  $60 S\hat{a}' =$ 

135 kgms. (approx). It may be less or more.

Ayât : (الآيات) Proofs, evidences, verses, lessons, signs,

revelations, etc.

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Appendix I  Ayat-ul-Kursi:	اية الكرسى) Qur'ânic Verse No. 255 of Sûrat Al-Baqarah.
Ayyâm At-Tashrîq	: (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah.
Ayyim	: (الأيم) A woman who already has had a sexual experience; she may be a widow or a divorced.
Az-Zihâr	: (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
'Azl	: (العـزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
Azlâm	: (ולֹנֶעֹק) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.
Badanah	: (بدنة) (Plural : <i>Budn</i> ). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
Badr	: (البدر) A place about 150 kilometers to the south of Al-Madînah, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
Al-Bahîrah	: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
Bai' As-Salaf	: (بيع السلف) See <i>Salaf</i>
Bai' As-Salam	: (بيع السلم) See Salam.
Baiʻah	: (البيعة) A pledge given by the citizens to their <i>Imâm</i> (Muslim ruler) to be obedient to him according to the Islâmic religion.
Bai'at-ur- Ridwân	(بیعة الرضوان) The oath and pledge taken by the Sahâbah at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed 'Uthmân رضى الله عنه who had gone to negotiate with

them and reported to have been taken captive.

(البيت المعمور) Allâh's House over the seventh heaven. Al-Bait-ul-

Ma'mûr

Bait-ul-Maqdis: (بيت المقدس) Bait literally means 'House': a mosque is frequently called Baitullâh (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet ملسى الله عليه وسلم at Al-Madînah, respectively.

Bait-ul-Midras : (بيت المدراس) A place in Al-Madînah (and it was a Jewish

centre).

Bâlâm : (بالام) Means an ox.

Banû Al-Asfar : (بنو الأصفر) The Byzantines.

Baqî' : (البقيع) The cemetery of the people of Al-Madînah; many of

are buried in it. صلى الله عليه وسلم are buried in it.

Barr : (البرّ) Pious.

Bid'ah : (البدعة) Any innovated practice in religion.

Bint Labûn : (بنت لبون) Two-year-old she-camel.

Bint Makhâd : (بنت مخاض) One-year-old she-camel.

Burâq : (براق) An animal bigger than a donkey and smaller than a

horse on which the Prophet صلى الله عليه وسلم went for the Mi 'râj.

(The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)

Dayyân : (الديان) Allâh; it literally means the One Who judges people

from their deeds after calling them to account.

Dajjâl : (الدجـــال) Pseudo Messiah (Al-Masîh-ad-Dajjâl) or

Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Our'an and also *Hadith* No.649 and

650, Vol.4, Sahih Al-Bukhâri).

Dhât-'Irq : (ذات عرق) Miqât for the pilgrims coming from Iraq.

. رضى الله عنهما Asmâ', the daughter of Abû Bakr ذات النطاقين) .

Nitâqain It literally means a woman with two belts. She was named

.صلى الله عليه وسلم so by the Prophet

Dhaw-ûl-Arhâm: (ذوو الأرحام) Relatives on the maternal side.

Dhimmî : (الذمعي) A non-Muslim living under the protection of an Islâmic

government.

Dhû-Mahram : (نو محرم) A man, whom a woman can never marry because

of close relationship (e.g. a brother, a father, an uncle); or

her own husband.

Dhûl-Farâ'id : (ذوالفرائيض) Those persons whose share of inheritance is

described in the Qur'an are called *Dhûl-Faraid*, and the

rest are 'Asabah (العصبة).

Dhûl-Hijjah : (ذوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifah : (ذو الحليفة) The Mîqât of the people of Al-Madînah now called

'Abyâr 'Alî.

Dhûl-Khalasah : (ذو الخلصة) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen

where idols used to be worshipped. It belonged to the tribe

of Khath'am and Bujailah).

Dhûl-Qa'dah : (ذو القعدة) The eleventh month of the Islâmic calendar.

Dhûl-Qarnain : (ذو القرنين) A great ruler in the past who ruled all over the

world, and was a true believer. His story is mentioned in the

Qur'ân (V.18:83)

Dhû-Tûwa : (ذى طوى) It is one of the valleys (districts) of Makkah and

there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city

and the well is within its boundaries.

Dîbâj : (الديباج) Pure silk cloth.

Dînâr : (الدينار) An ancient gold coin.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut

ends. It is equals to  $\frac{1}{12}$  of one *Uqiyyah* of gold in value.

Diyah: (الدية) (Plural: Dîyât) Blood money (for wounds, killing

etc.), as compensation paid by the killer to the relatives of

the victim (in unintentional cases).

Duha : (الضحى) Forenoon.

Fadak : (فدك) A town near Al-Madînah.

Fâhish : (الفاحش) One who talks evil.

Fai' : (الفيء) War booty gained without fighting.

Fajr : (الفجى) Dawn or early morning before sunrise, or morning

Salât (prayer).

Faqîh : (الفقيه) A learned man who can give religious verdicts.

Farâ'id : (الفرائض) Share fixed for the relatives of a deceased. Such

shares are prescribed in the Qur'an  $(\frac{1}{2}, \frac{1}{4}, \frac{1}{3}, \frac{1}{6}, \frac{1}{8}, \frac{2}{3})$ .

[V.4:11, 12, 176]

Fard 'Ain : (فـرض العـين) It is an individual duty — an obligation

essentially to be performed by each individual.

Fard Kifâyah : (فرض الكفاية) It is a collective duty — an obligation which, if

performed by one person, suffices for the rest; as it does not

have to be performed essentially by all.

Farîdah : (الفريضة) (Plural: Farâ'id) An enjoined duty.

Fatât : (الفتاة) A female slave or a young lady.

Al-Fâtihah : (الفاتحة) The first Sûrah in the Qur'ân.

Fidyah : (الفدية) Compensation for a missed or wrongly practised

religious obligation (like in Hajj), usually in the form of

money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Fitnah : (الفتنة) (Plural: Fitan) Trials, persecution, confusion in the

religion, conflicts and strifes among the Muslims.

Ghairah : (الغيرة) This word covers a wide meaning : jealousy as

regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or

challenged.

Ghâzî : (الغازى) A Muslim fighter returning after participation in

Jihâd (Islâmic holy fighting).

Ghazwah : (الغزوة) (Plural : Ghazawât). A holy battle or fighting in the

Cause of Allâh consisting of a large army unit with the

Prophet صلى الله عليه وسلم himself leading the army.

Gh '- : (غــزوة الخنــدق) The name of a battle between the early

Khandaq Muslims and the infidels in which the Muslims dug a

Khandaq (trench) round Al-Madînah to prevent any

advance by the enemies.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Ghuraf : (الغرف) Special abodes.

Al-Ghurr-ul- : (الغر المحجلون) A name that will be given on the Day of

Muhajjalûn Resurrection to the Muslims because the parts of their

bodies which they used to wash in ablution will shine then.

Ghusl: (الغسيا) A ceremonial bath. This is necessary for one who is

Junub, and also on other occasions. This expression 'taking

a bath' is used in this book with the special meaning of

Ghusl mentioned here.

Habal-ul-Habala: (حبيل الحبلة) There were two forms of this trade called

Habal-ul-Habalah. The example of first form is that to buy an offspring of an animal which itself is yet to be born by

making the payment in advance. Second form is to sell an

animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath (الحدث الأكبير) State of uncleanliness because of sexual

Al-Akbar : discharge.

Al-Hadath (الحدث الأصغر) Passing wind or urine or answering the call

Al-Asghar : of nature.

Hadîth : (الحديث) (Plural: Ahadîth أحاديث) The sayings, deeds and

صلى الله عليه وسلم approvals accurately narrated from the Prophet

Hady : (الهدى) An animal (a camel, a cow, a sheep or a goat)

offered as a sacrifice by the pilgrims.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Ifrâd : (حبج الإفراد) In it a pilgrim enters in the state of Ihrâm with

the intention of performing Hajj only.

Hajj-al-Qirân: (حبر القران) In it a pilgrim enters in the state of Ihrâm with

the intention of performing *Umrah* and *Hajj* together.

Hajj Mabrûr : (الحبج المبرور) Hajj accepted by Allâh for being perfectly

performed according to the Prophet's Sunnah and with

legally earned money.

Al-Hajj-al (الحج الأكبر) The day of Nahr (i.e the 10th of Dhul-Hijjah).

-Akbar :

Al-Hajj-al (الحج الأصغر) 'Umrah.

-Asghar :

Hajj-at-Tamattu': (حيج التمتع) In it a pilgrim enters in the state of Ihrâm with

the intention of performing *Umrah*, and then after performing *Tawâf* and *Sa'y*, he comes out of his *Ihrâm*. With the commencement of *Hajj* days, he enters in the state

of *Ihrâm* again and performs *Hajj*.

the year صلى الله عليه وسلم The last Hajj of the Prophet صلى الله عليه وسلم the year

before he died.

Halâl : (الحلال) Lawful.

Hanîf : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone

and nothing else).

Haram : (الحرم) Sanctuaries of Makkah and Al-Madînah.

Harâm : (الحسرام) Unlawful, forbidden and punishable from the

viewpoint of religion.

Harbah : (الحربة) A short spear.

Harj : (الهرج) Killing.

Harrah : (الحرة) A well-known rocky place in Al-Madînah covered

with black stones.

Al-Harûriyyah : (الحرورية) A special unorthodox religious sect.

Al-Hasbâ' : (الحصياء) A place outside Makkah where pilgrims go after

finishing all the ceremonies of *Hajj*.

Hawâlah : (الحوالة) The transference of a debt from one person to

another. It is an agreement whereby a debtor is released

from a debt by another becoming responsible for it.

Hawâzin : (الهوازن) A tribe of Quraish.

Hayâ' : (الحياء) This term covers a large number of concepts. It may

mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. Hayâ' is of two kinds: good and bad; the good Hayâ' is to be ashamed to commit a crime or a thing which Allâh عز and His Messenger منى الله عليه وسلم has forbidden, and bad Hayâ' is to be ashamed to do a thing, which Allâh and His

Messenger صلى الله عليه وسلم ordered to do. (See Sahîh Al-Bukhâri, Vol. 1, Hadîth No.8).

Hibah : (الهبـة) It means to present something to someone as a gift for

Allâh's sake.

Al-Hidânah : (الحضانة) The nursing and caretaking of children.

Hijâb : (الحجاب) A long dress prescribed for Muslim women to

cover their whole body from head to feet.

Al-Hijr : (الحجب) The unroofed portion of the Ka'bah which at

present is in the form of a compound towards the north of

the Ka'bah.

Hijrah : (الهجرة) Literally it means 'migration'. This term is used for:

(i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madînah, (iii) the Prophet's migration journey from Makkah to Al-Madînah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from

Makkah to Al-Madinah.

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Hilâb : (حلاب) A kind of scent.

Hima : (الحمى) A private pasture.

Himyân : (حميان) A kind of belt, part of which serves as a purse to

keep money in it.

Hinna : (الحناء) (Henna) A kind of plant used for dyeing hair etc.

Hiqqah : (الحقة) A three-year-old she-camel.

Hirâ' : (الحراء) A well-known cave in a mountain near Makkah.

Hubal : (هيل) The name of an idol in the Ka'bah in the Pre-Islâmic Period

of Ignorance.

Hublâ : (الحبلي) A kind of desert tree.

Hudâ : (الحداء) Chanting of camel-drivers keeping time of camel's

walk.

Al-Hudaibiyah : (الحديبية) A well-known place about 16 kilometers from

Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from

performing 'Umrah.

Hudûd : (الحدود) (Plural of Hadd) Allâh's boundary limits for Halâl

(lawful) and Harâm (unlawful).

Hujrah : (الحجرة) Courtyard or a room.

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Hums : (حمس) The tribe of Quraish, their offspring and their allies

were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah."

They thought themselves superior to the other people.

Hunain : (الحنين) A valley between Makkah and Tâ'if where the

and صلى الله عليه وسلم and

Quraish pagans.

Hûr : (الحبور) Very fair females created by Allâh as such not from

the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book

Hâdi Al-Arwah by Ibn Al-Qaiyim, Chapter 54, Page 147].

'Îd-al-Adha : (عيد الأضحى) The four days' festival of Muslims starting on

the tenth day of Dhul-Hijjah (month).

'Îd-al-Fitr : (عيد الفطر) The three days' festival of Muslims starting from

the first day of Shawwâl, the month that follows Ramadân. Fitr literally means 'breaking the Saum (fast).' Muslims observe Saum (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their Saum (fast).

'Iddah

(العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, Sûrah 65).

**Idhkhir** 

: (الإذخى) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr

: (الإفطار) The opposite of Saum (fasting), (breaking the fast).

Al-Ihdâd

: (الإحداد) Mourning for a deceased husband.

Ihrâm

: (וּלְבּעוֹם) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah is recited, two sheets of unstitched clothes are the only clothes one wears, (1) Izâr: worn below one's waist; and the other (2) Ridâ': worn round the upper part of the body.

Ihsân

: (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Ihtibâ'

: (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.

Îlâ'

: (וּלְיֵשׁל) The oath taken by a husband that he would not approach his wife for a certain period.

Îliyâ'

: (اللياء) Jerusalem.

*Imâm* 

: (וلإسام) The person who leads others in the Salât (prayer) or

the Muslim caliph (or ruler).

**Imân** 

(الإيمان) Faith, Belief.

'Înah

(العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of Jihâd and the second is fraud and swindling.

Igâmah

(וּלְּפֹוֹשׁבּׁה) The wording of Adhân is reduced so that the wording that is repeated twice in the Adhân is said once in Iqâmah, except the last phrase of Allâhu Akbar, and the prayer is offered immediately after the Iqâmah.

Iqamat-as-Salât :

إقامة الصلاة) The performing of As-Salât (the prayers). This is not understood by many Muslims. It means:

- (A) Every Muslim, male or female, is obliged to offer his Salât (prayer) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ملى الله الله has said: "Order your children to offer Salât (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of nonfulfillment of this obligation by the Muslims under his authority.
- (B) To perform the Salât (prayer) in a way just as Prophet Muhammad ملى الله عليه ولله used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he ملى الله عليه وسلم has said: "Perform your Salât (prayer) the way you see me performing it." [Original Sahih Al-Bukhâri Vol.9 Hadîth No.352] Please see Ahâdith Nos. 702, 703, 704, 723, 786, 787 Vol. 1, Sahih Al-Bukhâri for the Prophet's way of offering Salât (prayer), in the Book of Characteristics of the Salât (prayer) and that the Salât (prayer) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fatihah etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with Taslîm.

(العشاء) Late evening Salât (prayer). Its time starts about one

and a half hour after sunset, till the middle of the night.

Istabrag

(استبرق) Thick *Dîbâj* (pure silk cloth).

Istihâdah

(الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See Sahîh Al-Bukhâri, Vol. 1, Hadîth No. 303 and Chapter No. 10, Page No. 183).

Istikhârah

(الاستخارة) A Salât (prayer) consisting of two Rak'ah in which the praying person appeals to Allah to guide him on the right way, regarding a certain matter he wants to undertake. (See Hadîth No. 263, Vol. 2, Hadîth No. 391, Vol. 8, Hadîth No. 487, Vol. 9, Sahih Al-Bukhâri).

Istisqâ'

: (الاستسقاء) A Salât (prayer) consisting of two Rak'ah, invoking Allâh for rain in seasons of drought,

I'tikâf

: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Izâr

: (الإزار) A sheet worn below the waist to cover the lower-half of the body.

Jadha'ah

(الجذعة) A four-year-old she-camel.

Jahannam

: (جهنم) Hell-fire.

Jâhiliya

: (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet . صلى الله عليه وسلم

Jalsat-ul-Istirâhah

: (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jam'

: (الجمع) Al-Muzdalifah, a well-known place near Makkah.

Jamrah

: (الجمرة) A small stone-built pillar in a walled place. There are three Jamrahs situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jamrahs on the four days of 'Id-al-Adha at Mina.

Jamrat-al-

(جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

'Agabah

Janâbah

الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.

Janâzah

: (الجنائز Plural: Janâ'iz) (الجنازة) Funeral.

Jannah

: (الجنة) Paradise.

Al-Ji 'rânah

: (الجعرانة) A place few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform 'Umrah.

Jihâd

: (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. Jihâd is regarded as one of the fundamentals of Islâm. (See the footnote of (V.2:190) The Noble Qur'ân.

Jimâr

: (الجمار) Plural of Jamrah.

Jinn

: (الجنن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.

Jizyah

: (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See Sahîh Al-Bukhâri, Vol. 4, Page No. 251, Chapter 21, and Ahâdîth No. 384, 385 and 386.]

Al-Juhfah

: (الجحفة) The Mîqât of the people of Shâm.

Jumu'ah

: (الجمعة) Friday.

Junub

: (الجنب) A person who is in a state of Janâbah.

Jurhum

: (جرهم) Name of an Arab tribe.

Ka'bah

(الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).

Kafâlah

: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffârah

: (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.

Kâfir

(الكافر) (Plural: Kuffâr الكفار). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books,

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	Day of Resurrection and in the <i>Al-Qadar</i> (Divine Preordainments).		
Kanz	(الكنز) Hoarded up gold, silver and money, the Zakât of which has not been paid. (See the Qur'ân V. 9:34).		
Vatue	· ( =<11) A plant used for duoing hair		

(الكتم) A plant used for dyeing hair.

(الكوثر) See Al-Kauthar.

Al-Kauthar : (الكوثر) A river in Paradise (see the Qur'ân, Sûrah No.108).

(خيسبر) An oasis and date-growing village, about 100 kilometers from Al-Madînah. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was

conquered by the Muslims in 5 H.

(الخلفاء 'Plural: Khulafâ' (الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of

the Prophet ملى الله عليه وسلم.

الخليل) The one whose love is mixed with one's heart and it

is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.

Khamîsah : (الخميصة) A black woollen square blanket with marks on it.

: (الخمر) Wine, Alcohol, intoxicant, etc.

Al-Khamsah : (الخبسة) The five compilers of Ahadith — Abu Dâwûd,

Nasâ'i, Tirmidhi, Ibn Mâjah, and Ahmad.

\*\*Kharâj : (الخواج) Zakât imposed on the yield of the land (المخواج)

 $^{1}/_{20}$ th).

Khawârij : (الخوارج) The people who dissented from the religion and

disagreed with the rest of the Muslims.

Khazîr or : (الخزير، الخزير) A special type of dish prepared from

Khazîrah barley-flour, meat-soup, fat etc.

Khilâfah : (الخلافة) (i) Succession. (ii) Islamic leadership.

Khimâr : (الخمار) A piece of cloth with which a woman covers her

head and neck area.

الخف) Leather socks.

Khul': (الخلع) A kind of divorce in which a wife seeks divorce

from her husband by giving him a certain compensation, or

returning back the *Mahr* which he gave her.

Khumrah : (الخمرة) A small mat just sufficient for the face and the

hands [on prostrating during Salât (prayers)].

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Khumus : (الخمس) One-fifth of war booty given in Allâh's Cause (The

Qur'ân, V.8:41).

Khushû' : (الخشوع) Humility before Allâh.

للخسوف : (الخسوف Lunar eclips

Khutbah : (الخطبة) Religious talk (sermon).

Khutbat-un- : (خطبة النكاح) A speech delivered at the time of concluding

Nikâh the marriage contract.

Khuzâ'ah : (الخزاعة) Banu Khuzâ'ah, an Arabian tribe.

Kûfah : (الكوفة) A town in 'Irâq.

Kufr : (الكفر) It is basically disbelief in any of the articles of

Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments

whatever Allâh has ordained must come to pass).

(الكحل) Antimony eye powder.

(الكنية: Calling a man, 'O father of so-and-so!' or calling a

woman, 'O mother of so-and-so!' This is a custom of the

Arabs.

Solar eclipse. الكسوف

Lâ ilâha illallâh: (لاإله إلا الله) None has the right to be worshipped but Allâh.

Labbaika wa : (لبيك وسعديك) I respond to your call and I am obedient to

sa'daika your orders.

Lailat-ul-Qadr : (ییلة القدر) One of the odd last ten nights of the month of

Saum (fasting) (i.e. Ramadân), Allâh نصالی describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân Sûrat 97 (VV.97: 1-5)].

(See Sahih Al-Bukhâri, Vol. 3, Hadîth No. 231 and Chapter

No.2).

Lât & 'Uzza : (الـلات والعـزى) Well-known idols in Hijâz which used to be

worshipped during the Pre-Islâmic Period of Ignorance.

Li'ân : (اللعان) An oath which is taken by both the wife and the

husband when the husband accuses his wife of committing

illegal sexual intercourse. (The Qur'an, Sûrat Nûr,24

:6,7,8,9,).

Lugatah : (اللقطة) Article or a thing (a pouch or a purse tied with a

string) found by somebody other than the owner who has

lost it.

Ma'âfiri : (معافرى) A type of garment of Yemen origin.

Mâ shâ' Allâh : (ما شاء الله) An Arabic expression meaning literally, "What

Allâh wills," and it indicates a good omen.

Al-Madînah : (الدينة) Well-known city in Saudi Arabia, where the

Prophet's mosque is situated. It was formerly called

Yathrib.

Maghâfîr : (الغافير) A bad smelling gum.

Al-Maghâzi : (الغنازى) Plural of Maghza, i.e. holy battle; or the place

where the battle took place; or the deeds and virtues of

Ghâzi (fighters in Allâh's Cause)

Maghrib : (المغرب) Sunset, evening Salât (prayer).

Mahr : (الهبر) Bridal money given by the husband to the wife at the

time of marriage.

Mahram : (المحرم) See Dhu-Mahram.

Makrûh : (الكروه) Not approved of, undesirable from the point of view

of religion, although not punishable.

Mamlûk : (الملوك) A male slave.

Manâsik : (مناسبك الحبج والعمرة) Acts connected with Hajj like Ihrâm;

Al-Hajj Tawâf of the Ka'bah and Sa'y of As-Safa and Al-Marwah;

wal-'Umrah stay at 'Arafat, Muzdalifah and Mina; Ramy (throwing

pebbles) of Jamarât; slaughtering of Hady (animal) etc.

For details, see The Book of Hajj and 'Umrah, Sahih

Al-Bukhâri, Vol.2-3.

Manîhah : (المنيحة) (Plural: Manâ'ih المنائح) A sort of gift in the form of

a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the

animal is returned to its owner.

عليه السلام (The stone on which Ibrâhîm (Abraham) مقام إبراهيم

stood while he and Ismâ'îl (Ishmael) مليه السلام were building

the Ka'bah.

Magâm- : (القام المحمود) The highest place in Paradise, which will be

and none else. منى الله عليه وسلم and none else

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(See Hadîth No. 242, Vol.6, Sahih Al-Bukhâri).

: (المروة) A mountain in Makkah, neighbouring Al-Masjid-al-Al-Marwah

Harâm.

: (المشعر الحرام) See Muzdalifah. Al-Mash'ar-

Al-Harâm

Al-Masîh-ad-: (المسيح الدجال) Pseudo Messiah or Antichrist (see the Dajjâl

footnote of V.6:158 the Qur'an and also Hadith No.649 and

650, Vol.4, Sahih Al-Bukhâri).

: (المسجد الحرام) The most Sacred Mosque in Makkah. The Al-Masjid-al-

Harâm Ka'bah is situated in it.

(المسجد الأقصى) The most sacred mosque in Jerusalem. Al-Masjid-al-

Aqsa

: (الثماني) Oft repeated Verses of the Qur'an, and that is Sûrat Mathânî

Al-Fâtihah, recited repeatedly in the Salât (prayer).

: (مترس) A Persian word meaning "don't be afraid." Matras

Maulâ : (المولى) It has many meanings. Some are: a manumitted slave,

or a patron, protector, supporter, or master or the Rabb

[Lord (Allâh)].

: (مولای) My lord, my master (an expression used when a Maulâya

slave addresses his master) (also used for freed slave).

: (المقودة) An animal beaten to death with a stick, a stone or Mauqûdhah

the like without proper slaughtering.

: (الوالى) Non-Arabs and originally former slaves. Mawâlî

Mayâthir : (المياثر) Silk cushions.

to the صلى الله عليه وسلم The Ascent of the Prophet صلى الله عليه وسلم Mi'râj

> heavens (by soul and body). (See Hadîth No. 345, Vol. 1, Hadîth No. 429, Vol.4 and Hadîth No.227, Vol.5, Sahih

Al-Bukhâri). [Also see (V.53:12) the Qur'ân]

: (المحجن) A walking stick with a bent handle. Mihjan

: (المجنة) A place at Makkah. Mijanna

: (منع) A pilgrimage place outside Makkah on the road to Mina

'Arafât. It is eight kilometers away from Makkah and about

sixteen kilometers from 'Arafât.

: (الميقات) (Plural: Mawâqît المواقيت) One of the several places Mîqât

for the people to صلى الله عليمه وسلم for the people

assume Ihrâm at, on their way to Makkah, when intending

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to perform *Hajj* or 'Umrah.

(السواك) A tooth brush made of Arâk-tree roots. Miswâk

: (الثقال) A special kind of weight (equals  $4^2/_7$  grams approx., Mithgâl

used fo weighing gold). It may be less or more. [20

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 $Mithq\hat{a}l = 94$  grams approx.]

Mu'arras : (العرس) A place nearer to Mina than Ash-Shajarah.

: (العوذات) i.e. Sûrat Al-Falaq (113) and Sûrat An-Nâs (114). Mu'awwidhât

[The Qur'an].

: (المعتكف) One who is in a state of I'tikâf. Mu'takif

: (الـؤذن) A call-maker who pronounces the Adhân loudly Mu'adhdhin

calling people to come and perform the Salât (prayer).

: (مؤلفة القلوب) New Muslims who were given Sadaqah by the Mu'allafat-Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam. ul-Qulûb

Mubashshirât : (المبشرات) Glad tidings. [See the footnote of (V. 10:64),

Sahîh Al-Bukhâri, Vol. 9, Hadîth No. 119].

Mûbigât : (الموبقات) Great destructive sins.

: (الدبــر) A slave who is promised by his master to be Mudabbar

manumitted after the latter's death.

: (الد) A measure of two-thirds of a kilogram (approx.) It may Mudd

be less or more.

: (الفصل، المفصلات) The Sûrah starting from Qâf to the end of Mufassal or Mufassalât

the Noble Qur'an (i.e. from No. 50 to the end of the

Qur'ân, No. 114).

: (الهاجر) Anyone of the early Muslims who had migrated Muhâjir

> from any place to Al-Madînah in the lifetime of the Prophet before the conquest of Makkah and also the one صلى الله عليه وسلم who emigrates for the sake of Allah and Islam and also the

one who quits all those things which Allâh has forbidden.

Muhâqala It is selling un-harvested grain in the field with an (المحاقلية)

already harvested grain like wheat.

: (المحرم) The first month of the Islâmic calendar. Muharram

: (المحصب) A valley outside Makkah sometimes called Khaif Al-Muhassab

Banî Kinanah.

: (المحكم ) Qur'ânic Verses the contents of which are not Muhkam

abrogated.

(المحرم) One who assumes the state of Ihrâm for the purpose Muhrim

of performing the Hajj or 'Umrah.

Muhrimah : (المحرمة) A female in the state of Ihrâm.

Muhsar : (المحصر) A Muhrim who intends to perform the Hajj or

'Umrah but cannot because of some obstacle.

Mujâhid : (المجاهد) (Plural: Mujâhidûn) A Muslim fighter in Jihâd.

Mujazziz : (المجزز) A  $Q\hat{a}$  if : a learned man who reads the foot and

hand marks.

Mujtahidûn : (المجتهدون) Independent religious scholars who do not

follow religious opinions except with proof from the Qur'an

and the Prophet's Sunnah.

Mukâtab : (الكاتب) A slave (male or female) who makes an agreement

with the master to pay a certain ransom for his (or her)

freedom.

Mukhadram : (المخضرم) (Plural: Mukhadramun) A person who became a

Muslim during the Prophet's lifetime but did not see him.

Mulâ'anah : (اللاعنة) The act of performing Li'ân.

Mulhidûn : (الملحدون) Heretics.

Musallâ : (المصلى) A praying place.

Mushrikûn : (المشركون) Polytheists, pagans, idolaters and disbelievers in

منى the Oneness of Allah and His Messenger Muhammad

١٠ لله عليه وسلم

Mustahadah : (الستحاضة) A woman who has bleeding from the womb in

between her normal periods.

Mut'ah : (التعة) A temporary marriage which was allowed in the early

period of Islâm when one was away from his home, but

later on it was cancelled (abrogated).

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mutashâbihât: (التشابهات) Qur'ânic Verses which are not clear and are

difficult to understand.

Muttafaq 'Alaih : (متفق عليه) Meaning 'Agreed upon'. The term is used for

such Ahadith which are found in both the collections of

Ahadith: Bukhari and Muslim.

Muttaqûn : (التقون) Pious and righteous persons who fear Allâh much

(abstain from all kinds of sins and evil deeds which He has

forbidden) and love Allâh much (perform all kinds of good

deeds which He has ordained).

Muwatta'

: (الوطأ) A Hadîth book compiled by Imâm Mâlik bin Anas, one of the four Figh Imâm.

Muzâbanah

: (الزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzdalifah

: (الزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the Maghrib and 'Ishâ' prayers (together) there.

Nahr

: (النحس) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals.

An-Najâshi

: (النجاشى) (Title for the) king of Ethiopia (Abyssinia) — Negus.

An-Najsh

: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najwâ

: (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See Sahîh Al-Bukhâri, Vol.3, Hadîth No. 621).

Naqîb

: (النقيب) A person heading a group of six persons in an expedition; a tribal chief.

Nash

: (النش) A measure of weight equal to ½ Uqiyah (64 grams approximately).

Nawâfil

: (النوافـل) (Plural of Nâfila) Optional practice of worship in contrast to obligatory (Farîdah).

Nikâh

: (النكاح) Marriage (wedlock) according to Islâmic law.

Nisâb

(النصاب) Minimum amount of property liable to payment of the Zakât e.g. Nisâb of gold is twenty (20) Mithqâl i.e. approx. 94 grams; Nisâb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Nisâb of food-grains and

fruit is 5 Awsuq i.e. 673.5 kgms. Nisâb of camels is 5 camels; Nisâb of cows is 5 cows; and Nisâb of sheep is 40 sheep.

Nûn

: (نون) Fish.

Nusub

: (النصيب) (Singular of Ansâb). An-Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.

**Oadar** 

: (القدر) Divine Preordainment.

Qâdi

: (القاضى) A Muslim judge.

Qalîb

: (القليب) A well.

Qâri'

: (القارىء) Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.

**Q**ârin

: (القارن) One who performs Hajj-al-Qirân.

Qarn-al-Manâzil:

(قرن المنازل) The Mîqât of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

Qasab

: (القصيب) Pipes made of gold, pearls and other precious stones.

Qatîfa

(القطيفة) Thick soft cloth.

**Qattât** 

: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahîh Al-Bukhâri, Vol. 8, Hadîth No.82).

Qiblah

القبلة) The direction towards all Muslims face in Salât (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

Qîl wa Qâl

: (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

Ointâr

: (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.

Qîrât

: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1  $Qirat = \frac{1}{2} Daniq & 1 Daniq = \frac{1}{6}$ 

Dirham.

Al-Qisâs

: (القصاص) Laws of equality in punishment for wounds etc. in

retaliation.

**Qissî** 

: (القسى) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.

Qithâm

: (القشام) A plant disease which causes fruit to fall before ripening.

Qiyâm

: (القيام) The standing posture in Salât (prayer).

Qiyâs

: (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's Sunnah. (C) From the unanimously accepted verdict of the Mujtahidûn; (D) Qiyâs: i.e. the verdict given by a Mujtahid who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. Qiyâs is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubâ'

: (القباء) A place on the outskirts of Al-Madînah. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'ah Salât (prayer) is regarded as a performance of 'Umrah in reward according to the Prophet's saying.

Qumqum

: (قمقم) A narrow - headed vessel.

Qunût

: (القنوت) An invocation in the Salât (prayer).

Quraish

: (القريس ) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.

Quraishi

: (القريشى) A person belonging to the Quraish (well-known Arab) tribe.

Rabb

: (الـرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurances of "Lord"

actually mean Rabb and should be understood as such..

Rabbuka : (ربك) Your Lord, Your Master.

Rabî '-ul-Awwal : (ربيع الأول) Third month of the Islâmic calendar.

Râhilah : (الراحلة) A she-camel used for riding. (Literally means: a

mount to ride).

Rahn : (الرهان) According to Shari 'ah, Ar-Rahn (mortgage) means

to give some property or belonging to a creditor as a

security for payment of a loan or debt.

Rayyân : (الريّان) The name of one of the gates of Paradise through

which the people who often observe Saum (fasts) will enter.

Rajab : (جب) The seventh month of the Islâmic calendar.

Ar-Raj 'ah : (الرجعة) The bringing back of a wife by the husband after

the first or second divorce.

Ar-Rajm : (الرجم) To stone to death those married persons who commit

the crime of illegal sexual intercourse.

Rak'ah : (الركعة) The Salât (prayer) of Muslims consists of Rak'ât

(singular-Rak'ah, which is a unit of prayer and consists of

one standing, one bowing and two prostrations).

Ramadân : (مضان) The month of observing Saum (fasts). It is the ninth

month of the Islamic calendar. In it the Noble Qur'an started to be revealed to our Prophet ملى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great

decisive battle of Badr.

Ramal : (الرسل) Fast walking accompanied by the movements of the

arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the

women.

Ramy : (الرمى) The throwing of pebbles at the Jimar at Mina.

Riba : (الربا) Usury, which is of two major kinds: (a) Riba Nasî 'ah,

i.e. interest on lent money; (b) Riba Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater

amount. Islâm strictly forbids all kinds of usury.

Ridâ' : (الرداء) A piece of cloth (sheet) worn around the upper part

of the body.

Rikâz

: (الركاز) Buried wealth.

Rûh-ullah

: (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (Bait-ullah بيت ), (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullah عبدا لله ); (iv) Allâh's spirit (Rûh-ullâh روح الله )) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus), and it was His Word: "Be!"—and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh علم الله ); (ii) Allâh's Life (Hayatullâh عياة الله ); (iii) Allâh's Statement (Kalâmullâh كلام الله ); (iv) Allâh's Self (Dhâtullâh ذات الله )etc.

Ruqba

رقبی) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqyah

: (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite Sûrat Al-Fâtihah or any other Sûrah of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Sâ'

(الصاع) A measure that equals four Mudd (3 kg. approx).

Sa'dân

: (السعدان) A thorny plant suitable for grazing animals.

Sa'y

(السعى) The going for seven times between the mountains of As-Safâ and Al-Marwah in Makkah during the performance of *Hajj* and *'Umrah*.

As-Sâ'ibah

(السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

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Sab 'a-al- (سبع المثانى) The seven repeatedly recited Verses i.e. Sûrat

Mathânî : Al-Fâtihah. [See the Noble Qur'ân (V.15:87)]

As-Sab 'ah : (السبعة) The seven compilers of Ahadith — Bukhari,

Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah, and

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Ahmad.

Sabâhâh : (صباحاه) An exclamation indicating an appeal for help.

Sâbi'ûn : (الصابئون) A people who lived in 'Irâq and used to say Lâ

ilâha illallâh (none has the right to be worshipped but Allâh) and used to read Az-Zabûr (the Psalms of the

Sâbi'ûn) and they were neither Jews nor Christians.

Sadaqah : (الصدقة) Anything given in charity.

Safa and Marwah: (الصفا والمروة) Two mountains at Makkah neighbouring

Al-Masjid-al-Harâm (the sacred mosque) to the east. One who performs 'Umrah and Hajj should walk seven times

between these two mountains and that is called Sa'y.

Sahbâ' : (صهباء) A place near Khaibar.

Sahîhân : (الصحيحان) The two Hadîth books of Imam Bukhari and

Muslim.

Sahûr : (السحور) A meal taken at night before the Fajr (morning)

prayer by a person observing Saum (fast).

Sahw: (السهو) Forgetting (here it means forgetting how many

Rak'at a person has prayed in which case he should

perform two prostrations of Sahw).

Sakînah : (السكينة) Tranquillity, calmness, peace and reassurance.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior

killed in a battle.

As-Salât : (الصلاة) See Iqâmat-as-Salât.

Sami' Allâhu : (سمع الله لمن حمده) Allâh hears him who praises Him.

liman hamidah

Samur : (السمر) A kind of tree.

Sarif : (سَرف) A place about ten kilometers away from Makkah.

صلى الله عليه وسلم A small army-unit sent by the Prophet السرية)

for *Jihâd*, without his participation in it.

As-Saum: (الصوم) The fasting i.e., to not to eat or drink or have sexual

relations from before the Adhân of the Fajr (early

morning) prayer till the sunset.

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Sawîq	:	(السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).		
Sha'bân	:	(شعبان) The eighth month of the Islâmic calendar.		
Ash-Shahâdah	:	(i) Testimony of Faith. (ii) "N	lone has the right to	

be worshipped but Allâh, and Muhammad صلى الله عليه رسلم is the Messenger of Allâh."

Shawwâl : (شوال) The tenth month of the Islâmic calendar.

Shighâr : (الشيغار) A type of marriage in which persons exchange their

daughters or sisters in marriage without Mahr.

Ash-Shiqaq : (الشقاق) Difference between husband and wife or any two

persons.

Shirk : (الشرك) Polytheism and it is to worship others along with

Allâh.

Shufʻah : (الشفعة) Pre-emption.

Siddîq and : (الصديق والصديقون) Those followers of the Prophets who were Siddîqûn first and foremost to believe in them (See the Qur'ân,

V.4:69).

Sidr : (السدر) Lote tree (or Nibiq tree).

Sidrat-ul- : (سدرة المنتهـي) A Nabiq tree over the seventh heaven near the

Muntaha Paradise (the lote tree of the utmost boundary)

Siffin (battle of): (صفین) A battle that took place at Siffin between 'Alî's

followers and Mu'âwiyah's followers after the killing of

·Uthmân رضى الله عنه.

As-Sihah : (الصحاح الستة) The six books of Ahâdîth: compiled by

Bukhari, Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi and Ibn

Mâjah.

As-Sittah

As-Sirât : (الصراط) Sirât originally means 'a road'; it also means the

bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have

hooks over it to snatch the people.

As-Sittah : (الستة) The six compilers of Ahadith — Bukhari, Muslim,

Abû Dâwûd,

Nasâ'i, Tirmidhi, Ibn Mâjah; and their six collections are

called Sihah Sittah.

Subhân Allâh : (سبحان الله) Glorified is Allâh.

Sundus

: (السندس) A kind of silk cloth.

Sunnah

: (السنة) The legal way or ways, orders, acts of worship and statements of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.

Sutrah

: (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and it should be in front of a person offering Salât (prayer) to act as a symbolical barrier between him and the others.

Tâ'if

: (الطائف) A well-known town near Makkah.

Tâbah

: (الطابة) Another name for Al-Madînah Al-Munawwarah.

Tâbi'i

: (التابعى) One who has met or accompanied any Companion of the Prophet ملى الله عليه وسلم .

Tabûk

: (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

Tâghût

: (الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed. [See *Tafsir Ibn Kathir*, Vol. 1, page 512; and (V.2:51)].

Tahajjud

: (التهجيد) Night optional prayer offered at any time after 'Ishâ' prayer and before the Fajr prayer.

Tahnîk

التحنيك) It is the Islâmic customary process of chewing a piece of date and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears. (See *Sahîh Al-Bukhâri*, the Book of '*Aqîqah*, Vol. 7, Page No. 272).

Taiba

: (الطيبة) One of the names of Al-Madînah city.

Takbîr

: (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).

Takbîrah

: (التكبيرة) A single utterance of Allâhu-Akbar

Talbînah

: (التلبينة) A dish prepared from flour and honey.

Talbiyah

: (التلبية) Saying Labbaik, Allâhumma Labbaik (O Allâh! I

am obedient to Your Orders, I respond to Your Call).

At-Tan'îm

(التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of

Ihrâm to perform 'Umrah.

Taqlîd

: (التقليـد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

Tarâwîh

: (التراويح) Optional Salât (prayers) offered after the 'Ishâ' prayers on the nights of Ramadân. These may be performed individually or in congregation.

Tarji'

: (الـترجيع) Repetition of the words of the Adhân twice by the Mu'adhdhin (call-maker).

Tashahhud

: (التشهد) The recitation of the invocation: At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammudan Rasûlullâh", while in Qu'ûd, i.e. sitting posture in Salât (prayer). [See Sahîh Al-Bukhâri, Vol. 1, Hadîth No. 794, and it also means: to testify Lâ ilâha illallâh Muhammadun Rusûl Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm

(التسليم) On finishing the Salât (prayer), one turns one's face to the right and then to the left saying, Assalamu 'Alaikum wa Rahmatullâh (Peace and Mercy of Allâh be on you).

Tauhîd (Islâmic : Monotheism)

(التوحييد) Tauhîd means declaring Allâh to be the only God. It has three aspects:

- (A) Oneness of the Lordship of Allah; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allah.
- (B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad ملى الله عليه وسلم . It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad الله عليه وسلم : Wajûb Al-Ittibâ' and it is a part of Tauhîd-al-Uluhiyyah. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger ". صلى الله عليه وسلم [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawâf : (الطواف) The circumambulation of the Ka'bah.

Tawâf-al-Ifâdah: (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of

Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.

Tawâf-ul-Wadâ': (طواف الوداع) The Tawâf made before leaving Makkah after

performing Hajj or 'Umrah.

Tayammum: (التيمـم) To put or strike lightly the hands over clean earth

and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudû') and Ghusl (in case

of Janaba).

Thaniyat-al- (ثنية الوداع) A place near Al-Madînah.

Wada':

Ath-Thalâthah : (الثلاثة) The three compilers of Ahâdîth — Abû Dâwûd,

Nasâ'i, Tirmidhi.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thaur : (الثور) A well-known mountain in Al-Madînah.

Tulaqâ' : (الطلقاء) Those persons who had embraced Islâm on the day

of the conquest of Makkah.

Tûr : (الطور) A mountain.

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the

great battles in the Islâmic history took place at its foot.

This battle is called *Ghazwah* Uhud.

'Umrah : (العمرة) A visit to Makkah during which one performs the

Tawâf around the Ka'bah and the Sa'y between As-Safâ and Al-Marwah. It is also called 'lesser Hajj'. (See Sahih

Al-Bukhâri, Vol. 3, Page 1).

'Urfut : (العرفط) The tree which produces Maghâfîr.

'Ushr : (العشير) One-tenth of the yield of land to be levied for public

assistance (Zakât). (See Sahîh Al-Bukhâri, Vol. 2, Hadîth

No. 560).

Wahy : (الوحسي) The Revelation or Inspiration of Allâh to His

Prophets.

Waihaka : (ويحك) 'May Allâh be Merciful to you.'

Wailaka : (ویلك) 'Woe upon you!'

Walâ' : (الولاء) Al-Walâ' is a right to inherit the property of a freed

slave to the person who has freed him. Ahadîth has made it

clear that Wala' is a part like a lineage. It cannot be sold or

gifted, so selling it or offering it as a gift is prohibited.

Walî : (الـولى) (Plural Auliyâ') Protector, guardian, supporter,

helper, friend.

Walîmah : (الوليمة) The marriage feast.

Waqf : (الوقف) Religious endowment.

Wars : (الورس) A kind of shrub used for colouring yellow.

(الوصية Wills or testaments. (Singular: Wasiyyah الوصايا)

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wasilah : (الوسيلة) The means of approach or achieving closeness to

Allâh by getting His favours.

Wasq : (الوست (Plural: Awsaq or Awsuq) A measure equal to 60 Sa

= 135 kg. approx. It may be less or more.

Wisâl : (الوصال) Observing Saum (fast) for more than one day

continuously.

Witr : (الوتر) An odd number of Rak'at with which one finishes

one's Salât (prayers) at night after the night prayer or the

*Ishâ* prayer.

Wudû' : (الوضوء) Ablution, which is washing the face and the hands

up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the

Ka'bah.

Yalamlam : (یلملم) The Mîqât of the people of Yemen.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Yathrib : (پثرب) One of the names of Al-Madînah.

Yaum An-Nafr : (يوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims

leave Mina after performing all the ceremonies of Hajj at

'Arafât, Al-Muzdalifah and Mina.

Yaum An-Nahr: (يـوم النحـر) The day of slaughtering the sacrificial animals,

i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru'ûs : (یـوم الـرؤوس) Meaning 'day of heads'. It is the name of the

day following the 'Îd day ('Îd-al-Adha).

Yaum At- : (یـوم الترویــة) The eighth day of the month of Dhul-Hijjah,

Tarwiyah when the pilgrims leave Makkah for Mina.

Zakât

: (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..

Zakât-ul-Fitr

: (زكاة الفطر) An obligatory Sadaqa to be given by Muslims before the prayer of 'Îd-al-Fitr (See Sahîh Al-Bukhâri, Vol. 2, The Book of Zakât-al-Fitr, Page No. 339).

Zamzam

: (زمزم) The sacred well inside the Haram (the grand mosque)

at Makkah.

Zanâdiqah

: (الزنادقة) Atheists.

Zarnab

: (زرنب) A kind of good smelling grass.

Zuhr

: (الظهر) Noon, mid-day Salât (prayer) is called Zuhr prayer.

THE END OF GLOSSARY

#### APPENDIX II

In the name of Allah, the Most Gracious, the Most Merciful.

## WHY ALLAH SENT PROPHETS AND MESSENGERS عليهم السلام

Ever since people innovated the dogma of Shirk, (i.e. joining others in worship along with Allâh) Allâh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached Tauhîd (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated. The following verses from the Noble Qurân illustrate this fact:

"Indeed We sent Nûh (Noah) to his people, and he said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day! "(V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Will you not fear (Allâh)?" (V.7:65).

And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: O my people! Worship Allâh you have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers." (V.7:85)

"And to Thamûd (people, We sent) their brother Salih. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh)." (V.7:73)

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghût* [1] (all false deities i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36)

Every Prophet was sent unto his own nation for their guidance, but the message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in Surat al A 'râf (Allâh addresses His Messenger صلى الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): `O mankind: Verily, I am sent to you all as the messenger of Allâh.' " (V.7:158).

So the aim of sending these Prophets and Mesengers to men and jinn was only that they should worship Allâh Alone as Allâh تعالى said:

"And I (Allâh) created not the jinn and men except they should worship Me (Alone)" (V.51:56).

And to worship Allâh means to obey Him and to do all He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, those who will disobey Him will be punished in Hell-fire

<sup>[1]</sup> Tâghût : See Glossary.

# TAUHÎD — (ISLAMIC MONOTHEISM)

Tauhîd (Islamic Monotheism) has three aspects:

- (A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.
- (B) Oneness of the Worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allâh.
- (C) Oneness of the Names and the Qualities of Allâh: *Tauhîd-al-Asmâ' was-Sifât*: To believe that:
  - (i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;
     (ii) None can be named or qualified with the Names or Qualifications of
  - (ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. Al-Karîm;
  - (iii) We must believe in all the qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم ) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):-

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of 'Arafah (*Hajj*, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhâtihi*).

(It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

Also Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer" (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to any of the created things) and likewise He عز و جل also says:

"To one whom I have created with Both My Hands," (V.38:75); and He also says:

"The Hand of Allâh is over their hands." (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم.

These three aspects of *Tauhîd* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger, Muhammad صلى الله عليه وسلم : Wujûb al-Ittibâ' and it is a part of Tauhîd-al-Ulûhiyyah.

This is included in the meaning, "I testify that Muhammad صلى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger; صلى الله عليه وسلم ".

Allâh says:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7) And also Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind), 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah (legal ways of the Prophet صلى الله عليه وسلم )], Allâh will love you and forgive you of your sins.' " (V.3:31)

### **SHAHADA** — **CONFESSION OF A MUSLIM**

لاإلنه إلا الله محمد رسبول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh
(None has the right to be worshipped but Allâh,
and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. Lâ ilâha illallâh, Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great sentence (principle) in some detail:

لاإلنه إلا الله محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

"None has the right to be worshipped but Allâh... and Muhammad صلى is the Messenger of Allâh" has three aspects: a,b and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

**Point I:** A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — Tauhîd-ar-Rubûbiyyâh.

Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "worship" (i.e. 'Ibâdah) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone (and none else, whether it be an angel, Messenger, Prophet 'Îsâ (Jesus) — son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh, ...etc, and that means, — all that Allâh and His Messenger Muhammad صلى الله عليه وسلم order you to do, (in the Qur'ân and in the Sunna (legal ways of Prophet Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allâh," — Tauhîd-al-Uluhiyyah. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer." (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75) and He also says:

"The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allah's Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allah is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge, not by His Personal-Self (bi-Dhâtihi). It is not, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh" — Tauhîd-al-Asmâ' was-Sifât and this is the right belief, the belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Dâwûd (David), Sulaimân (Solomon), 'Îsâ (Jesus) to Mûsâ (Moses), صلى الله and the Companions of Prophet Muhammad عليهم الصلاة والسلام . عليهم السلام and the righteous followers of these Messengers عليه وسلم

Point IV: A confession with your heart: "O Allâh! I testify that Muhammad of IV: a confession with your heart: "O Allâh! I testify that Muhammad صلى الله عليه وسلم is Your Messenger." That means that none has the right to be followed after Allâh, but the Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

"Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم ) gives you, take it and whatsoever he forbids you, abstain from it,"(V.59:7).

And Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monothesim, follow The Qur'ân and The Sunnah).' "(V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the Sunnah (legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic

Hadîth (i.e. narration of Prophet Muhammad صلى الله عليه وسلم). (Sahih-Al-Bukhari, Vol. 3, Hadîth No. 425).

B. It is essential to utter: Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of the Prophet Muhammad to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (Lâ ilâh illallâh, Muhammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dharr Al-ghifârî embraced Islam, he went to Al-Masjid-al-Harâm and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of Lâ ilâha illallâh Muhammad Rasul Allâh — none has the right to be worshipped but Allâh, and Muhammad Rasul Allâh — none has the right to be worshipped but Allâh, and Muhammad parts (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book. Allâh says:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary)] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh—Islamic Monotheism).

"Say (O Muhammad صلى الله عليه وسلم): 'Shall We tell you the greatest losers in respect of (their) deeds?' "Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! "They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. "Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. Wherein they

shall dwell (forever). No desire will they have to be removed therefrom. "Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid "Say (O Muhammad عليه وسلم ): I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak 'at* prayer, and act upon the five principles of Islam, as narrated by lbn 'Umar رضى الله عنه in the Book, *Sahih Al-Bukhari*, Vol.1 *Hadîth* No.7:-

Narrated lbn 'Umar رضى الله عنيه وسلم : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

- 1. To testify Lâ ilâha illallâh wa anna Muhammad-ur-Rasul-Allâh (none has the right to be worshipped but Allâh and that Muhammad is The Messenger of Allâh ).
- 2. To perform (Iqâmat) As-Salât III.
- 3. To pay Zakât [2].
- 4. To perform Hajj (i.e. pilgrimage to Makkah).
- 5. To observe Saum (fast) during the month of Ramadân. and must believe in the six articles of Faith, i.e. to believe in:
- (1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) Al-Qadar (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

#### **IMPORTANT NOTE:-**

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

- (1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.
- (2) Such a deed must be performed in accordance with the Sunnah (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers.

<sup>[1]</sup> See the Glossary.
[2] See the Glossary.

# Ash- Shirk and Al-Kufr POLYTHEISM AND DISBELIEF

#### Salvation of all mankind from the greatest sin against Allâh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk* 

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

## Almighty Allâh says:

"Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin." (V. 4:48).

### Almighty Allâh says:

"Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their ownselves; in Hell will they abide."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"(It will be said) 'Were not My Verses (this Qur'an) recited to you and then you used to deny them?'

"They will say: 'Our Lord! Our wretchedness overcame us and we were an erring people.

"Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be Zâlimûn (polytheists, oppressors, unjust, and wrongdoers).'

"He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' (V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other *îlâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V. 23:117).

#### Ash-Shirk

#### POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

**Definition:** Shirk basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of Shirk, namely:

- (1) Ash-Shirk-al-Akbar, i.e. major Shirk
- (2) Ash-Shirk-al-Asghar, i.e. minor Shirk
- (3) Ash-Shirk-al-Khafi, i.e. inconspicuous Shirk.

Manifestations: (1) Ash-Shirk-al-Akbar (The major Shirk): The major and serious polytheistic form, has four aspects:

(a) Shirk-ad-Du'â, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

#### Almighty Allâh says:

"And when they embark on a ships they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) Shirk-al-Niyyah wal-Iradah wal-Qasd. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

### Almighty Allâh says:

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do." (V. 11:15,16)

(c) Shirk-at-Tâ'ah. This aspect implies rendering obedience to any authority against the Order of Allâh.

### Almighty Allâh says:

"They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One Ilâh (God i.e., Allâh), Lâ ilâha illâ Huwa (none has the right to be worshipped but He). Praise and

Glory is to Him (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. Rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir). (Tafsir At-Tabari, Vol.10, Page No. 114).

(d) Shirk-al-Mahabbah. This implies showing the love which is due to Allâh Alone to others than Him.

## Almighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) Ash-Shirk-al-Asghar Ar-Riyâ' (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this catagory.

# Almighty Allâh says:

- "Say (O Muhammad صلى الله عليه وسلم): 'I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God i.e Allâh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'" (V. 18:110)
- (3) Ash-Shirk-al-Khafi (The inconspicuous Shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

# The Noble Prophet Muhammad صلى الله عليه وسلم said:

"Ash-Shirk-al-Khafi in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night." And this inconspicuous Shirk is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

# Al-Kufr

# DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) Al-Qadar, Divine Preordainments (i.e. whatever Allah عزوجل has ordained must come to pass).

There are two aspects of disbelief:

- (1). The major disbelief (Al-Kufr-al-Akbar): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-
- (a) Kufr-at-Takdhîb. This implies disbelieving the divine truth or denying of any of the articles of Faith.

# Almighty Allâh says:

"Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism,] when it comes to him. Is there not in Hell an abode for the disbelievers? "(V. 39:32)

(b) Kufr-al-Ibâ' wat-Takabbur ma'at-Tasdîq. This implies rejection and arrogance to submit to Allâh's Commandments after conviction of their truth.

# Almighty Allâh says:

"And (remember) when We said to the angels: 'Prostrate yourself before Adam.' And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V. 2:34).

(c) Kufr-ash-Shakk waz-Zann. This implies doubting or lacking of conviction in the six articles of Faith.

# Almighty Allâh says:

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your

father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord." (V.18:35-38)

(d) Kufr-al-I'râd. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

## Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) Kufr-an-Nifâq. This implies hypocritical disbelief.

## Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) The minor disbelief (Al-Kufr-al-Asghar): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed Kufrân-Ni'mah. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

# Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه ) which they (its people) used to do." (V.16:112).

# An-Nifâq

#### HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

# (A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

- 1.To belie the Messenger (Muhammad صلى الله عليه وسلم)
- 2.To belie some of all that was brought by the Messenger (Muhammad صلی ) (e.g. the Qur'ân, the Sunnah, laws and principles of Islam).
- 3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
- 4. To hate some of that which was brought by the Messenger (Muhammad صلی ). e.g. Islamic Monotheism, etc.
- 5. To feel happy at the disgrace of or the set back for the religion of Allah's Messenger (Muhammad صلى الله عليه وسلم ).
- 6.To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious. (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

# (B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

- 1. Whenever he speaks, he tells a lie.
- 2. Whenever he promises, he always breaks it (his promise).
- 3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
- 4. And in another narration of the Prophet صلى الله عليه وسلم : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
- 5. Whenever he makes a covenant, he proves himself treacherous.

# JESUS AND MUHAMMAD (peace be upon them) IN THE BIBLE AND THE QUR'AN BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

By Dr. M.T. Al-Hilali, Ph.D.
Professor of Islamic Faith and Teachings, Islamic University, Al-Madinah Al-Munawarrah.

#### INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

#### JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

"It is written again, Thou shalt not tempt the Lord, thy God."

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

"Thou shalt worship the Lord, thy God; And Him only shalt thou serve."

— Matthew 4:10.

#### **CHILDREN OF GOD**

Jesus never called himself Son of God as far as I know — but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every Godfearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

"That ye may be children of your Father which is in heaven..."

#### GOD THE FATHER

In Matthew 5:48 —

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 —

"... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

**N.B.** The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

#### JESUS THE WORSHIPPER

Matthew 14:23 —

"And when he had sent the multitudes away, he went up into a mountain apart to pray....."

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

"O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise" (V.35:15).

And in V.19:93 of the Qur'an:-

"There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave."

#### A BIBLICAL STORY

Matthew 15:22-28 —

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying; 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'

Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.'

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.' "

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

#### JESUS: A PROPHET OF ALLâH.

Matthew 19:16-17 —

"And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him,

'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.'

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

#### Matthew 21:45-46 —

"And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

#### JESUS: A SERVANT OF ALLâH.

#### Matthew 23:8 —

'But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethern."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

#### Matthew 23:9 —

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

#### Matthew 24:36 ---

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

#### Matthew 26:39 —

"And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

#### THE COMPILATION OF THE BIBLE

#### Matthew 27:7-8 —

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

#### Matthew 27:46 —

"And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

# JESUS: PREACHER OF MONOTHEISM (TAUHID)

#### In John 17:3 —

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent."

#### In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.'

#### In Mark 12:32 —

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.'"

#### In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...'"

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

#### In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'an in that none knows when the Hour will come except Allah. This establishes the fact that Jesus was subservient to Allah and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master, Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

# BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)

John 14:15-16 —

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (Shari'ah) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 —

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 —

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 ---

"A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This 'person' whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

# FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

- (1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.
- (2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty four hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews!' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being

challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'an by Allah in a crystal clear manner: V. 4:157,158.—

"And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).. And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

Dr. M. Taqî-ud-Din Al-Hilâlî Dr. Muhammad Muhsin Khân Islamic University, Al-Madinah Al-Munawwara

Âl-'Imrân, S.3

# **Appendix III**

#### BRIEF INDEX

(Bold numericals in the reference numbers denote Sûrah Nos.) while other numericals show the Ayât Nos.)

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## نَعِزَيْهِ الْمُحْكِفِ الْشَّرِينِ عِنْ الْمُحْكِفِ الْشَّرِينِ عِنْ الْمُحْكِفِ الْشَّرِينِ عِنْ الْمُحْكِفِ الشَّرِينِ عَلَيْنِ الْمُحْكِفِ السَّرِينِ عَلَيْنِ الْمُحْكِفِ السَّرِينِ عَلَيْنِ الْمُحْكِفِ السَّرِينِ عَلَيْنِ الْمُحْكِفِ السَّرِينِ عَلَيْنِ الْمُحْتَى عِنْ الْمُحْتَى عِنْ الْمُحْتَى عِنْ الْمُحْتَى عَلَيْنِ الْمُحْتَى عَلَيْنِ الْمُحْتَى عَلَيْنِ عَلَيْنِي عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ الْمُحْتَى عَلَيْنِ الْمُعْتَى عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ الْمُعْتَى عَلَيْنِ عِلَيْنِ عَلَيْنِ عِلْمِي عَلَيْنِ الْمُعِلِي عَلَيْنِ عَلَيْنِ عَلَيْنِ عِلْمِي عَلَيْنِ عَلَيْنِ عِلْمِي عَلَيْنِ عِلَيْنِ عِلْمِي عَلَيْنِ عِلْمِي عَلَيْنِ عَلِي عَلَيْنِ عَلَيْنِ عِلْمِي عَلَيْنِ عَلَيْنِ عِلْمِي عَلَيْنِ عِلْمِي عَلَيْنِ عَلَيْنِ عِلْمِي عَلَيْنِ عَلَيْنِ عِلْمِي عَلِي عَلَيْنِ عِلْمِي عَلَيْنِي عَلَيْنِ عِلْمِي عَلَيْنِ عِلْمِي عَلَيْنِ عِلْمِي عَلَيْنِ عِلْمِي عَلَيْنِ عِلْمِي عَلَيْنِ عِلْمِي عَلَيْنِ عَلَيْنِ عِلْمِي عَلَيْنِ عَلَيْنِ عِلْمِ عَلَيْنِ عِلْمِي عَلَيْنِ عَلَيْنِ

كُتِب هذا المصحفُ وضبط على مايوافق رواية حفص بن سليمان ابن المغيرة الأسكري الكُوفي لقراءة عاصم بن أبى النَّجود الكوفي التابعي عن أبى عبدالرحمن عبدالله بن حبيب السُّلمي عن عثمانَ بن عفّان وعلى بن أبى طالب وزيد بن ثابت وأبي بن كُعْب عن النبي صلى الله عليه وسلم .

وأخِذَ هجاؤه مما رواه علماء الرسم عن المصاحف التي بعث بها الخليفة الراشد عثمان بن عفّان رضى الله عنه إلى البصرة والكوفة والشام ومكة ، والمصحف الذي جعله لأهل المدينة ، والمصحف الذي اختص به نفسه ، وعن المصاحف المنتسخة منها . وقد روعي في ذلك مانقله الشيخان أبو عمرو الداني وأبوداود سليمان بن نجاح مع ترجيح الثاني عند الاختلاف .

هذا وكل حرف من حروف هذا المصحف موافق لنظيره في المصاحف العثمانية الستة السابق ذكرها .

وأُخِذَت طريقة ضبطه مما قرره علماء الضبط على حسب ماورد في كتاب «الطراز على ضبط الخراز» للإمام التَّنسيّ مع الأخد بعلامات الخليل بن أحمد وأتباعه من المشارقة ، بدلا من علامات الخليل بن أحمد وأتباعه من المشارقة ، بدلا من علامات الأندلسيّن والمغاربة .

واتُبِعَتْ في عد آياته طريقة الكوفيين عن أبي عبدالرحمن عبدالله ابن حبيب السُّلمِيِّ عن على بن أبي طالب رضى الله عنه على حسب ماورد في كتاب «ناظمة الزُّهر» للإمام الشاطبيّ ، وغيرها من الكتب المدوّنة في علم الفواصل ، وآي القروان على طريقتهم ٢٢٣٦ آية .

وأُخِذَ بيانُ أوائل أجزائه الثلاثين وأحزابه الستين وأرباعها من كتاب «غيث النفع» للعلامة السَّفَاقُسِيِّ . و «ناظمة الزهر» للإمام الشاطبيِّ وشرحها . و « تحقيق البيان » للشيخ محمد المتولى ، و «إرشاد القراء والكاتبين» ، لأبي عيد رضوان المخلِّلاتي .

وأُخِذَ بيانُ مكّيه ومدنيه في الجدول الملحق بآخر المصحف ، من «كتاب أبي القاسم عمر بن محمد بن عبد الكافى» و «كتب القراءات والتفسير» على خلاف في بعضها .

وأُخِذَ بيان وقوفه وعلاماتها مما قررته اللجنة في جلساتها التي عقدتها لتحديد هذه الوقوف على حسب مااقتضته المعانى التي ظهرت لها مسترشدة في ذلك بأقوال الأئمة من المفسرين وعلماء الوقف والابتداء .

وأنحذ بيان السجدات ومواضعها من كتب الفقه والحديث على خلاف في خمس منها لم نشر إليه في هامش المصحف وهسى السجدة الثانية بسورة الحج والسجدات الواردة في السور الآتية : ص والنجم والانشقاق والعلق .

وأُخِذَ بيانُ مواضع السكتات عند حفص من «الشاطبية» وشراحها وتعرف كيفيتها بالتلقى من أفواه المشايخ .

## ﴿اصطلاحات الضبط

وَضْع الصِّف المستدير (٥) فوق حرفِ عِلَّة يدل على زيادة ذلك الحرف فلا يُنْطِقُ به في الوصل ولا في الوقف ، نحو: يَنْلُوا مُحُفُا . أُوْلَيَهِك . مِن نَبَاع الْمُرْسَلِينَ . بَنَيْنَهَا بِأَيْدِ .

ووضع الصّفر المستطيل القائم (ه) فوق ألِف بعدها متحرّك يدلُّ على زيادتها وصلا لاوقفا ، نحو: أَنَاْخَيْرُتُينَهُ . لَّكِنَاْ هُوَاللَّهُ رَبِّي . وأهملت الألف التي بعدها ساكن ، نحو: أَنَا النَّذِيرُ. من وضع الصفر المستطيل فوقها وإن كان حكمها مثل التي بعدها متحرك في أنها تسقط وصلا وتثبت وقفا لعدم توهم ثبوتها وصلا .

ووضع رأس خماء صغيرة (بدون نقطة) (م) فوق أى حرف يدُلُ على سكون ذلك الحرف وعلى أنه مُظْهَر بحيث يقْرَعه اللسانُ ، نحو: مِنْ خَيْرٍ. وَيَنْغُونَ عَنْهُ . قَدْسَمِعَ . أَوَعَظْتَ . وَخُضْتُمُ . وَخُضْتُمُ .

وتعرية الحرف من علامة السكون مع تشديد الحرفِ التالى يدُلُّ على إدغام الأوَّل في الثاني إدغاماً كاملًا ، نحو : أُجِيبَت دَّعُوتُكُما . يَلْهَتْ ذَّالِكَ . وَقَالَتَ طَّآبِفَةٌ . وَمَن يُكْرِهِ أَنَ . وَكذا قوله تعالى « أَلَرْ غَلْقَكُم » على أرجح الوجهين فيه .

وتعربته مع عدم تشديد التالى يدُلُ على إدغام الأول في الثانى إدغاما ناقصا نحو مَن يَقُولُ. مِن وَالٍ . فَرَّطَتُمْ . بَسَطَتَ . أو إخفائه عنده فلا هو مظهر حتى يقرعه اللسان ولا هو مُدْغَم حتى يقلب من جنس تاليه نحو مِن تَعْلِمُ . مِن ثُمَرَةٍ . إِنَّ رَبَّهُم بِهِمْ .

ووضع ميم صغيرة (م) بدَلَ الحركة الثانية من المنوَّن أو فوقَ النون الساكنة بدَلَ السكون مع عدم تشديد الباء التالية يدُلُ على قلب التنوين أو النون ميماً ، نحو : عَلِيمُ إِذَاتِ الصُّدُورِ . جَزَاءَ إِما كَانُواْ . مُنْبَثًا .

وتركیب الحركتین : (ضمتین أو فتحتین أو كسرتین) هكذا : الله الله على إظهار التنویس ، نحو : سَمِیعُ عَلِیمٌ . وَلَاشَرَابًا إِلّا . وَلِكُلِّ قَوْمٍ هَادٍ . وَلِكُلِّ قَوْمٍ هَادٍ .

وتتابُعُهما هكذا مُ يُ يَ مِ عَشديد التالى يدُلُ على الإِدغام الكامل نحو: خُشُبُ مُسَنَّدَهُ . غَفُورًا رَّحِيمًا . وُجُوهُ يُؤمَيِذِ الكامل نحو: خُشُبُ مُسَنَّدَهُ . غَفُورًا رَّحِيمًا . وُجُوهُ يُؤمَيِذِ نَاعِمَةُ .

وتتابعهما مع عدم التشديد يدُلُ على الإدغام الناقص نحو: وَجُوهُ يُومَينِ مَرْحِيثُ وَدُودُ. أو الإخفاء ، نحو: شِهَابُ ثَاقِبُ . سِرَاعًا ذَلِكَ . بِرَاعًا ذَلِكَ . بِاللّهُ مِنْ وَكُورُ مُرِدُ مَرْدُ وَدُودُ . أو الإخفاء ، نحو: شِهَابُ ثَاقِبُ . سِرَاعًا ذَلِكَ . بِرَاعًا ذَلِكَ . فتركيب الحركتين بمنزلة وضع السكون على الحرف . وتتابعهما بمنزلة تعربته عنه .

والحروف الصغيرة تدل على أعيان الحروف المتروكية في

المصاحف العُثْمانية مع وجوب النطق بها ، نحو : ذَلِكَ الْكِتُبُ. يَلُورُنَ أَلْسِنَتُهُم . إِنَّ وَلِتِي اللَّهُ . إِ لَنْفِهِمْ رِحْلَةُ ٱلشِّتَآءِ. وَكَذَلِكُ نُنْجِى المُؤْمِنِينَ . أَلُمُؤْمِنِينَ .

وكان علماء الضبط يلحقون هذه الأحرف حمراء بقدر حروف الكتابة الأصلية ولكن تعَسَّر ذلك في المطابع فاكتفيي بتصغيرها في الدلالة على المقصود .

وإذا كان الحرف المتروك له بدل في الكتابة الأصلية عُول في النطق على الحرف الملحق لا على البدل ، نحو: الصَّلَوة . الرِّبَوَّا . النَّوْرَنةِ . ونحو: وَاللَّهُ يَقْبِضُ وَيَبْضُكُ لُله . فِي الْخَلْقِ بَصِّمُ طَلّة . فإن وضعت النَّوْرَنةِ . وخو: وَاللَّهُ يَقْبِضُ وَيَبْضُكُ لُله . فِي الْخَلْقِ بَصِّمُ طَلّة . فإن وضعت السين تحت الصاد دلَّ على أن النَّط ق بالصاد أشهر وذلك في لفظ : المُصِبَيْطِرُونَ .

ووضع هذه العلامة (~) فوق الحرف يدل على لزوم مده مدّا زائدا على المدّ الأصلى الطبيعى ، نحو : الدّ الطّالَمَةُ . قُرُوَءِ . سِيّ بِهِمْ . شُفَعَتَوُّا . تَأْوِيلَهُ وَإِلّا اللهُ . لايسَتَحْي وَأَن يَضْرِبَ . بِمَآأَنزَلَ . على تفصيل يعلم من فنّ التجويد . ولا تستعمل هذه العلامة للدلالة على ألف محذوفة بعد ألف مكتوبة مثل آمنوا كا وضع غلطا في كثير من المصاحف بل تكتب وامنوا بهمزة وألف بعدها .

والدائرة المحلة التي في جوفها رقم تدل بهيئتها على انتهاء

الآية وبرقمها على عدد تلك الآية في السورة ، نحسو: إنَّا أَعْطَيْنَاكَ ٱلْكُوثُورَ ﴿ فَصَلِّ لِرَبِّكَ وَٱلْحَرَ ﴿ إِنَّ الْمَانِكَ الْكُوثُورَ ﴿ فَصَلِّ لِرَبِّكَ وَٱلْحَكَ الْكَوْثُورَ ﴿ فَصَلِّ لِرَبِّكَ وَٱلْحَكَ الْكَوْثُورَ ﴾ ولا يجوز وضعها قبل الآية ألبتة فلذلك لا توجد في أوائل السُّور ، وتُوجد دائما في أواخرها .

وتدل هذه العلامة (ه) على بداية الأجزاء والأحزاب وأنصافها وأرباعها .

ووضعُ خطِّ أَفْقي فوق كلمة يدل على مُوجب السُّجدة .

ووضع النقطة الخالية الوسط المُعَيَّنة الشكل ( ٥ ) تحت الراء في قوله تعالى : بِسُمِاللَّهِ بَحْرِيْهَا . يدل على إمالة الفتحة إلى الكسرة ، وإمالة الألف إلى الياء . وكان النُّقَّاط يضعونها دائرة حمراء فلما تعسر ذلك في المطابع عُدِل إلى الشكل المُعَيَّن .

ووضعُ النقطة المذكورة فوق آخر الميم قُبَيْل النون المشددة من قوله تعالى : مَالَكَ لَاتَأْمُنَاعَلَى يُوسُفَ . يَدُل على الإشمام (وهو ضم الشفتين) كمن يريد النطق بضمة إشارة إلى أن الحركة المحذوفة ضمة (من غير أن يظهر لذلك أثر في النطق) .

ووضع نقطة مدورة مسدودة الوسط ( · )فوق الهمزة الثانية من قوله تعالى : عَالَّجُمِيُّ وَعَرَبِيٌ . يدل على تسهيلها بينَ بينَ أي بين الهمزة والألف .

ووضع حرف السين فوق الحرف الأخير في بعض الكلمات يدل على السكت على ذلك الحرف في حال وصله بما بعده سكتة يسيرة من غير تنفس.

وورد عن حفص عن عاصم السكت بلاخلاف من طريت الشاطبية على ألف ﴿ عِوَجَا ﴾ بسورة الكهف ، وألف ﴿ مَرْقَدِنًا ﴾ بسورة القيامة ، ولام ﴿ بَلْ رَانَ ﴾ بسورة القيامة ، ولام ﴿ بَلْ رَانَ ﴾ بسورة المطففين .

ويجوز له في هاء ﴿ مَالِيَهُ ﴾ بسورة الحاقة وجهان:

أحدهما: إظهارها مع السكت ، وثانيهما: إدغامها في الهاء التي بعدها في لفظ ﴿ هَلَكَ ﴾ .

وقد ضبط هذا الموضع على وجه الإظهار مع السكت ، لأنه هو الأرجح ، وذلك بوضع علامة السكون على الهاء الأولى ، مع تجريد الهاء الثانية من علامة التشديد للدلالة على الإظهار ، ووضع حرف السين على هاء ﴿ مَالِيَةٌ ﴾ للدلالة على السكت عليها سكتة يسيرة بدون تنفس ، لأن الإظهار لايتحقق وصلا إلا بالسكت .

وإلحاق واو صغيرة بعد هاء ضمير المفرد الغائب إذا كانت مضمومة يدل على صلة هذه الهاء بواو لفظية في حال الوصل. وإلحاق ياء صغيرة

فإن الهاء لاتوصل مطلقا ، لئلا يجتمع ساكنان .

نَحُو قوله تعالى : ﴿ لَهُ ٱلْمُلْكُ ﴾ ، ﴿ وَءَاتَيْنَـُهُ ٱلْإِنجِيــ لَ ﴾ ﴿ فَأَنزَلْنَابِهِ ٱلْمَآءَ ﴾ ، ﴿ إِلَيْهِ ٱلْمَصِيرُ ﴾ .

## تنبيهات:

(۱) - فى سورة الروم ورد لفظ ﴿ ضَعْفِ ﴾ مجرورا فى موضعين ومنصوبا فى موضع واحد .

وذلك في قوله تعالى : ﴿ اللَّهُ ٱلَّذِي خَلَقَكُم مِّن ضَعْفِ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفِ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ﴾ ضَعْفِ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ﴾

ويجوز لحفص في هذه المواضع الثلاثة وجهان : أحدهما : فتح الضاد ، وثانيهما : ضمها .

والوجهان مقروء بهما ، والفتح مقدم في الأداء .

(٢) – فى لفـــــظ ﴿ ءَاتَــننِءَ ﴾ فى سورة النمل وجهــــــان لحفص وقفا .

أحدهما إثبات الياء ساكنة ، وثانيهما : حذفها ، مع الوقف على النون .

أما في حال الوصل فتثبت الياء مفتوحة .

(٣) - وفى لفظ ﴿ سَكَسِلاً ﴾ فى سورة الإنسان وجهان أيضا وقفا .

أحدهما: إثبات الألف الأخيرة، وثانيهما: حذفها، مع الوقف على اللام ساكنة.

أما في حال الوصل فتحذف الألف.

وهذه الأوجه التي تقدمت لحفص عن عاصم ذكرها الإمام الشاطبي في نظمه المسمى « حرز الأماني ووجه التهاني ».

هذا ، والمواضع التي تختلف فيها الطرق ضُبطت لحفصٍ بمايوافق طريق النظم المذكور .

## ﴿ علامات الوقف ﴾

- م علامة الوقف اللازم ، نحو : إِنَّمَايَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونُ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ اللهُ .
- لا علامةُ الوقف الممنوع ، نحو : ٱلَّذِينَ لَنُوَفَّنَهُمُ ٱلْمَلَتِهِكَةُ طَيِّبِينَ يَقُولُونَ سَلَمُ عَلَيْكُمُ ٱدْخُلُواْ ٱلْجَنَّةَ .
- علامة الوقف الجائز جوازا مستوى الطَّرفين ، نحو : نَحْنُ نَعُنُ وَعَلَيْ الْحَقِّ إِنَّهُمْ فِتْ يَدُّ وَالسَّرُوا بِرَبِّهِمْ .
- علامة الوقف الجائز مع كون الوصل أُوْلَى ، نحو : وَإِن يَمْسَسُكَ بِخَيْرِفَهُو كَاشِفَ لَهُ اللَّهُ وَالْ يَمْسَسُكَ بِخَيْرِفَهُو كَاشِفَ لَهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَالَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّا اللَّا الل